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SMITHSONIAN INSTITUTION
U.S. BUREAU OF AMERICAN ETHNOLOGY
BULLETIN 59

KUTENAI TALES

BY

FRANZ BOAS

TOGETHER WITH TEXTS COLLECTED BY
ALEXANDER FRANCIS CHAMBERLAIN

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LETTER OF TRANSMITTAL

Smithsonian Institution,
Bureau of American Ethnology,
Washington, D. C., March 3, 1915.

Sir: I respectfully submit herewith for your consideration the manuscript of a work entitled "Kutenai Tales," by Franz Boas, "together with texts collected by Alexander Francis Chamberlain," with the recommendation that this material be published, with your approval, as Bulletin 59 of this Bureau.

Yours, very respectfully,

F. W. Hodge,
Ethnologist-in-Charge.

Dr. Charles D. Walcott,
Secretary of the Smithsonian Institution.

PREFACE

THE following collection of Kutenai tales embraces a series of texts collected by the late Alexander F. Chamberlain in 1891, and another one collected by me in the summer of 1914. The texts collected by Dr. Chamberlain were told by two men—Paul, who, according to information received in 1914, lived near St. Eugène Mission, and who had spent some time among the Blackfeet; and Michel, who belonged to the same region. The name of the narrator of the Lower Kutenai tales is given in "The International Congress of Anthropology" (Chicago, 1894) as Angi McLaughlin. The texts recorded by Chamberlain are brief. It should be remembered that these were recorded on the first field expedition ever undertaken by Dr. Chamberlain, and that it requires a considerable amount of practice to record long tales. This accounts to a great extent for the fragmentary character of his notes.

Among the texts collected by me, one was told by Pierre Andrew, a man about 33 years of age, who has a good command of English. He is not able, however, to interpret with any considerable degree of accuracy the grammatical forms of Kutenai, so that his own translation is always a rather free rendering of the Indian sentences. Two tales were told by Pierre Numa, an older man, who, however, spoke so rapidly that the tales had to be redictated by Pierre Andrew, who served as interpreter. Three other tales were told in the same way by Mission Joe, a man about 60 years old, whose dictation was repeated by Felix Andrew, a young man who speaks English very well, but whose ability to interpret the Indian texts word by word was even less than that of Pierre Andrew. One tale was told by Felix Andrew himself and was recorded by Mr. Robert T. Aitken. The rest of the stories were told by Barnaby, a man about 60 years of age, who, after very short practice, learned to speak slowly and distinctly, and whose dictation was perfectly satisfactory. All these tales were recorded without translation; and the translation was made later on, in part with the assistance of Pierre Andrew, in part with that of Felix Andrew. All my informants were Upper Kutenai, and the revision of Chamberlain's tales was also made by Upper Kutenai; so that the dialectic forms of the Lower Kutenai have probably disappeared.

It is interesting to note that Barnaby refused to tell the Mosquito story (p. 25), because, as he said, it was proper for children, not for adults.

I wish to express my sincere thanks for much kindly assistance rendered to me in the course of my work by Rev. F. E. Lambot, O. M. I., and the Sisters in charge of the Government School of St. Eugène.

Franz Boas

Columbia University
New York

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ALPHABET

VOWELS

a	e i	o u
(aˇ)	ι	ʋ, ʋ̈
a	ı	u
$\mathrm{a_a}$	$\mathrm{e_i}$ $\mathrm{i_i}$	$\mathrm{o_u}$

CONSONANTS

—	—	—	—	—	(dl)
p	t	ts	k, $\mathrm{k^u}$	q	—
p!	t!	ts!	k!, $\mathrm{k!^u}$	q!	—
—	s	—	(x̭)[1]	x̣	ł
m	n	—	—	—	—
h, w, y, ’					

·	long sounds.
:	very long sounds.
˘	short sounds.
′	principal stress accent.
‵	secondary stress accent.
.	separate sounds, particularly in *t.s* and *t.ł*, indicating that these sounds are not affricatives.
∠	high tone.
≙	sinking tone.

DESCRIPTION OF SOUNDS

e, i	represent a sound which is by origin probably a somewhat open *i*. In contact with velars and palatals, it inclines toward the sound of *e*. When long, the sound is always slightly diphthongized.
o, u	represent a *u* with very slight rounding of lips. In contact with velars, it inclines toward the sound of *o*. When long, the sound is always slightly diphthongized.
(aˇ), ι, ʋ	open vowels, often followed by long consonants.
ʋ̈	open short, about as German *ü* in *Hütte*. The pronunciation of this vowel differs very much among individuals. Some pronounce a clear *ι;* others a *u*. All admit that both these extreme forms are correct.

---

[1] Only in Coyote's pronunciation.

^{a}, ^{i}, ^{u}	vocalic resonance of consonants.
$_{a}$, $_{e}$, $_{i}$, $_{u}$	short weak vowels, very slightly voiced.
E	very weak vowel of indeterminate timber, lips, palate, and tongue almost in rest position, larynx not raised.
a_a, e_i, i_i, o_u	diphthongized vowels, ending with a decided glottal stricture, so as to be set off from the following consonants, without, however, forming a complete glottal stop.
p, t, ts, k, k^u, q	strongly aspirated surd stops (*k^u* labialized, *q* velar). *ts* is pronounced by many individuals as *tc;* but careful speakers, particularly old men, pronounce a clear *ts.* When followed by *w* or *y,* the stops lose some of the strength of their aspiration. Terminal *k* is somewhat palatalized, except when it follows a *u.*
p!, t!, ts!, k!, q!	very strong glottalized consonants (fortis). *ts!* has in its continuant part a pure *s* character.
s	as in English.
x̣	velar spirant.
ł	voiceless *l.*
dl	voiced affricative, only in the word *kudłidlus* ("butterfly").
m, n	often strongly sonant, with sonancy beginning suddenly before complete labial or lingual closure.
’	glottal stop.
‘	aspiration. All surd stops are strongly aspirated, but the aspiration has been indicated only in words beginning with a_a‘.

The primary accent is always on the penultima, the weak vowels, $_{a}$, $_{i}$, $_{u}$, not being counted.

KUTENAI TALES

By **Franz Boas**

TOGETHER WITH TEXTS

Collected by Alexander Francis Chamberlain

I. TEXTS COLLECTED BY ALEXANDER F. CHAMBERLAIN IN 1891 (Nos. 1–44)

[Nos. 1–23. Told by Paul]

1. Coyote and Fox

Coyote started. He saw Fox. Coyote said: "Give me your blanket. Let us be friends." Coyote said: "Let us go." Fox said: "Yes, let us be friends." Then he started. He went along. He saw people. There were many tents. Then they had a race.

2. Coyote and Locust[1]

Coyote went along. He saw Locust. He said to him: "Give me your shirt. If you give it to me, you will be my younger brother.

1. Coyote and Fox

Ts!ιna'x̣e·	skι'n·ku·ts.	n'u'px̣$_{a}$ne·	na·'k!$_{e}$yo's.	qake'$_{\imath}$ne·	skι'n·ku·ts
He started	**Coyote.**	**He saw**	**Fox.**	**He said**	**Coyote:**

hamatι'ktsu	sι't!ne·s.	huts!ιn'ała'$_{a}$ne·	swʋ't$_{\imath}$mo.	ta'x̣as	qake'$_{\imath}$ne·
"Give me	**your blanket.**	**We shall be**	**friends."**	**Then**	**said**

skι'n·ku·ts	hułts!ιnax̣a'$_{a}$ła.	qake'$_{\imath}$ne·	na·'k!$_{e}$yo	he·	ta'x̣as
Coyote:	**"Let us go."**	**He said**	**Fox:**	**"Yes,**	**now**

huts!ιnała'$_{a}$ne·	swʋ't$_{\imath}$mo.	ta'x̣as	ts!ιna'x̣e·.	qa·na'x̣e·.	n'u'px̣$_{a}$ne·
we shall be	**friends."**	**Then**	**he started.**	**He went along.**	**He saw**

a'qłsma'k$_{\imath}$nιk!s.	yu·naqa'$_{a}$ne·	a$_{a}$'kιt.ła'e·s.	ta'x̣as	n'ιtkι'n·e·
people.	**Many were**	**their tents.**	**Then**	**he made**

kałnux̣u'kna·m.
a race.

2. Coyote and Locust

Qa·na'x̣e·	skι'n·ku·ts.	n'u'px̣$_{a}$ne·	a$_{a}$'kuk.łako'wum's.	qakι'łne·
He went along	**Coyote.**	**He saw**	**Locust.**	**He said to him:**

hamatι'ktsu	a$_{a}$'qa·twumła'$_{a}$t$_{\imath}$nis.	hιna'matι'ktsa·p	hιntsx̣ał'ι'n·e·
"Give me	**your shirt.**	**If you give it to me**	**you will be**

---

[1] See No. 57, p. 140.

I shall carry you." He said to him: "Don't, we shall be brothers." Coyote started. He carried Locust. The two went. He saw Grizzly Bear coming. Locust said: "Put me off." He was put off. There was a cliff, on the edge of which he staid. (Grizzly Bear Woman) arrived, and (Locust) scared her, and (Grizzly Bear) fell down. Coyote went back. He went around. He reached the place where Grizzly Bear lay. He ate her. He took her out of the fire. He took the meat and the fat. He ate. He tied it up. Coyote started. He carried Locust. He went along. He saw Grizzly Bear (Man) coming. Locust said: "Put me off." Coyote said: "It is my turn. Let me scare him." (Grizzly Bear) arrived. Coyote became a stump. Grizzly Bear arrived. He said: "Let me bite him." He saw it was Coyote. Coyote said: "I am Coyote. Let us start." He knew where Locust was. Coyote said to Grizzly Bear: "Will you eat grease?" Grizzly Bear said: "Yes, I'll eat it." Coyote untied

---

ka'tsa·.	a'tutsx̣ałx̣onɩ's$_{i}$ne·.	qak.ła'pse·	ma$_{a}$ts	huts!ɩn·ała'$_{a}$ne·
my younger brother.	I shall carry you."	He said to him:	"Don't!	we shall be

tsa'$_{a}$tɩmo.	ts!ɩna'x̣e·	skɩ'n·ku·ts.	nałx̣o'$_{u}$ne·	a$_{a}$'kuk.łako'wum's.
brothers."	He started	Coyote.	He carried	the Locust.

qa·nakɩ'k$_{i}$ne·.	n'u'px̣$_{a}$ne·	k.ła'włas	ska'se·.	qake'$_{i}$ne·	a$_{a}$'kuk.łako'wum
The two went.	He saw	Grizzly Bear	coming.	He said	Locust:

pɩsx̣o'$_{u}$nu.	pɩsx̣o'łne·	sɩn·ʋmu'k!se·	ɩ'nta·s.	qaosaqa'$_{a}$ne·.	wa'x̣e·.
"Put me off!"	He was put off	where was a cliff,	at edge.	There he staid.	He arrived.

naq!max̣o'$_{u}$ne·ts	wa't!mɩta·ktse'$_{i}$te·.	ła·qanx̣a'x̣e·	skɩ'n·ku·ts.
He scared her and	made her fall down.	He went back	Coyote.

qakx̣ałaka'me·nqa·'tse·.	qaox̣a'x̣e·	qa·kqa'pse·	k.ła'włas.	n'ɩ'k$_{i}$ne·.
He went around.	He reached	where lay	Grizzly Bear.	He ate it.

ła.upkak!o'$_{u}$ne·.	tsuk^{u}a'te·	a$_{a}$'ku'ła$_{a}$ks	a$_{a}$'q!u'ta$_{a}$łs.	n'ɩ'k$_{i}$ne·.
He took it out of fire.	He took	meat	fat.	He ate.

n'ɩtuk!sa'$_{a}$ne·.	ts!ɩna'x̣e·	skɩ'n·ku·ts.	nałx̣o'$_{u}$ne·	a$_{a}$'kuk.łako'wum's.
He fried it.	He started	Coyote.	He carried	Locust.

qa·na'x̣e·.	n'u'px̣$_{a}$ne·	ska'se·	k.ła'włas.	qake'$_{i}$ne·	a$_{a}$'kuk.łako'wum
He went along.	He saw	coming	Grizzly Bear.	He said	Locust:

pɩsx̣o'$_{u}$nu.	qake'$_{i}$ne·	skɩ'n·ku·ts	ła·ts	ka'min	huts!ɩ'sɩnł-
"Put me off."	He said	Coyote:	"In turn	I	I myself shall

haq!max̣o'$_{u}$ne·.	qaox̣a'x̣e·	skɩ'n·ku·ts.	n'ɩnqa'pte·k	a$_{a}$'qułu'k!pko.
scare him."	He arrived	Coyote.	He became	a stump.

qawaka'x̣e·	k.ła'wła.	qake'$_{i}$ne·	huł'ɩ't!x̣a.	n'u'px̣$_{a}$ne·
He arrived	Grizzly Bear.	He said:	"Let me bite him."	He saw

n'ɩ'nse·	skɩ'n·ku·ts·.	qake'$_{i}$ne·	skɩ'n·ku·ts	hun'ɩ'n·e·	skɩ'n·ku·ts.
it was	Coyote.	He said	Coyote:	"I am	Coyote.

hułts!ɩnax̣a'$_{a}$ła.	n'u'px̣$_{a}$ne·	sa.usaqa'pse·	a$_{a}$'kuk.łako'wum's.	qa-
Let us start."	He knew	where was	Locust.	He said

kɩ'łne·	k.ła'włas	skɩ'n·ku·ts	kɩntsx̣a'ł'e·k	a$_{a}$'q!u'tał.	qake'$_{i}$ne·
to him	to Grizzly Bear	Coyote:	"Will you eat	grease?"	He said

k.ła'wła	he·	hutsx̣ał'ɩ'k$_{i}$ne·.	n'aqte'$_{i}$te·	ka'łx̣o·	skɩ'n·ku·ts.
Grizzly Bear:	"Yes,	I will eat it."	He untied	what carried	Coyote.

what he was carrying. He gave it to him. (Grizzly Bear) saw it. Grizzly Bear said: "Did you not see an old woman? She must have passed here." Coyote said that he had not seen anything. Coyote said: "It is Beaver, therefore it is fat." Grizzly Bear said: "It is not Beaver." Coyote said: "You ought to have said, 'It is the old woman.'" Coyote started to run. Coyote was going along. (Grizzly Bear) pursued him. Grizzly Bear thought: "First let me bite the little one." Grizzly Bear thought he was on the right trail. "Later on, after I have bitten him, I will bite (this one)." Grizzly Bear started. He pursued Coyote. Coyote went along. He was tired. He chased him around the tree. He fell down and thrust his hand into a (buffalo) horn. Coyote pursued Grizzly Bear. He overtook him. He struck him. Coyote turned back.

3. Coyote and Locust

Coyote went along. He saw Locust. He (Locust) carried his leg. Coyote saw it. Coyote thought: "Let me also break my leg."

---

namatι′ktse·.	tse$_{i}$ka′te·.	qake′$_{i}$ne·	k.ła′wła	kιnqa.upx̣a′ke·ł	tι′łna
He gave it to him.	He saw it.	He said	Grizzly Bear:	"Did you not see	an old woman?

nas	qa‘kiłqaha′x̣e·.	qake′$_{i}$ne·	skι′n·ku·ts	łu·′ne·	ła·tse$_{i}$ka′te·.	qake′$_{i}$ne·
Here	she must have passed."	He said	Coyote	nothing	he saw.	He said

skι′n·ku·ts	n′ι′n·e·	sι′n·a	słaqałsι′k$_{i}$ne·.	qake′$_{i}$ne·	k.ła′wła	qa.ι′n·e·
Coyote:	"It is	beaver,	therefore it is fat."	He said	Grizzly Bear:	"It is not

sι′n·a.	qake′$_{i}$ne·	skι′n·ku·ts	x̣manqake′$_{i}$ne·	n′ι′n·e·	tι′łna.	no·tsιnqku-
beaver."	He said	Coyote:	"Ought you to have said,	'It is	old woman.'"	He started

pekι′me·k	skι′n·ku·ts.	qana′x̣e·	skι′n·ku·ts.	mιtyax̣na′pse·.	qałwi′yne·
to run	Coyote.	He went along	Coyote.	He pursued him.	He thought

k.ła′wła	hu′pa$_{a}$ks	hułsł′ι′t!x̣a	na	ktsaqu′na.	qałwi′yne·	k.ła′wła
Grizzly Bear:	"First	let me bite	this	little one."	He thought	Grizzly Bear

ksu‘kqanmι′te·k.	ta′x̣ta	hunuł′ιt!x̣a′mi·ł	kutsx̣ał′ι′t!x̣a.	ts!ιna′x̣e·
he was on right trail.	"Later on	after I have bitten him	I'll bite him."	He started

k.ła′wła.	mιtya′x̣$_{a}$ne·	skι′n·ku·ts·.	qa·na′x̣e·	skι′n·ku·ts.	nuk^{u}łu′k$_{u}$ne·.
Grizzly Bear.	He pursued	Coyote.	He went along	Coyote.	He was tired.

a$_{a}$‘kιts!ła′e·ns	na‘kamιnła‘tnota′pse·.	qanax̣u′ne·	qanaq!ałe$_{i}$x̣o·′me·k
A tree	he chased him around it.	He fell down;	he thrust his hand into

a$_{a}$‘ku′qłe·′s.	mιtya′x̣$_{a}$ne·	skι′n·ku·ts	k.ła′włas.	łax̣anx̣o′$_{u}$ne·.
a horn.	He pursued	Coyote (subj.)	Grizzly Bear (obj.).	He overtook him.

qanła′łte·.	ła·łuq^{u}ałqa′tse·	skι′n·ku·ts.
He struck him.	He turned back	Coyote.

3. Coyote and Locust

Qa·na′x̣e·	skι′n·ku·ts.	n′u′px̣$_{a}$ne·	a$_{a}$‘kuk.łako′wum′s.	nałx̣o′$_{u}$ne·
He went along	Coyote.	He saw	Locust.	He carried

a$_{a}$‘ksa′q!e·s.	n′u′px̣$_{a}$ne·	skι′n·ku·ts.	qałwi′yne·	skι′n·ku·ts	a′$_{a}$‘ke·
his leg.	He saw it	Coyote.	He thought	Coyote:	"Also

Then Coyote broke his leg. He carried it. Then Coyote started. Coyote carried his leg. He saw Locust. Locust said: "Is there any one similar to me?" Coyote said: "I am that way, too." Locust said: "We shall be friends." Then Locust said: "Now, go ahead. You go first." Then Coyote started ahead. Behind him was Locust. He went along. He thought: "I shall kill Coyote." Then Coyote ran. He went way around. He caught up with him and went ahead. He went along. He was tired. Locust reached him. He kicked him. Locust killed Coyote. Locust started. He went along. Coyote lay there for several days. Magpie flew along. He saw Coyote lying there. He thought: "Let me eat Coyote's eyes; he is dead." Then Magpie ate Coyote's eyes. Coyote came back to life. Coyote said: "A manitou passed by here. He carried

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ka'min	hułʼumɩ'tskɩn	kaa'$_a$ʻksaq!.	ta'x̣as	n'umɩtskɩ'n·e·	a$_a$ʻksa'q!e·s
I	let me break	my leg."	Then	he broke	his leg

skɩ'n·ku·ts.	nałx̣o'$_u$ne.	ta'x̣as	ts!ɩna'x̣e·	skɩ'n·ku·ts.	nałx̣o'$_u$ne·
Coyote.	He carried it.	Then	he started	Coyote.	He carried

a$_a$ʻksa'q!e·s	skɩ'n·ku·ts.	n'u'px̣$_a$ne·	a$_a$ʻkuk.łako'wum's.	qake'$_i$ne·
his leg	Coyote.	He saw	Locust.	He said

aʻ$_a$kuk.łako'wum	a'$_a$ʻke·	k.łqa'qa	qa'psin	huyaʻ$_a$qaqapmɩ'łke·.
Locust:	"Also	is there	something	that is like me?"

qake'$_i$ne·	skɩ'n·ku·ts	a'$_a$ʻke·	ka'min	huqaqa'$_a$ne·.	qake'$_i$ne·
He said	Coyote:	"Also	I	am that way."	He said

a$_a$ʻkuk.łako'wum	huts!ɩn·ała'$_a$ne·	swʋ'tɩmo.	ta'x̣as	qake'$_i$ne·
Locust:	"We shall be	friends."	Then	said

a$_a$ʻkuk.łako'wum	ta'x̣a	łu'n·u	nɩ'nko	u's'me·k.	ta'x̣as	ts!ɩna'x̣e·
Locust:	"Now	go ahead	you	first."	Then	started

n'ɩ'n·e·	u's'me·ks	skɩ'n·ku·ts.	iłna'ha·ks	a$_a$ʻkuk.łako'wum.	qa·na'x̣e·.
he	first	Coyote.	Behind	Locust.	He went along.

qałwi'yne·	hułʼu'pi·ł	skɩ'n·ku·ts.	ta'x̣as	ts!ɩna'k$_i$ne·	skɩ'n·ku·ts.
He thought:	"Let me kill	Coyote!"	Then	he ran	Coyote.

n'ɩtkɩkqła·ʻłałqa·'tse·.	ła·łax̣anx̣o'$_u$ne·	qaʻyaqa·na'x̣e·.	qa·na'x̣e·.
He went way around.	He caught up with him	he went ahead.	He went along.

nuk.łu'k$_u$ne·.	ła·x̣a'x̣e·	a$_a$ʻkuk.łako'wum.	qanaqłɩ'kx̣$_a$ne·.	n'ipɩ'łne·
He was tired.	He reached him	Locust.	He kicked him.	He killed him

skɩ'n·ku·ts·	a$_a$ʻkuk.łako'wum.	ts!ɩna'x̣e·	a$_a$ʻkuk.łako'wum.	qa·na'x̣e·.
Coyote (obj.)	Locust (subj.).	He started	Locust.	He went along.

na·qsanmi'yet.s	qakqa'$_a$ne·	skɩ'n·ku·ts.	qa·naʻn·ox̣o'$_u$ne·	a'n'an.
Several days	he lay there	Coyote.	He flew along	Magpie.

n'u'px̣$_a$ne·	sakqa'pse·	skɩ'n·ku·ts·.	qałwi'yne·	hułʼɩ'k$_i$mi·ł	a$_a$ʻkaqłɩ'ł'e·s
He saw him	lying there	Coyote.	He thought:	"Let me eat	his eyes

skɩ'n·ku·ts	pa·ł	ksɩ'ł'e·p.	ta'x̣as	n'ɩ'k$_i$ne·	a'n'an	a$_a$ʻkaqłɩł'ɩ'se·s
Coyote's,		he has been dead."	Then	he ate	Magpie	his eyes

skɩ'n·ku·ts·.	skɩ'n·ku·ts	ła·ɩtq!a'nx̣a'm'ne·.	qake'$_i$ne	skɩ'n·ku·ts
Coyote's.	Coyote	came back to life.	He said	Coyote:

his leg and killed me." Coyote started and went back. He saw Locust. He slapped himself. Out came his corpses.[1] He said to them: "Tell me, how shall I kill him?" He was told by one of them: "He is always carrying his leg." He was told by the other one: "I shall be a knife. I shall be on the sole of your foot. When you overtake him and he says, 'You shall go ahead,' you shall say, 'You go ahead.'" Locust started. Coyote was behind. Coyote ran. He overtook Locust. He kicked him. Coyote killed Locust. Enough.

4. Coyote and Grizzly Bear

Coyote went along. He saw Grizzly Bear's dung, unchewed wild rhubarb. Coyote laughed. Coyote took Grizzly Bear's dung. Coyote hung Grizzly Bear's dung on a pole in a line. He laughed. Coyote started. Grizzly Bear was staying there. He thought: "Let

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na$_a$s qaha′x̣e· nŭpɩ′k!a. nałx̣o′$_u$ne· a$_a$ʽksa′q!e·s n′upła′p$_i$ne·. ts!ɩna′x̣e·
"Here passed a manitou. He carried his leg and killed me." He started

skɩ′n·ku·ts łax̣a′x̣e·. n′u′px̣$_a$ne· a$_a$ʽkuk.łako′wum′s. qanła′łte·k·
Coyote and went back. He saw Locust. He slapped himself.

n′akax̣o′se· a$_a$ʽkuq!łayet!ɩ′n′e·s. qakɩ′łne· tsx̣anata′pkił ka$_a$s
Out came his corpses (dung). He said to them: "Tell me, how

kutsa$_a$qał′u′pe·ł. k!o′k!we·′s qak.ła′pse· peɩ′k!a·ks n′upsła·ʽt$_i$yi·łqał-
shall I kill him?" By one he was told: "Already always he carries

x̣o′$_u$ne· a$_a$ʽksa′q!e·s. k!o′k!we·′s qak.ła′pse· ka′min hutsx̣ał′ɩ′n·e·
his leg." By the other he was told: "I shall be

a$_a$ʽktsa′ma·ł. a$_a$ʽk.łɩ′k$_i$ne·s hutsqaʽkɩłq!a′$_a$ne·. hɩn′i·nałax̣a′me·ł
a knife. The sole of your foot I shall hang at it. When you overtake him

qa′k.łe·s nɩ′nko u′s′me·k ɩ′n·en′ hɩnts!qakɩ′łne· nɩ′nko ɩ′n·en′ u′s′me·k·
if he says, 'You first be,' you will say to him, 'You be first.'"

ts!ɩna′x̣e· a$_a$ʽkuk.łako′wum iłna′ha·ks n′ɩ′n·e· skɩ′n·ku·ts. ts!ɩna·′k$_i$ne·
He started Locust, behind was he Coyote. He ran

skɩ′n·ku·ts. łax̣a′x̣e· a$_a$ʽkuk.łako′wum′s. qa·nak.łɩ′kx̣$_a$ne·. n′ipɩ′łne·
Coyote. He overtook Locust. He kicked him. He killed him

a$_a$ʽkuk.łako′wum′s skɩ′n·ku·ts. ta′x̣as.
Locust (obj.) Coyote (subj.). Enough.

4. Coyote and Grizzly Bear

Qa·na′x̣e· skɩ′n·ku·ts. n′u′px̣$_a$ne· a$_a$ʽq!uł′ɩ′se·s k.ła′włas qaa′qtsx̣$_a$ne·
He went along Coyote. He saw his dung Grizzly Bear's, not chewed

wu′m′a·łs. n′uma′ts$_i$ne· skɩ′n·ku·ts. tsuk^{u}a′te· a$_a$ʽq!uł′ɩ′se·s k.ła′włas
wild rhubarb. He laughed Coyote. He took his dung Grizzly Bear's

skɩn·ku·ts. neʽłiłqa·hɩtsx̣omu′n·e k.ła′włas a$_a$ʽq!uł′ɩ′se·s skɩ′n·ku·ts·.
Coyote. He hung it on a pole in a line Grizzly Bear's dung Coyote.

n′uma′ts$_i$ne·. ts!ɩna′x̣e· skɩ′n·ku·ts. qaosaqa′$_a$ne· k.ła′wła. qałwi′yne·
He laughed. He started Coyote. There staid Grizzly Bear. He thought:

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[1] Two pieces of dung.

me go (and see) why Coyote is always laughing." Grizzly Bear went there. He saw his dung hanging there. Grizzly Bear became angry. He thought: "Let me go and kill Coyote." Grizzly Bear started. He saw Coyote coming. He thought: "What does Coyote like?" Grizzly Bear thought: "Let me make sisketoon[1] berries." He made sisketoon berries. He staid there. He thought: "I shall bite him right here." Coyote went along. He saw many sisketoon berries. He went there; he ate and spit them out again. Coyote said: "If Grizzly Bear had seen this, what an amount of dung there would be!" Coyote started. Grizzly Bear was angry. He thought: "If I don't bite you!" Coyote went along ahead. Grizzly Bear made choke cherries just at that place. Coyote went there. He ate and spit them out again. Then Coyote started. Then (Grizzly Bear thought): "I shall bite you." Coyote went along ahead. Just there Grizzly Bear made large rose hips. Coyote went there. He saw many rose hips. Then

hułts!ɛna′me$_i$ł	qa′psins	sła`qała`t$_i$yił’u′mats	skɛ′n·ku·ts.	qaox̣a′x̣e·
"Let me go	what	long time laughs	Coyote."	He went there

k.ła′wła.	n’u′px̣$_a$ne·	a$_a$`q!u′ł’e·s	sakiłq!a′nse·.	sa·nɛłwi′yne·	k.ła′wła.
Grizzly Bear.	He saw	his dung	hanging.	He became angry	Grizzly Bear.

qałwi′yne·	hułts!ɛna′me$_i$ł	huł’u′pe$_i$ł	skɛ′n·ku·ts.	ts!ɛna′x̣e·	k.ławła.
He thought:	"Let me go	let me kill	Coyote."	He started	Grizzly Bear.

n’u′px̣$_a$ne·	ska′se·	skɛ′n·ku·ts·.	qałwi′yne·	qa′psins	n’ɛ′n’e·ns	ktsła′ke$_i$ł
He saw	coming	Coyote.	He thought:	"What	does he	like

skɛ′n·ku·ts.	qałwi·′yne·	k.ła′wła	huł’e′$_i$tkɛn	sq!ᴜ′m·o.	n’ɛtkɛ′ne·	sq!ᴜ′m·os.
Coyote?"	He thought	Grizzly Bear:	"Let me make	sisketoon berries."	He made	sisketoon berries.

qaosaqa′$_a$ne·.	qałwi′yne·	na$_a$sts	kutsqa$_a$kił’i′t!x̣a.	qa·na′x̣e·	skɛ′n·-
He staid there.	He thought:	"Here	I shall bite him."	He went along	Coy-

ku·ts.	n’u′px̣$_a$ne·	yu·naqa′pse·s	sq!ᴜ′m·o’s.	qaox̣a′x̣e·	n’ɛ′k$_i$ne·ts
ote.	He saw	many	sisketoon berries.	He went there;	he ate and

ła`matqłax̣wa′$_a$te·.	qake′$_i$ne·	skɛ′n·ku·ts	ła.ɛsnakatni′kte·t	k.ła′wła
he spit them out again.	He said	Coyote:	"If he had seen this	Grizzly Bear,

x̣ma ła`akasqantsłaq!ux̣ne′$_i$łe·k.	ts!ɛna′x̣e	skɛ′n·ku·ts.	sa·nɛłwi′yne·
how big he would have defecated."	He started	Coyote.	He was angry

k.ła′wła.	qałwi′yne·	hułɛntsx̣ałqa`ɛt!x̣$_a$nɛ′s$_i$ne·.	qa·na′x̣e·	skɛ′n·ku·ts
Grizzly Bear.	He thought:	"If I do not bite you."	He went along	Coyote

u′s’me·ks.	qaox̣ał’itkɛ′ne·	a$_a$`ke·′łma·k!s	k.ła′wła.	qaox̣a′x̣e·	skɛn·-
first.	Just there he made	choke cherries	Grizzly Bear.	He went there	Coy-

ku·ts.	n’ɛ′k$_i$ne·	łamatqłax̣wa′$_a$te·.	ta′x̣as	ts!ɛna′x̣e·	skɛ′n·ku·ts.
ote.	He ate	he spit it out again.	Then	he started	Coyote.

ta′x̣as	huts’ɛt!x̣anɛ′s$_i$ne·.	qa·na′x̣e·	skɛ′n·ku·ts	u′s’me·ks.	qaox̣ał’ɛt-
Then	"I shall bite you."	He went along	Coyote	first.	There

kɛ′n·e·	wuq!o·′pe·s[2]	k.ła′wła.	qaox̣a′x̣e·	skɛ′n·ku·ts.	n’u′px̣$_a$ne·
he made	large rose hips (?)	Grizzly Bear.	He went there	Coyote.	He saw

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[1] Service berries.

[2] Similar to rose hips (*q!u′łwa*), but larger.

he ate. He stood there eating. He saw many rose hips in the bushes. He went to the place where there were many rose hips. There was Grizzly Bear. Then Coyote shut his eyes and chewed rose hips. He did not see Grizzly Bear. [He was lying there.] He went there to pick and eat them. Grizzly Bear took hold of him together with the bushes. Grizzly Bear said: "What did you say?" Coyote said: "I said, 'I wonder whether Grizzly Bear is hungry.'" Grizzly Bear said: "No, you said something else."—"No, I said, 'I wonder whether Grizzly Bear is hungry.'"—"No, I didn't mean that first; I said that before ??." He hit him while saying so; Coyote hit Grizzly Bear with his elbow. Coyote ran off quickly. Nothing runs so fast as he was running. Coyote started. Coyote was pursued by Grizzly Bear. Coyote went along. Grizzly Bear made many turns. Grizzly Bear caught up with him. Coyote went ahead.

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yu·naqa′pse· q!u′łwaₐs. ta′x̣as n’ɩ′kᵢne·. yaˋwɩtsiˋnɩt!x̣a′me·k.
many rose hips. Then he ate. He stood eating.

n’u′px̣ₐne· ło·qtsqa·′haks yu·naqa′pse· wuq!o·′p̣e·s·. qaox̣a′x̣e·
He saw in the thick (bushes) many rose hips (?). He went there

yaˋkɩłyu·naqa′pske· wuq!o·′pe·s. saosaqa′ₐne· k.ła′wła. ta′x̣as
to where there were many rose hips (?). There was Grizzly Bear. Then

tṣ!o·pɩnła·teˋqłɩłx̣a′me·k skɩ′n·ku·ts wuq!o·′pe·s·. qa.u′px̣ₐne· k.ła′w-
he shut his eyes and chewed Coyote rose hips (?). Not he saw Grizzly

ła’s. [słqaˋox̣akqa′pse·.] qaˋox̣ᵘałhałq!at!e·x̣a′me·k. nɩt!qaox̣a-
Bear. [He was lying there.] He went there to pick and eat them. He took

q!o·nawo·kɩnmun·a′pse· k.ła′wła. qake′ᵢne· k.ła′wła qa· kɩˋnskił’a·-
hold of him with the bushes Grizzly Bear. He said Grizzly Bear: "What did you

qake′ᵢkił. qake′ᵢne· skɩ′n·ku·ts ma koqᵘa′ke· łaa·ˋqak.łaˋtɩnkɩkᵢno′ᵤk-
say?" He said Coyote: "I said, 'I wonder whether he may be

tse·k k.ła′wła. qake′ᵢne· k.ła′wła wa′ha ma kɩn’ak!łana′ke·. wa′ha
hungry Grizzly Bear.'" He said Grizzly Bear: "No, you said differently." — "No,

ma koqᵘa′ke· łaa·ˋqak.łaˋtɩnkɩkᵢno′ᵤktse·k k.ła′wła. wa′ha hoqa.e·-
I said, 'I wonder whether he may be hungry Grizzly Bear.'" — "No, I did not

łɩ′kte· qo ho·′pa·k qo· ta·x̣ ma huˋskiłqake′ᵢne·. nałatkeˋkɩłq!anłuk-
mean that first that then I said before." He hit him while saying

x̣o′ᵤme·k neᵢs qaqkupnuˋqtaptsek!ane·ya′x̣ₐne· k.ławłas skɩ′n·ku·ts.
so, that he hit him with his elbow Grizzly Bear (obj.) Coyote.

no·tsɩnqkupe·kɩ′me·k skɩ′n·ku·ts. x̣aˋtsqaˋnux̣uˋnekɩ′me·k kts!ɩn-
He ran off quickly Coyote. Nothing runs as fast running

ma′łqa. ts!ɩna′x̣e· skɩ′n·ku·ts. m̹itɩyax̣na′pse· k.ła′wła skɩ′n·ku·ts·.
together(?). He started Coyote. He was pursued by Grizzly Bear Coyote.

qa·na′x̣e· skɩ′n·ku·ts. n’ɩtkɩkqła·ˋłałqa·′tse· skɩ′n·ku·ts. łaˋłax̣an-
He went along Coyote. He made many turns Coyote. He caught

x̣o′ᵤne· k.ła′wła. qaˋyaqa·na′x̣e·. qa·na′x̣e· skɩ′n·ku·ts. n’ɩtkɩkqła·ˋ-
up Grizzly Bear. He went ahead. He went along Coyote. He made

He went along. Coyote made many turns. Then Coyote became tired. He asked for the help of the manitous. He said to them: "Tell me, what shall I do? Grizzly Bear is pursuing me." He was told by one of them: "I shall be a river." He was told by another one: "I shall be a tree." He was told by another one: "I shall be a tent. Then when Grizzly Bear comes, you will come out, you will say to him, 'Dead![1] you wish you could bite me.'" A tree was bobbing up and down. He said to him: "I shall hold the tree with my feet." He held it with his foot. (The Bear) walked across the water. He just came to the middle. He was in the middle over the water. Coyote let go of the tree [with his foot]. Then it bobbed up and down again. Grizzly Bear fell into the water. He was drowned. Enough.

5. Coyote Goes Visiting

Coyote had a tent and was married to Dog. He told his children: "Over there is the tent of your uncles; they are never hungry; you

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łałqa·′′tse·	skι′n·ku·ts.	ta′x̣as	nuk.łu′k$_{u}$ne·	skι′n·ku·ts.	n′akmι′′nte·.
many turns	Coyote.	Then	became tired	Coyote.	He asked for the help of the manitous.

qakι′łne·	tsx̣a‵nata′pke$_{i}$ł	ka$_{a}$s	kuł′aqa′ke·n	skanuta′p$_{i}$ne·	k.ła′wła.
He said to them:	"Tell me,	what	shall I do?	he pursues me	Grizzly Bear."

k!o′k!we·s	qak.ła′pse·	ka′min	hutsx̣ał′ι′n·e·	a$_{a}$‵kιnmi′tuk.	k!o′k!we·s
By one	he was told:	"I	shall be	a river."	By one

qak.ła′pse·	ka′min	hutsx̣ał′ι′n·e·	a$_{a}$‵kιts!ła′e·n.	k!o′k!we·s	qak.ła′pse·
he was told:	"I	shall be	a tree."	By one	he was told:

ka′min	hutsx̣ał′ι′n·e·	a$_{a}$‵kit·.ła·′nam.	ta′x̣as	hι′n′wa·m	k.ła′wła
"I	shall be	a tent.	Then	when he comes,	Grizzly Bear

hιn·tsł′a·kax̣a′′mne·.	hιntsqakι′łne·	n′ιpna′mne·	kιnqa′łwiy	kιnts!-
you will come out.	You will say to him,	'some one dead	you wish	you will

ι′t!x̣$_{a}$nap.	wane′$_{i}$se·	a$_{a}$‵kιts!ła′e·ns.	qakι′łne·	hu‵tsawi‵tsιkι′n·e·	ιn
bite me.'"	Moved up and down	a tree.	He said to him:	"I shall hold with my feet	the

a$_{a}$‵kιts!ła′e·n.	na·wιtsιkι′n·e·.	nu·łqanka·qoq!^{u}nu′ne·.	qa·ł′ιn	qaya-
tree."	He held it with the foot.	He climbed across water.	Just	in

qa′wo$_{u}$s	qa‵skaqo·q$_{u}$nu′n·e·.	pεsιkι′n·e·	skι′n·ku·ts	a$_{a}$‵kιts!ła′e·ns.
the middle	he was on the middle of it on the water.	He let go with the foot	Coyote	the tree.

ta′x̣as	ła·wane′$_{i}$ne·.	nonaqʋ′n·e·	k.ła′wła.	n′upʋ′q$_{u}$ne·.	ta′x̣as.
Then	it moved again.	He fell into the water	Grizzly Bear.	He was drowned.	Enough.

5. Coyote Goes Visiting

Kqa·ni′t.ła	skι′n·ku·ts.	ksa·łe′$_{i}$te·t	x̣a′$_{a}$łtsins.	kqa·′ke·ł
There being a tent	Coyote.	He was married to	Dog.	He told

ałaqa′łt!e·s	ne$_{i}$s	sa·nit.la′$_{a}$ne·	ałhatsanι′ske$_{i}$ł	at qahuwa′s$_{a}$ne·
his children:	"That	there is the tent	your uncles,	they are never hungry,

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[1] An exclamation similar to "Confound it!"

ought to visit them." At night Coyote slept. Early the next morning Coyote said to his wife: "Where are my clothes?" Coyote was given his clothing. Coyote dressed himself. Coyote started. He went along. He saw the tent of Kingfisher. Coyote went there. Coyote entered the tent of Kingfisher. He sat down. Kingfisher said: "Where is my sharp horn?" He stretched his hand back. He brought it forward. He put it down in front of himself. Kingfisher took it. He said to his children: "Go and get a switch." His two children went out. They brought in two switches. Kingfisher took them. He tied up his hair over his forehead. Kingfisher hopped about. He made noise when he started. He jumped and stopped on the smoke hole. He jumped down. The two children thought they would look out. Their mother said to them: "Don't look out! He might not find the hole in the ice where he went in."

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x̣ma hɩnqo·naˋmiłkɩ'łne·. ktsɩłmi'yɩt q!u'mne'ᵢne· skɩ'n·ku·ts.
ought you to visit them." At night he slept Coyote.

kkanmi'yɩt.ts wʊ'łna·ms qakɩ'łne· tɩłnamu''e·sts skɩ'n·ku·ts
The next morning early he said to his wife Coyote:

kaₐs ka·ku'qła'nt!. namatɩktsɩ'łne· aₐʻkuqła''nt!e·s skɩ'n·ku·ts.
"Where are my clothes?" He was given them his clothes Coyote.

n'ituqła'ntɩ'łe·k skɩ'n·ku·ts. ts!ɩna'x̣e· skɩ'n·ku·ts. qa·na'x̣e·.
He dressed himself Coyote. He started Coyote. He went along.

n'u'px̣ₐne· sa·nit.ła'ₐse· q!a'pqa·łs. qaox̣a'x̣e· skɩ'n·ku·ts. 5
He saw there was the tent of Kingfisher. He went there Coyote.

tᵢnax̣a''mne· skɩ'n·ku·ts aₐʻkɩt.łaɩ'se·s q!a'pqa·ł. qaₐnqa'me·k.
He entered Coyote the tent of Kingfisher. He sat down.

qake'ᵢne· q!a'pqa·ł kaₐs ke''e·n kuł·aɩˋsɩnq!a'k.łe·. ła'ntaqahe'ᵢne·.
He said Kingfisher: "Where is my sharp horn?" He put backward his hand.

ło·'nquwaˋₐkakɩ'n·e·. qaox̣akᵢnɩktsɩ'łne·. tsukᵘa'te· q!a'pqa·ł.
He put it before himself. It was put there. He took it Kingfisher.

qakɩ'łne· ałaqa'łt!e·s aˋnyax̣a'keᵢł ła·m'. n'anakɩsx̣a''mne·
He said to his children: "Go out and get a switch!" They two went out

neᵢ łkamukᵘɩ'ste·k. łaˋtkakiˋsɩłkɩ'n·e· ła·m's. tsukᵘa'te· 10
the two children. They brought in two switches. He took tnem

q!a'pqa·ł. n'ɩtuk!ᵘaˋtsɩnk!o·nɩ'łe·k. qakqanmɩˋtinqa'me·k q!a'pqa·ł.
Kingfisher. He tied his hair in front. He hopped about Kingfisher.

n'aˋqkupkiłq!aˋnło·kᵘakɩ'me·k. aₐʻk!anqo·'t!e·s qaowax̣mɩt'wɩtsq!-
He made noise when starting. To the smoke hole he jumped and stopped

nu'ne·. n'o·ˋnmenoˋx̣unqa'ₐne·. qałwi'yne· neᵢ łkamukᵘɩ'ste·k
there. He jumped down. They thought the two children

kɩn'aˋn'awɩtskɩ'kᵢne·. qak.ła'pse· ma'e·s maₐts an'awɩtske'ᵢ-
they would look out. She told them their mother: "Don't look out!

keᵢł. łaˋqa.i·ˋktsk!a·ˋqonɩ'łe·k. qaosaqa'ₐne· skɩ'n·ku·ts. ła·t- 15
He might not find the hole in the ice where he went in." He staid there Coyote. He

Coyote staid there. Kingfisher re-entered carrying two switches. He boiled them. Coyote ate. After eating, Coyote left for his tent. He got back at night. Coyote slept that night.

Dog said to her children: "To-morrow you ought to visit your uncles. There is their tent." Coyote slept. Early next day Coyote started. He went along. He arrived at the tent of Moose. He entered the tent of Moose. He sat down. (Moose) said to his wife: "Look this way." She looked at her husband. Moose took a knife. He cut off her nose. He took ashes. He threw them on, and it was whole again. He threw it into the fire. He rolled it in the fire. He took it out of the fire again. He said to his children: "Go and get the roots of a tree." They brought them in. He threw these roots into the fire. He rolled them in the fire. They became guts. He

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kax̣a''mse·	q!a'pqa·łs	łaa'se·	ła·m's.	na'nmukułι's$_ι$ne·.	n'ι'k$_ι$ne·
re-entered	Kingfisher	with two	switches.	He boiled them.	He ate

skι'n·ku·ts.	ku'Ɫ'e·kts	ła·ts!ιna'x̣e·	skι'n·ku·ts	a$_a$'kιt.ła'e·s.
Coyote.	After eating	he left again	Coyote	for his tent.

łałax̣a'x̣e·	ktsǝłmi·'yιt.s.	q!u'mne'$_ι$ne·	skι'n·ku·ts	ne$_ι$s	ktsǝłmi·'yιt.s.
He got back	at night.	He slept	Coyote	that	night.

Qakι'łne·	x̣a'$_a$łtsin	ałaqa'łt!e·s	kkanmi·'yιt.s	xma	hιnqona'miłkι'łne·
She said	Dog	to her children:	"To-morrow	ought	you to visit

ałhatsanι'ske·ł.	ne$_ι$s	sa·nιt.ła'$_a$ne·.	ne$_ι$s	kq!u''mne·	skι'n·ku·ts.
your uncles.	That	there is their tent."	He	slept	Coyote.

kkanmi·'yιt	wʋ'łna·ms	ts!ιna'x̣e·	skι'n·ku·ts.	qa·na'x̣e·.	łax̣a'x̣e·
Next day	early	he started	Coyote.	He went along.	He arrived

sa·nιt.ła'$_a$se·	nιtsna'pko$_u$s.	tιnax̣a''mne·	a$_a$'kιt.ła.ι'se·s	nιtsna'pko$_u$s.
where was the tent of	Moose.	He entered	the tent of	Moose.

qa·nqa'mek.	qakι'łne·	tǝłnamu''e·s	ła'n·a	qa'kawιtskι'ke·n'.	tse$_ι$ka'te·
He sat down.	He said to	his wife:	"This way	look."	She looked at

nu·łaq$_a$na'e·s.	tsuk^{u}a'te·	a$_a$'ktsa'ma·łs	nιtsna'pku.	łuqsała'$_a$te·.
her husband.	He took	a knife	Moose.	He cut off her nose.

tsuk^{u}a'te·	a$_a$'koq!mo·'ko·ps.[1]	qawax̣mι'te·.	łaq!ape'$_ι$se·.	x̣unmι'te·.
He took	ashes.	He threw them on.	It was whole again.	He threw it into the fire.

qa·kqayk!o'$_u$ne·.	ła'upkakι'n·e·.	qakι'łne·	ałaqa'łt!e·s	a'nyax̣a'ke$_ι$ł
He rolled it about.	He took it out of the fire again.	He said to	his children:	"Go and get

a$_a$'kuk!pʋ'ka·m.	ła'tka·kι'sǝłkι'n·e·.	x̣unmι'te·	ne$_ι$s	a$_a$'kuk!pʋ'ka·ms.
the root of a tree."	They two brought one in.	He threw into the fire	those	roots.

qa·kqayk!o'$_u$ne·.	n'ιn·qapta'kse·	a$_a$'ku'qt!e·s.	ła·u'pkak!o'$_u$ne·.
He rolled them about.	They became	its guts.	He took them out of the fire.

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[1] Also *a$_a$kuq!mŏ'ko·ps.*

took them out of the fire. He arose. He slapped his backside, and camas came out. They put it into the kettle. It was given to Coyote. He ate. He finished eating. Coyote said: "To-morrow you will visit my tent." Coyote started back. Coyote arrived back at his tent. On the following day Moose arrived at the tent of Coyote. Coyote was seated. He said to his wife: "Look this way!" His wife looked at him. At once he cut off her nose. At once Dog ran out howling. Dog re-entered. He threw ashes on her, but her nose was not restored. Moose took ashes. He put them on her nose and it was whole again. He said to the two children: "Bring a root." They two went out. They brought it in. He took it. He threw it into the fire. He took it out of the fire. It turned into guts. He rolled them in the fire and gave them to (Coyote). Moose said to him: "Eat." Moose started back. Enough.

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n’uwu′k$_u$ne·.	t!akpuk!x̣o′$_u$me·k	n’ananɩtsk!a′se·	x̣a′pe$_i$s.
He arose.	He slapped his backside,	it came out	camas.

n’o·qo·x̣a’nt.łɩ′s$_i$ne·	a′tso$_u$s.	qaox̣ak$_i$nɩktsɩ′łne·	skɩ′n·ku·ts.	n’ɩ′k$_i$ne·.
They put it into	the kettle.	It was given to	Coyote.	He ate.

ku′ł′e·k.	qake′$_i$ne·	skɩ′n·ku·ts	kkanmi·′yɩt	hɩntsqona′x̣e·	kakɩ′t.ła.
He finished eating.	He said	Coyote:	"To-morrow	you will visit	my tent."

łats!ɩna′x̣e·	skɩ′n·ku·ts.	ła·łax̣a′x̣e·	a$_a$‘kɩt.ła′e·s	skɩ′n·ku·ts·.
He started back	Coyote.	He arrived back	at his tent	Coyote.

kkanmi′yɩt.s	łax̣a′x̣e·	nɩtsna′pku	a$_a$‘kɩt.ła.ɩ′se·s	skɩ′n·ku·ts·.
Next day	arrived	Moose	at the tent of	Coyote.

qa’nqa′me·k	skɩ′n·ku·ts.	qa·kɩ′łne·	tɩłnamu′′e·s	ła′n·a
He sat down	Coyote.	He said to	his wife:	"This way

qa‘kawɩtskɩ′ke·n’.	tse$_i$kata′pse·	tɩłnamu′e·s.	łuqkupqsała′$_a$te·.
look!"	She looked at him	his wife.	Quickly he cut off her nose.

n’anmuqkupnox̣o·‘ne·łkɩkwakɩ′me·k	x̣a′$_a$łtsin.	łatkax̣a′′mne·
Quickly she ran out howling	Dog.	She re-entered

x̣a′$_a$łtsin.	qawax̣mɩ′te·	a$_a$‘kuq!mʋ′ko·ps	qa‘qałha‘k!anu‘qsała′$_a$se·.
Dog.	He threw on her	ashes	her nose was not restored.

tsuk^{u}a′te·	a$_a$‘kuq!mʋ′ko·ps	nɩtsna′pku.	qawax̣mɩ′te·
He took	ashes	Moose.	He threw them on

a$_a$‘kuqsa‘ła.ɩ′se·s.	łaq!ape′$_i$se·.	qakɩ′łne·	ne$_i$s	łkamuk^{u}ɩsta′ke·s
her nose.	It was whole again.	He said to	those	two children:

a‘nya·x̣a′ke$_i$ł	a$_a$‘kuk!pʋ′kam.	n’a‘nakɩsx̣a′′mne·.	łatkakɩ‘sɩłkɩ′n·e·.
"Fetch	a root."	They two went out.	They brought it in.

tsuk^{u}a′te·.	x̣unmɩ′te·.	ła.upkakɩsk!o′$_u$ne·.	n’ɩnqapta′kse·
He took it.	He threw it into the fire.	He took two out of the fire.	They turned into

a$_a$‘ku′qt!e·s.	ła.upkak!o′$_u$ne·.	qaox̣ak$_i$nɩ′ktse·.	qakɩ′łne·	e′$_i$ke$_i$ł.
guts.	He rolled them about	and gave them to him.	He said to him:	"Eat!"

łats!ɩna′x̣e·	nɩtsna′pku.	ta′x̣as.
He started back	Moose.	Enough.

6. COYOTE AND BUFFALO[1]

Coyote went along. There was a bull's skull lying there, and he knocked it about. He started off. He went along. There was a hill. He went up the hill. Coyote staid there. There was noise of running. He raised his head quickly, but there was nothing. He sat down again (??). Again there was noise of running. He saw a Buffalo Bull coming. He started to run away quickly. He went along. Then they met again. He went along. Coyote said: "Oh, where are you staying, manitous?" He said: "Nephew, come, our(?)." Coyote saw burnt trees standing there. Coyote arrived, and sat down on top of them. Bull butted the tree. He broke it. Coyote started to run quickly. Coyote went along. He was tired. He said: "Where are you staying, manitous?" He was told: "Nephew, come, our (?)." Coyote went. There lay a stone. He entered it. Bull butted the stone. He broke it. Coyote

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6. COYOTE AND BUFFALO

Qa·na'x̣e· skιn·ku·ts. skιk.ła'`m·ała'kse· ni'łsiks ts!ιnaqa`yłikι'n·e·.
He went along Coyote. A skull lying there a bull's he knocked it about.

ts!ιna'x̣e·. qa·na'x̣e· swιtsle.ι't.se·. qa·ox̣^{u}ałyux̣a'x̣e·. qaosaqa'$_{a}$ne·
He started off. He went along where was a hill. He went up hill. There staid

skι'n·ku·ts. nałukmι'se·. nuknuqkupq!ała''mne· ło'$_{u}$se·
Coyote. There was noise of running. He raised his head quickly, not there

qa'psins. łaqa`$_{a}$tstakqa'$_{a}$ne·. łaha·`łukmι'se·. n'u'px̣$_{a}$ne· ska·'se·
was anything. Again (?). Again there was noise of running. He saw coming

ni'łsiks. no·tsιnqku`pekι'me·k. qa·na'.x̣e·. ta'x̣as ła·x̣an·x̣ona'pse·.
a bull. He started to run away quickly. He went along. Then again they met.

qa·na'x̣e·. qake'$_{i}$ne· skι'n·ku·ts hał·ya· kιn'aqasaqa·'łqa
He went along. He said Coyote: "Oh, where are you staying,

nŏpι`k!anι''nte·k. tsx̣a'se· pa·t! qaowakax̣a''me·n' kaqux̣ma'ła.
manitous?" He said: "Nephew, come our (?)."

tse$_{i}$ka'te· skι'n·ku·ts sιnq!o·mkaki`łnoqaku'pse·. qaox̣a'x̣e· skι'n·ku·ts
He saw Coyote burnt trees standing there. He arrived Coyote

naqo$_{u}$saq!max̣o'$_{u}$me·k. nako'$_{u}$ne· a$_{a}$`kιts!ła'ens ni'łsik. tsιk!k!o'$_{u}$ne·.
he sat down on top of them. He butted the tree the bull. He broke it.

no·tsιnqkupekι'me·k skι'n·ku·ts. qa·na'x̣e· skι'n·ku·ts.
He started to run away quickly Coyote. He went along Coyote.

nuk^{u}łu'k$_{u}$ne·. qake'$_{i}$ne· kιn'aqasaqa·'łqa nŏpι`k!anι''nte·k. qak.ła'pse·
He was tired. He said: "Where are you staying, manitous?" He was told:

pa·t! qaowakax̣a''me·n' kaqux̣ma'ła. qaox̣a'x̣e· skι'n·ku·ts skιnu'kse·.
"Nephew, come our (?)." He went Coyote where lay a stone.

nukwaq!ma·kιkqa'$_{a}$ne·. nako'$_{u}$ne· nu'kwe·s ni'łsik. tsιk!k!o'$_{u}$-
He entered it. He butted the stone the bull. He broke it.

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[1] See p. 60.

started to run away quickly. Coyote went along. There was a (body of) water. Coyote jumped into the water. He dived. The Bull came to the water and drank. He stood there drinking. He drank it all. Coyote started. He went along. He said: "Where are you, manitous?" He heard speaking, and was told: "Nephew, come, our (?)." The two went. There was a little rosebush. Coyote went. He sat down on top of it. The Bull arrived. He butted it. He couldn't break it. Again he butted it. He tore it into shreds. Coyote said: "Now let me go; I will fill a pipe for you." The Bull said: "I don't smoke." Coyote said: "I will fill a pipe; I don't know what the Bull likes to smoke." Coyote was told: "I smoke tobacco. When I finish filling the pipe, I hold it up to the sun. It catches fire. It catches fire by means of the sun." (Coyote) was afraid. (The Bull) smoked. He continued to smoke. The Bull said: "I had a wife

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ne·. no·ts!ɩnqkupekɩ'me·k skɩ'n·ku·ts. qa·na'x̣e· skɩ'n·ku·ts skɩk-
He started to run away quickly Coyote. He went along Coyote where lay

q!nu'kse·. nułnɩnmɩtqu'łe·k skɩ'n·ku·ts. k!anwa'ts!ne·. x̣una'x̣e·
a lake. He jumped into the water Coyote. He dived. He came to the water

ni'łsik ne$_i$qu'łne·. qa·wɩtsku'x̣$_u$ne·. n'oko$_u$ku'x̣$_u$ne·. ts!ɩna'x̣e· skɩ'n·-
the bull and drank. He stood drinking water. He drank it all. He started Coy-

ku·ts. qa·na'x̣e·. qake'$_i$ne· kɩn'aqasaqa·'łqa nŭpɩ'k!anɩ''nte·k. nŭł-
ote. He went along. He said: "Where are you, manitous?" He

pa'łne· tsx̣a'se· qak.ła'pse· pa·t! qaowakax̣a''me·n' kaqux̣ma'ła.
heard speaking and was told: "Nephew, come our (?)."

qawɩtskɩ'k$_i$ne· sɩn·qa'pse· sq!o·mowokna'nas. qaox̣a'x̣e· skɩ'n·ku·ts.
They went where was a little rosebush. He went Coyote.

nuqo$_u$saq!max̣o'$_u$me·k. łax̣a'x̣e· ni'łsik. qo·nanox̣o·nłamaneya'-
He sat down on top of it. He arrived the bull. He hit it with his head (?).

x̣$_a$ne·. qata`ł'ak!o'$_u$ne·. łaqonax̣o·nłamaneya'x̣$_a$ne·. nɩta'mk!o'$_u$ne·
He could not break it. Again he hit it with his head (?). He tore it into

ła$_a$m's. qake'$_i$ne· skɩ'n·ku·ts ta'x̣as qa·qaskɩ'n·u. hutsku`łnak!uk-
shreds. He said Coyote: "Now let me go. I'll fill a pipe for

tsɩ's$_i$ne·. qake'$_i$ne· ni'łsik atuqa.ɩknoqʋ'k$_u$ne·. qake'$_i$ne· skɩ'n·-
you." He said the bull: "I do not smoke." He said Coy-

ku·ts hutskułńak!o'$_u$ne·. hoqa.u`px̣ami'łne· qa'psinsts ł'e·k$_i$noqʋ'ko·
ote: "I'll fill a pipe. I do not know what he may smoke

ni'łsik. qakiłɩ'łne· skɩ'n·ku·ts wasa'q$_a$na·n huts!ɩknoqʋ'k$_u$ne·.
the bull." He was told Coyote: "Tobacco (?) I smoke.

nułkułnak!o'$_u$ne· qaox̣awɩ'tsx̣$_a$ne· nata·'nɩk!s. tsukʋ'px̣$_a$ne·. sɩłtsu-
When I finish filling the pipe I hold it up toward the sun. It catches fire. It catches

kʋpx̣amʋ'n·e· nata·'nɩk!s. n'onɩ'łne·. n'ɩknoqʋ'k$_u$ne·. qa·kɩł'ɩkno-
fire by means of the sun." He was afraid. He smoked. He continued

qʋ'k$_u$ne·. qake'$_i$ne· ni'łsik. hunała·`łtɩ't$_i$ne· husł'a·qak.łam·ała'-
to smoke. He said the bull: "I had a wife where my head

where my head lay. Let us be friends." Coyote said: "We will go to your wife." The two started. The two went along, and he saw his wife among a crowd. Coyote sharpened his friend's horns. Coyote said: "Now go ahead. When you run along, turn this way." The Bull went there. The Bull was seen running toward the place where Coyote was. He went past. Another Bull arrived. He shot him. Coyote killed him. The other Bull came back. He said: "Let us go to my wives." The two went. Coyote was told: "Which one will you take?" Coyote said: "Let me take the larger one." Coyote started with his wife. The two went along. He said to his wife: "Now go ahead; go up the valley and go across." Coyote started. He went to the valley. He staid there. He saw his wife coming. He broke a stick when his wife was coming. He hit her. It did not enter her body. He laughed at his wife. He said to her:

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k$_i$ne·. huts!ιn·ała′n·e· swυ′t$_i$mo·. qake′$_i$ne· skι′n·ku·ts hułts!ιna‘-

lay. We shall be friends." He said Coyote: "We will

x̣ała′e·s tιłnamu·′′ne·s. ts!ιnakι′k$_i$ne·. qa·nakι′k$_i$ne·ts n′υ′px̣$_a$ne·

go to thy wife." They two started. They two went along and he saw

sakιmnałiłι′s$_i$ne· tιłnamu′′e·s. łaι‘sιnq!aqłe·′x̣$_a$ne· swυ′′e·s skι′n·-

among a crowd his wife. He sharpened his horns again his friend's Coy-

ku·ts. qake′$_i$ne· skι′n·ku·ts ta·′x̣a łυ′n·u na· hιnsłaqakax̣a′′mk-

ote. He said Coyote: "Now go ahead here when you turn."

tse·k. qaox̣a′x̣e· ni′łse·k. n′upx̣$_a$na′pse· ni′łse·ksts mityax̣$_a$na′pse·

He went the bull. He was seen the bull running

łaqaka′x̣e· yaqaosaqa′pske· skι′n·ku·ts. łaqayaqaha′x̣e·. wa′x̣e·

coming toward where was Coyote. He went past. He arrived

nao′k!we· ni′łse·k. mi′tx̣$_a$ne·. n′ιłwa′n·e· skι′n·ku·ts. ława′x̣e·

one bull. He shot it. He killed it Coyote. He went back

nao′k!we· ni′łse·k. qake′$_i$ne· hułts!ina‘x̣ała′e·s katιłna′mu. qao-

one bull. He said: "Let us go my wife." They

x̣akι′k$_i$ne·. qakiłι′łne· skι′n·ku·ts ka$_a$ kι‘ntsιłtso′$_u$k^{u}a·t. qa-

two went. He was told Coyote: "Which will you take?" He

ke′$_i$ne· skι′n·ku·ts na· kwi′łqa hutsιłtsuk^{u}a′te·. ts!ιna′x̣e·

said Coyote: "This large one let me take!" He started

skι′n·ku·ts n′asma′łne· tιłnamu′′e·s. qa·nakι′k$_i$ne·. qakι′łne· tιł-

Coyote two together his wife. They two went along. He said to his

namu′′e·s ta′x̣a łυ′n·u qo· hank!a·m′na′ke· hιntsqanałwat!a′x̣e·.

wife: "Now go ahead, that the valley you will go through across."

ts!ιna′x̣e· skι′n·ku·ts. qaox̣a′x̣e· qo$_u$s a$_a$‘k!a·mι′n·a′s. qaosa-

He started Coyote. He went there to the valley. He staid

qa′$_a$ne·. n′υ′px̣$_a$ne· ska′se· tιłnamu′′e·s. yaqe′$_i$te· a′$_a$‘kιts wa′se·

there. He saw coming his wife. He broke a stick coming

tιłnamu′′e·s. mi′tx̣$_a$ne·. qatak!o′$_u$ne·. n′umatsna′$_a$te· tιłnamu′′e·s.

his wife. He shot her. It did not go in. He laughed at her his wife.

"Now go ahead." She started, and he said to her: "Go up the valley and go across there." Coyote started. He ran. He got there. He stopped there. His wife came. He shot her and killed her. He butchered her and skinned her. There was a flat stone, and he sat down on it. He saw Wolf coming. He thought he would hit it. He was going to get up. He couldn't get up. He shot at that Wolf. He had no more arrows. He took off his bowstring and struck him with his bow stave. The Wolf ate that game. He ate it all. Coyote got up again. He went and took the bones. He thought he would break them up. He was told by (a bird): "Don't strike them." Coyote stood there holding an ax. Then Badger pounded them. He finished breaking the bones and put the marrow into the tripe. Coyote was told: "Take hold of my tail." Coyote took hold of (Badger's) tail. (Badger) finished putting in the marrow. Badger started to run away. Coyote followed him. He

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qakι′łne·	ta′x̣a	łʋ′n·u.	ts!ιna′se·.	qakι′łne·	qo$_{u}$	hank!a·m′na′ke·
He said to her:	"Now	go ahead."	She started.	He said to her:	"There	up the valley

qo·	tax̣	hιntsqanałwat!a′x̣e·.	ts!ιna′x̣e·	skι′n·ku·ts.	ts!ιn·a′k$_{i}$ne·.
there	then	you will go through across."	He started	Coyote.	He ran.

ła·x̣a′x̣e·.	qaosaqa′$_{a}$ne·.	wa′se·	tιłnamu′′e·s.	mi′tx̣$_{a}$ne·	n′ιłwa′n·e·.
He got there.	He stopped there.	She came	his wife.	He shot her,	he killed her.

nu·mitse′$_{i}$te·	konu′q!me·.	qa·kts!łanu′kse·	qaox̣ał′ιsak$_{a}$nu′ne·.
He butchered her,	he skinned her.	There was a flat stone;	he sat down on it.

n′ʋ′px̣$_{a}$ne·	ska′se·	ka′$_{a}$ke·ns.	qałwi′yne·	ktsqanła′łe·t.	ktsx̣ał′o′$_{u}$wuk.
He saw	coming	the wolf.	He thought	he would hit it.	He was going to rise.

qatał′uwu′k$_{u}$ne·.	mi′tx̣$_{a}$ne·	ne$_{i}$s	ka′$_{a}$ke·ns.	ła·ʻłitka′$_{a}$ne·.	łuk^{u}ι′n·e·
He could not rise.	He shot at	that	wolf.	He was without arrows.	He took off

t!awum′ka′e·s	qanłałtιmu′n·e·	a$_{a}$ʻk.ła·kwo′$_{u}$te·s.	n′ι′k$_{i}$ne·	ka′$_{a}$ke·n
his bowstring	he struck with it	his bow stave.	He ate	the wolf

ne$_{i}$s	iya′mu′s.	q!a′px̣$_{a}$ne·.	ła.uwu′k$_{u}$ne·	skι′n·kuʻts.	qaox̣a′x̣e·
that	game.	He ate it all.	He got up again	Coyote.	He went and

tsuk^{u}a′te·	ma·k!ι′se·s.	qałwi′yne·	ktsaqtsa′kx̣o·.	qak.ła′pse·
took	its bones.	He thought	he would break them up.	He was told by

wa′ku·ks	ma$_{a}$ts	qanła′łte·n′.	qa·qawιtskιnι′łe·k	a$_{a}$ʻqu′ta·łs	skι′n·-
(a bird with white spot on head):	"Don't	strike it."	He stood holding	an ax	Coy-

ku·ts.	ta′x̣a	tsιn	qo$_{u}$s	n′aqtsax̣o′$_{u}$ne·	na′łme·t!.	kułya′q!a·
ote.	Then	only	there	he pounded	Badger.	Having finished breaking

qana′′nte·	a$_{a}$ʻk.łaqpι′sqaps	a$_{a}$ʻkinu′łmak.	qakiłι′łne·	skι′n·ku·ts
he put them into	tripe	the marrow.	He was told	Coyote:

hawιtsqatkι′nu.	nawιtsqatkιnka′$_{a}$ne·	skι′n·ku·ts.	kułqana·′′ne·t
"Take hold of my tail."	He took hold of the tail	Coyote.	He finished putting it inside

a$_{a}$ʻkιnu′łma·ks.	nu·tsιnqkupekι′me·k	na′łme·t!.	mιte$_{i}$x̣a‵mʋmu-
the marrow.	He started to run away	Badger.	He followed

k^{u}a′$_{a}$ne·	skι′n·ku·ts.	n′upsłatnu·tmʋ‵muk^{u}a′$_{a}$ne·.	ła.iłe$_{i}$qa‵ninmitk-
him	Coyote.	He continued to run.	It is thrown backward

continued to run. The tripe was thrown back at him. Coyote licked the tripe. He thought: "I will break it." He was told by (a bird): "I will break it." Coyote was told: "Start for the place where there is a plain on the hill, Coyote." Coyote started. He was told: "Come back when you see smoke; then you shall eat grease." (The bird) was pounding it. He finished pounding it, and put green boughs on the fire. Coyote saw the smoke. He started to come back. Coyote came back. He stood there and looked about. There was nothing there. Here (the bird) dropped a little grease. He looked up. He saw (the bird) flying off. Coyote was standing there helplessly. Coyote was without even a mouthful of (the meat of) his wife.

7. COYOTE AND BUTTERFLY

Coyote went along. He heard some one singing. Coyote reached there. He saw Butterfly. Coyote thought he would steal Butterfly. He said to him: "I don't steal men." Coyote started.

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tsι'łne· a$_a$'k.łaqpι'sqaps. n'ιłta'x̣$_a$ne· a$_a$'k.łaqpι'sqaps skι'n·ku·ts.
to him the tripe. He licked the tripe Coyote.

qałwi'yne· kuts!aqtsa'kx̣o·. qak.ła'pse· wa'kuks huts!ι'̀s$_ι$niła'̀qtsa-
He thought: "I will break them." He was told by (a bird): "I will break

kx̣o'$_u$ne·. qakiłι'łne· skι'n·ku·ts ts!ι'n·an' qo$_u$ haq!an·uqłe.ι'tke·
them." He was told Coyote: "Start for there where is a plain on a hill,

skι'n·ku·ts. ts!ιna'x̣e· skι'n·ku·ts. qakiłι'łne· hιn'u'px̣a ya'm·uts
Coyote!" He started Coyote. He was told: "When you see smoke

hιṇtsła·tska'x̣e· ta'x̣as hιntsx̣ał'ι'k$_ι$ne· t!ιna'mu. qa·kιł'aqtsa-
then come back, then you will eat grease." Along he pounded

kx̣o'$_u$ne· wa'kuks. ko$_u$łaqtsa'kx̣o· x̣unakι'n·e· a$_a$'ku'ła·łs. n'u'p-
it (the bird). Having finished pounding it he put on fire green boughs. He

x̣$_a$ne· ya'm·u's skι'n·ku·ts. ła·ts!ιna'x̣e·. ła·łax̣a'x̣e· skι'n·ku ts·.
saw the smoke Coyote. He started back. He got back Coyote.

qa$_a$kqa'̀nwιsqa'$_a$ne· ło'$_u$se· qa'psins. na$_a$s qa'̀wa$_a$kał'okmι tse·
He stood and looked about; not there was anything. Here she dropped a little

t!ιna'mu's. wa·wιtskι'k$_ι$ne·. n'u'px̣$_a$ne· wa'kuks nułnux̣u'se·.
grease. He looked up. He saw (the bird) flew towards water

qakuqkatwιsqa'$_a$ne· skι'n·ku·ts. pa·ł sιł·ι'̀tkιk.łι'̀łqutmʊ'n·e· tιłna-
In vain he stood there Coyote. He was without even a mouthful of his wife

mu''e·s skι'n·ku·ts.
Coyote.

7. COYOTE AND BUTTERFLY

Qa·na'x̣e· skι'n·ku·ts. nułpałnitι't$_ι$ne· ka·wasx̣oneya'm·e·s. qao-
He went along Coyote. He heard singing. He reached

x̣a'x̣e· skι'n·ku·ts. n'u'px$_a$ne· ko·dli'dlus pa·ł niłkι'łse·. qałwi'yne·
there Coyote. He saw Butterfly it was he. He thought

skι'n·ku·ts ktsx̣a'łay ko·dli'dlus. qak.ła'pse· atu'̀qaa'yne· tι'tqa·t!.
Coyote he would steal Butterfly. He said to him: "I do not steal men."

ts!ιna'x̣e· skι'n·ku·ts.
He started Coyote.

8. COYOTE AND GROUSE

Grouse was living in a tent and had many children. They were in her tent. Grouse started with her husband. They two were going along. Coyote was going along. He saw the tent of Grouse. Coyote reached there. He entered. There were many children. He took a bag, put them into it, and carried them along. He started. He went along. They broke the bag by scratching it, and went right through the hole. Coyote was going along. He thought: "Now I'll eat." He looked, and there was nothing. Coyote started.

9. COYOTE AND STAR

Star was going along. He saw a child eating earth. It was Goose. He started. He saw a Golden Eagle sitting on a tree. He saw him, and he was screeching. Star also said . . . (??) He went up. He reached the place where the bird was, and killed it (?).

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8. COYOTE AND GROUSE

Qanɩt.ła′$_a$ne	kia′wats	yunaqa′pse·	ałaqa′łt!e·s.	qaqa′pse·	a$_a$‘kɩt.-
She lived in tent	Grouse	many	her children.	They were in	her

ła′e·s.	ts!ɩna′x̣e·	kia′wats	n′asma′łne·	nułaq$_a$na′e·s.	qa·nakɩ′kne·.
tent.	She started	Grouse	two together	her husband.	They two went along.

qa·na′x̣e·	skɩ′n·ku·ts.	n′u′px̣$_a$ne·	sanɩt.ła′$_a$se·	kia′wats.	qaox̣a′x̣e·
He went along	Coyote.	He saw	the tent there of	Grouse.	He arrived

skɩ′n·ku·ts.	t$_i$nax̣a′′mne·.	yunaqa′pse·	łkamnɩ′nta′ke′s.	tsuk^{u}a′te·
Coyote.	He entered.	Many were	the children.	He took

a$_a$‘tsu·′ła·′s	qana′′nte·	nałax̣o′$_u$ne·.	ts!ɩna′x̣e·.	qa·na′x̣e·.	n′umɩts-
a bag,	he put them into it	he carried them.	He started.	He went along.	They

kɩ′n·e·	ne$_i$s	a$_a$‘tsu·′ła·′s	sukqa‘nałt$_i$nax̣a′mne·.	qa·na′x̣e·	skɩ′n·ku·ts.
broke by scratching	that	bag,	they went right there through a hole.	He went along	Coyote.

qałwi′yne·	ta′x̣as	huł′e·′ek.	tse$_i$ka′te·ts	ło′$_u$se·.	ts!ɩna′x̣e·
He thought:	"Then	let me eat."	He looked,	there was nothing.	He started

skɩ′n·ku·ts.
Coyote.

9. COYOTE AND STAR

Qa·na′x̣e·	a$_a$‘kɩłno′hos.	n′u′px̣$_a$ne·	łka′m·u′s	n′ɩ′kse·	a′m·aks pał
He went along	Star.	He saw	a child	eating	earth,

n′ɩ′nse·	kax̣u′ło·ks.	ts!ɩna′x̣e·.	n′u′px̣$_a$ne·	qawɩtsq!nu′se·	kiaq!nu′-
who was	Goose.	He started.	He saw	standing on a tree	Golden

k^{u}ats.	n′u′px̣$_a$ne·	t!ało′$_u$kse·.	a′$_a$‘ke	qake′$_i$ne	a$_a$‘kɩłno′hos.
Eagle.	He saw it	screeching.	Also	said	Star.

n′iktka′x̣e·.	łax̣a′x̣e·	ne$_i$s	toq!tsqa′mnas	ya$_a$qaosaqa′pske·
He went up.	He reached	there	the bird	where it was

n′upła′pse·.
(and) killed it.

10. Coyote and the Woman

Coyote went along. There was a hill. He arrived on top. He saw a woman. Then the woman saw Coyote. She was afraid. Then she lay down. Then Coyote started. He saw the woman lying there. He thought she was dead. Coyote said: "Why is she dead? Let me see what killed her." Then he looked. He did not know what had killed her. Then Coyote started toward the backside of the woman. Coyote looked. He saw her backside. He tore it. He put his finger in. He smelled of it. He said: "It stinks. She has been dead for a long time." Then Coyote went on. The woman lay there. She thought: "Let me go to Coyote; let me marry him." Then the woman started. She got there. She said to Coyote: "Let us go to my tent." She started; she got to her tent. She staid there.

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10. Coyote and the Woman

Qa·na'x̣e·	skι'n·ku·ts.	swιtsłeι't.se·.	yo$_{u}$x̣a'x̣e·.	n'u'px̣$_{a}$ne·
He went along	Coyote.	There was a hill.	He got on top.	He saw

pa·'łke$_{i}$s.	ta'x̣as	ne$_{i}$	pa·'łke$_{i}$	n'u'px̣$_{a}$ne·	skι'n·ku·ts·.	n'oni'łne·.	ta'x̣as
a woman.	Then	that	woman	saw	Coyote.	She was afraid.	Then

n'itx̣o'$_{u}$me·k.	ta'x̣as	ts!ιna'x̣e·	skι'n·ku·ts.	n'u'px̣$_{a}$ne·	pa·'łke$_{i}$s
she lay down.	Then	he started	Coyote.	He saw	the woman

sakqa'pse·.	qałwi'yne·	ksι'ł'e·ps.	qake'$_{i}$ne·	skι'n·ku·ts	qa'psins
lying there.	He thought	she was dead.	He said	Coyote:	"What

ksι'ł'e·p.	hułtse$_{i}$ka'tmił	qa'psins	ksι'ł'e·p."	ta'x̣as	tse$_{i}$ka'te·.
is she dead?	Let me see	what	killed her."	Then	he looked.

qa.u'px̣$_{a}$ne·	qa'psins	ksι'ł'e·ps.	ta'x̣as	ts!ιna'x̣e·	skι'n·ku·ts
Not he knew	what	killed her.	Then	he started	Coyote

a$_{a}$'kιkpuk!ι'se·s	pa·'łke$_{i}$s.	tse$_{i}$ka'te·	skι'n·ku·ts.	n'u'px̣$_{a}$ne·	a$_{a}$'kιkpu-
to her backside	the woman's.	He looked	Coyote.	He saw	her back-

k!ι'se·s.	n'u·mitse'$_{i}$se·.	tsaqa·natsq!ahe'$_{i}$ne·.	nakumsιke'$_{i}$te·.	qake'$_{i}$ne·
side.	He tore it.	He put his finger into it.	He smelled of it.	He said:

ksłuktu'k^{u}e·s	peι'k!aks	k.łsł'upι'łe·k.	ta'x̣as	ts!ιna'x̣e·	skι'n·ku·ts:
"It stinks,	long ago	she has been killed."	Then	started	Coyote.

qa·kqa'$_{a}$ne·	ne$_{i}$	pa·'łke$_{i}$.	qałwi'yne·	hułts!ιna'mi·ł	skι'n·ku·ts
She lay there	that	woman.	She thought:	"Let me go to	Coyote,

kułsał·ι'te·t.	ta'x̣as	ts!ιna'x̣e·	pa·'łke$_{i}$.	łax̣a'x̣e·.	qakι'łne·	skι'n·ku·ts·
let me marry him."	Then	she started	the woman.	She got there.	She said to	Coyote:

hułts!ιnax̣a'ła	ka$_{a}$'kι't.ła.	ts!ιna'x̣e·	łax̣a'x̣e·	a$_{a}$'kιt.ła'e·s.
"Let us go to	my tent."	She started,	she got to	her tent.

qaosaqa'$_{a}$ne·.
She staid there.

11. Coyote and the Manitou with the Hat

Coyote went along. He saw a manitou having a hat made of belly fat. He touched it. He took a piece off. He ate it. Again he broke a piece off. Again he ate it. He was told: "Go away." He was told: "You hurt me." Coyote went off.

12. Coyote and the Ducks[1]

Coyote with his two children went along. There was a lake. He saw many ducks. He said to his children: "Cry!" The children cried. They cried thus: "My father's brothers-in-law!" Coyote cried thus: "My brothers-in-law!" One Mallard Duck said to his children: "Listen! a manitou is crying." Mallard Duck said: "Go to him (and listen to) what he is talking about." One of them went ashore. He came to Coyote. He said to him: "What do you refer to when you cry?" Coyote said: "Come ashore, all of you!" All the ducks came ashore. He pulled out their feathers. Enough.

11. Coyote and the Manitou with the Hat

Qa·na'x̣e·	skɩ'n·ku·ts.	n'u'px̣$_a$ne·	nüpɩ'k!as	k!ayuk^{u}a'$_a$se·
He went along	Coyote.	He saw	a manitou	having a hat

a$_a$ʻkowuma'łqa$_a$ps.	qunya'x̣$_a$ne·.	qasɩł·uk^{u}ɩ'n·e·.	n'ɩ'k$_i$ne·.
made of belly fat.	He touched it.	He took a piece off.	He ate it.

łaqasɩł·uk^{u}ɩ'n·e·.	ła.ɩ'k$_i$ne·.	qak.ła'pse·	yu'wa.	qak.ła'pse·
Again he took a piece off.	Again he ate it.	He was told:	"Go away."	He was told:

hɩn'upła'p$_i$ne·.	ts!ɩna'x̣e·	skɩ'n·ku·ts.
"You hurt me."	He went off	Coyote.

12. Coyote and the Ducks

Qa·na'x̣e·	skɩ'n·ku·ts	n'asma'łne·	x̣ałe'es	skɩkq!nu'kse·.
He went along	Coyote	with two	his children	to where was a lake.

n'u'px̣$_a$ne·	yunaqa'pse·	kia'qła's.	qakɩ'łne·	x̣ałe'e·s	e'łan'.
He saw	many	ducks.	He said to	his child:	"Cry!"

n'ɩła'n·e·	ne$_i$	łka'm·u.	qało'$_u$k$_u$ne·	ałska't!e·s	katɩ'tu.	skɩ'n·ku·ts
He cried	that	child.	He cried thus:	"His brothers-in-law	my father!"	Coyote

qało'$_u$k$_u$ne·	ałka'skat.	n'ok!we'$_i$ne·	kanq!usqwe'$_i$kak	qakɩ'łne·
cried thus:	"My brothers-in-law!"	One	Mallard Duck	said to

ałaqa'łt!e·s	tsɩn	k!aʻpałte$_i$x̣a'ke$_i$ł.	nüpɩ'k!a	sɩł'eła'n·e.	qake'$_i$ne·
his children:	"Only	listen ye!	A manitou	is crying."	He said

kanq!usqwe'$_i$kak	qunamɩ'łke$_i$ł	qa'psins	k!u'pske·.	k!o'k!we·
Mallard Duck:	"Go to him	what	he talks about."	One

tsinał'upa'x̣e·.	łax̣a'x̣e·	skɩ'n·ku·ts·.	qakɩ'łne·	qa'psin	kɩn'u'pske·
went ashore.	He came to	Coyote.	He said to him:	"What	do you say

kɩn'e'ła.	qake'$_i$ne·	skɩ'n·ku·ts	q!a'pe·	upka'ke$_i$ł.	q!a'pe·	n'upka'x̣e·
do you cry?"	He said	Coyote:	"All	come ye ashore."	All	came ashore

kia'qła.	q!a'pe·'s	łu''nte·	a$_a$ʻkɩnqoa.ɩ'se·s.	ta'x̣as.
the ducks.	All	he removed	their feathers.	Enough.

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[1] See p. 160.

13. Coyote and Owl[1]

There was a town. A child was crying. It was told: "Don't cry, Owl will take you." The child cried. Owl took it. He put it into a birch-bark basket. Then there were no more children. Coyote said: "I shall cry." At night Coyote cried. He was told: "Don't cry, else Owl will take you." Coyote cried aloud. Owl arrived. He said: "Give me the child." (Coyote) was given to him. (Owl) put him into the birch-bark basket. He carried him away. Owl arrived at his tent. Coyote saw many children dancing. He took gum. He rubbed it on Owl's eyes, and (Owl) was blind. He threw him into the fire. (Owl) was burned entirely. All the children started back to the tents of their parents.

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13. Coyote and Owl

Qa·k.łuna′mne·.	n’iła′n·e·	łka′m·u.	qakełι′łne·	ma$_a$ts	e·′łan’
There was a town.	It cried	a child.	It was told:	"Don't	cry;

tsx̣ałtsuk^{u}atι′s$_\iota$ne	ku′pi·.	n’iła′n·e·	łka′m·u.	tsuk^{u}a′te·	ku′pi.
he will take you	Owl."	It cried	the child.	He took it	Owl.

n’oqox̣^{u}akι′n·e·	na′he·ks.	ta′x̣as	łało′$_u$ne·	łka′m·u.	qake′$_\iota$ne·	skι′n·-
He put it into	a birch-bark basket.	Then	no more	children.	He said	Coy-

ku·ts	ka′min	hutsx̣ał’iła′n·e·.	ktsιłmi′yιt.s	n’iła′n·e	skι·n·ku·ts.
ote:	"I	I shall cry."	At night	he cried	Coyote.

qakełι′łne·	ma$_a$ts	e·łan’,	to′x̣wa	ku′pi	tsx̣ałtsuk^{u}atι′s$_\iota$ne·.	wιłke′$_\iota$ne·
He was told:	"Don't	cry,	else	Owl	will take you."	He cried aloud

skι′n·ku·ts.	wa′x̣e·	ku′pi.	qake′$_\iota$ne·	ts!ka·kι′nke$_\iota$ł	łka′m·u.
Coyote.	He arrived	Owl.	He said:	"Give me	the child."

namatιktsι′łne·.	n’oqox̣^{u}akι′n·e	na′he·ks.	ts!ιnałkι′n·e·.	łax̣a′x̣e·
He was given to him.	He put him into	the birch-bark basket.	He carried him away.	He arrived at

a$_a$‘kιt.ła′e·s	ku′pi.	n’u′px̣$_a$ne·	skι′n·ku·ts	yunaqa′pse·	łkamnι′nta′-
his tent	Owl.	He saw	Coyote	many	children

ke·s	naqwι′łse·.	tsuk^{u}a′te	ι′łwa·s.	yu·hakι′n·e·	a$_a$‘kakaqłιł’ι′se·s
	dancing.	He took	gum.	He rubbed it on	his (Owl's) eyes,

łałιtqłι′łse·.	x̣unmι′te·.	q!apku′$_u$ne·.	łats!ιna′x̣e·	q!a′pe·	łkamnι′’n-
and he was blind.	He threw him into the fire.	He was burnt entirely.	They started back	all	the children

te·k	a$_a$‘kιt.łaι′se·s	ała$_a$kιnι′k!e·s.
to the tents of		their parents.

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[1] See pp. 37, 50.

14. CHICKADEE AND ELK

Chickadee went along a river. On the other side he saw Elk. Chickadee said: "There is a good place on the other side; I wish I could get across." Elk said he would take him across. He went across in the water. (Chickadee) was riding. Elk walked in the water. He just got ashore and (Chickadee) stabbed him. Chickadee killed Elk.

15. FROG AND PARTRIDGE

Frog was going along. She saw Partridge. She said to him: "You shall be my husband." He went to her tent. He arrived. He always went hunting. He killed much (game). Frog said: "Now look for your wife." Partridge started. He found his wife. He said to her: "Where are the children?" That woman said: "They are where you come from." The two started. He arrived at his tent. He staid there again.

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14. CHICKADEE AND ELK

Qa·na'x̣e·	mιts!qa'qas	a$_a$‘kιnmi'tuks.	łe'$_i$ne·s	n'u'px̣$_a$ne·	ła'wo's.
He went along	Chickadee	river.	On the other side	he saw	Elk.

qake'$_i$ne·	mιts!qa'qas:	ksιłsuk.łe'et	qo	łe'$_i$ne·	huł·e$_i$ni'nam.
He said	Chickadee:	"A good place	there on the other side		if I could get across."

qake'$_i$ne·	ła'wo	ałqanyax̣aqo'$_u$kił.	n'ałqananu'q$_u$ne·	yo·$_u$x̣ał'isuk-
He said	Elk	he would take him across.	He went across in the water,	he was riding,

nu'n·e·	ts!ιnanu'q$_u$ne·.	qałιn	n'ŭpanu'q$_u$ne·	na$_a$k!o'$_u$ne·.	n'ipι'łne·
	he walked in the water.	Just	reaching the shore,	he stabbed him.	He killed

ła'wo's	mιts!qa'qas.
Elk	Chickadee.

15. FROG AND PARTRIDGE

Qa·na'x̣e·	wa'tak.	n'u'px̣$_a$ne·	t!a'n·qu·ts.	qakι'łne·	hιntsx̣ał'ι'n·e
She went along	Frog.	She saw	Partridge.	She said to him:	"You will be

kanuł'a'q$_a$na.	ts!ιna'x̣e·	a$_a$‘kιt.ła'e·s.	łax̣a'x̣e·.	at n'upsła‘tiyił'ana'x̣e·.
my husband."	He started for	his tent.	He arrived.	He always went hunting.

ta'x̣as	yunaqa'pse·	k!ι'łwa.	qake'$_i$ne·	wa'tak	ta'x̣a	łŭ'n·u	itskι'łen'
Then	many	he killed.	She said	Frog:	"Now	go	look for

tιłnamu''ne·s.	ts!ιna'x̣e·	t!a'n·qu·ts.	n'u'px̣$_a$ne·	tιłnamu''e·s.	qakι'łne·
your wife."	He started	Partridge.	He found	his wife.	He said to her:

ka$_a$s	łkamnι''nte·k.	qake'$_i$ne·	ne$_i$	pa'łke$_i$	qo	ta'x̣a	hιn·yaqake$_i$-
"Where	the children?"	She said		that woman:	"Then	now	where you

ka'mke·[1]	saosaqa'$_a$ne·.	ts!ιnakι‘k$_i$ne·.	łax̣a'x̣e· a$_a$‘kιt.ła'e·s.
come from	they are."	They two started.	He arrived at his tent.

ła$_a$tsx̣anit.ła'$_a$ne·.
He staid there again.

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[1] Barnaby prefers *qo·sᴇnła‘yaqa·ke$_i$kami'łke·*.

16. BEAVER AND TURTLE

Beaver and Turtle were living together in a tent. (Turtle) started. There was a town. He went there. He entered the tent of the chief. The chief was asleep. Turtle cut off the chief's head. He went out again; he passed outside to the rear of the tent. He crawled under the cover. He staid there. In the morning the chief was lying down. His food had been prepared. He did not arise; and the chief was shaken. He was told: "Rise, I have finished your food." He did not arise. He was shaken again. He was told: "Arise." He was looked at. He was dead. They searched for tracks (to discover) who had done it. Tracks were seen. The tracks did not go out again. They were looked at. (Turtle) was seen. He was there. He was brought out. He was carrying the head of the chief. Some one said: "Where is a knife?" Turtle said: "I do not fear a knife." Some one said: "Where is a bow?" Turtle said: "I do not fear a bow." Some one said: "Where is

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16. BEAVER AND TURTLE

Qa·nιt.ła′$_{a}$ne·	sι′n·a	n′asqunama′łne·	ka′x̣ax̣s.	ts!ιna′x̣e	qa·k.łu-
He lived in a tent	Beaver,	they were two together	Turtle.	He started	to where was a

namι′s$_{i}$ne·.	qaox̣a′x̣e·.	tιnaxa′mne·	a$_{a}$‘kιt.łaι′se·s	naso′$_{u}$k^{u}e·ns.
town.	He went there.	He entered	the tent of	the chief.

qa·k.łe′$_{i}$tse·	naso′$_{u}$k^{u}e·ns.	łuła′ma′$_{a}$ne·	naso′$_{u}$k^{u}e·ns	ka′x̣ax̣.
Was asleep	the chief.	He cut off his head	(of) the chief	Turtle.

łaanax̣a′mne·	nas	qaha′x̣e·	a′pko·k!s.	qanał′o$_{u}$nιłnax̣a′mne·.
Again out he went;	here	he passed	outside, opposite the door (behind the tent).	He crawled under the cover.

qaosaqa′$_{a}$ne·.	kkanmi′yιt.s	qakqa′$_{a}$ne·	naso′$_{u}$k^{u}e·n.	n′ιtkιnłι′s$_{i}$ne·
He staid there.	In the morning	lay down	the chief.	It was prepared

ki′ek.	qao‘knox̣a′′mne·	wan·kinι′łne·	naso′$_{u}$k^{u}e·n.	qakiłι′łne·
food.	Not he arose;	he was shaken	the chief.	He was told:

oknox̣a′men′	hunok^{u}ι′n·e·	kι′n′e·k.	qao‘knox̣a′′mne·.	ławan·kinι′łne·.
"Arise,	I have finished	your food."	Not he arose.	Again he was shaken.

qakiłι′łne·	oknox̣a′men′.	tse$_{i}$katι′łne·	pał n′ι′n·e·	ʋpna′mu.
He was told:	"Arise."	He was looked at	he	was dead.

tse$_{i}$kat.łιk$_{i}$nι′łne·	qa′psin	no′ła.	n′upx̣ałιk$_{i}$nι′łne·.	łaqaanałι′k$_{i}$ne·.
It was looked for tracks	what	did it.	Tracks were seen.	Again not out went tracks.

tse$_{i}$katι′łne·.	n′upx̣a′łne·.	saosaqa′$_{a}$ne·.	tunwa$_{a}$ka‘nułk$_{i}$ni′łne·.
It was looked at.	He was seen.	He was there.	He was brought out.

nał·amkι′n·e·	naso′$_{u}$k^{u}e·ns.	qakiya′mne·	ka$_{a}$s	a$_{a}$‘ktsa′mał.	qake′$_{i}$ne·
He held the head	(of) the chief.	Some one said:	"Where	is the knife?"	He said

ka′x̣ax̣	huqa.onι′łne·	a$_{a}$‘ktsa′mał.	qakiya′mne·	ka$_{a}$s t!a′wu.
Turtle:	"I do not fear	knife."	Some one said:	"Where is the bow?"

qake$_{i}$′ne·	ka′x̣ax̣	huqa.onι′łne·	t!a′wu.	qakiya′mne·	ka$_{a}$s	a$_{a}$‘u′tał.
He said	Turtle:	"I do not fear	bow."	Some one said:	"Where	is ax?"

an ax?" Turtle said: "I do not fear an ax." Some one said: "Pour water on him." Turtle said: "Don't." Some one said: "Throw him into the water." Turtle lied when he said he was not afraid of ax, knife, and bow. He lied when he said that he was afraid of water, for that was the place from which he had come ashore. He was taken to the water. He carried the chief's head. He was thrown into the water. He sank. After a while there in the middle he emerged. He shook the chief's head in the water. Some one said: "It is Turtle." Turtle started for his tent. Turtle came home. Then Beaver made holes in all directions. He bit them off (the bows), he dragged them into his hole, then the manitous went back. (Their bows) were broken. (They said:) "My bow is bad."

17. SKUNK AND PANTHER[1]

Skunk went along. He saw Panther. Panther was afraid of Skunk. Panther pretended to be dead. Skunk went there. He

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qake′$_{i}$ne· ka′x̣ax̣ huqa.onι′łne· aqu′tał. qakiya′mne· yu$_{u}$x̣akułx̣a′kił.
He said Turtle: "I do not fear ax." Some one said: "Pour ye water on him."

qake′$_{i}$ne· ka′x̣ax̣ ma$_{a}$ts. qakiya′mne· x̣unmitqu′łkił. słutske′$_{i}$ne·
He said Turtle: "Don't." Some one said: "Throw him into the water." He lied

ka′x̣ax̣ ne$_{i}$s kqa′ke· kqa.o′nił aqu′tałsts a$_{a}$ʻktsa′małsts t!a′wu′s.
Turtle that saying not afraid of ax and knife and bow.

słutske′$_{i}$ne· ne$_{i}$s kqa′ke· k!o′ne·ł wu′o·s pa·ł ne·sts kqake$_{i}$kału′pkam.
He lied that saying being afraid of water that where he came ashore from.

qaʻox̣ałx̣uʻnanułkinι′łne·. nał·amkι′n·e· naso′$_{u}$k^{u}e·ns. x̣unmitqu-łι′łne·.
He was taken to the water. He carried the head the chief's. He was thrown into the water.

niktsnoqu′n·e·. qawunikι′t.se· qo′s qaya$_{a}$qa′wo·s łaqa$_{a}$kał′awaʻ$_{a}$kawa′ts!ne·.
He sank. After a while there in the middle he emerged.

wan·qo$_{u}$k.ła′mkι′n·e· naso′$_{u}$k^{u}e·ns. qakiya′mne· pa·ł n′ι′ne· ka′x̣ax̣.
He shook the head in the water the chief's. Some one said: "It is he Turtle."

ts!ιnamι′łkił a$_{a}$ʻkιt.ła′e·s ka′x̣ax̣.
Start for his tent Turtle."

ła·łax̣a′x̣e· a$_{a}$ʻkιt.ła′e·s ka′x̣ax̣. ta′x̣as sι′n·a n′ιtqanłιłq!aqoʻ$_{u}$k!amekn ι′łe·k.
He got home to his tent Turtle. Then Beaver he made holes in all directions.

q!a$_{a}$nina′x̣$_{a}$ne·. a$_{a}$qo·k!ame′es qaʻnałtsaʻqanawιs·nukqu′x̣$_{u}$ne·.
He bit them off. His hole he dragged them into it.

łax̣a′x̣e· nʋ̈pι′k!a. n′umιtskinłι′s$_{i}$ne·. saha′n·e· kat!a′wu.
They went back the manitous. It was broken for them. "Bad is my bow."

17. SKUNK AND PANTHER

Qa·na′x̣e· x̣a′x̣as. n′u′px̣$_{a}$ne· swa′s. swa′ n′onι′łne· x̣a′x̣as·.
He went along Skunk. He saw Panther. Panther was afraid of Skunk.

n′ʋ′pse·k swa′. qaox̣a′x̣e· x̣a′x̣as. tsuk^{u}a′te· swa′s nałx̣o′$_{u}$ne·.
He pretended to be dead Panther. He went there Skunk. He took Panther and carried him on his back.

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[1] See pp. 40, 48.

took Panther. He carried him on his back. Skunk went along. Panther thought: "What shall I do with him?" He thought: "He shall put me down." He put him down. Skunk let out his fluid. Panther arose. Panther kicked Skunk's bucket. He broke his bucket. Panther started away. He went along, going in a circle. Skunk arrived. He saw the bucket there. He was angry. He started. He looked for Panther. He saw his tracks. Panther went along and came back to the same place. Skunk started. He saw the tracks where (Panther) had been going. He made tracks. He knew it was the same one. He followed the tracks. He tracked him. He saw the tracks were still there. He followed the tracks. He tracked him. There was a lake. There were tracks. He drank. Skunk looked into the water. There he was. He thought he saw him. Then he broke wind. Many times he broke wind. He looked again. There he was. He broke wind again. He looked again. There he was. Then he was tired. He lay down on his back. He saw

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qa·na′x̣e·	x̣a′x̣as.	qałwi′yne·	swa’	ka$_a$s	hul’aqa′ke·n?	qałwi′yne·
He went along	Skunk.	He thought	Panther:	"How	shall I do?"	He thought:

łpɩsx̣o′$_u$nap.	pɩsx̣o′$_u$ne·.	n’u′x̣te·k	x̣a′x̣as.	n’owu′k$_u$ne·	swa’.
"He shall put me down."	He put him down.	He defecated	Skunk.	He arose	Panther.

qanaqłɩ′kx̣$_a$ne·	yɩtsk$_i$meɩ′se·s	swa’	x̣a′x̣as·.	n umɩtskɩ′n·e·
He kicked	the bucket	Panther	Skunk's.	He broke it

yɩtsk$_i$meɩ′se·s.	ts!ɩna′x̣e·	swa’.	qa·na′x̣e·	n’uk!qałqa′$_a$tse·.	qaox̣a′x̣e·
his kettle.	He started	Panther.	He went along	he went about in a circle.	He arrived

x̣a′x̣as.	n’u′px̣$_a$ne·	saoqa˘qa′pse·	yɩtskɩ′me·s.	sa·nɩłwi′yne·.	ts!ɩna′x̣e·.
Skunk.	He saw	there was	his kettle.	He was angry.	He started.

n’itskɩ′łne·	swa’s.	n’u′px̣$_a$ne·	a$_a$‘k.łɩk!ɩ′se·s.	qa·na′x̣e·	swa’	a′$_a$‘ke
He looked for	Panther.	He saw	his tracks.	He went along	Panther	and

ła.uk!qak.łati˘qa′$_a$tse·.	ts!ɩna′x̣e·	x̣a′x̣as.	n’u′px̣$_a$ne	sakiłałɩ′kse·.
he went around in a circle.	He started	Skunk.	He saw	tracks being there.

ka$_a$s	n’a$_a$qo′nas	n’ɩtkɩ′n·e·	a$_a$‘k.łɩk!ɩ′se·s.	n’u′px̣$_a$ne·	o·k!^{u}ina′mus
Where	he went	he made	his tracks.	He saw	the same as

pał	n’ɩ′nse·.	ta′x̣as	n’aq!as·łitɩ′t$_i$ne·.	ts!ɩnan·uqk^{u}anx̣o′$_u$ne·.
	he.	Then	he followed the tracks.	He pursued him.

n’u′px̣$_a$ne·	sakiłałɩ′kse·.	n’aq!as·łitɩ′t$_i$ne·.	ts!ɩnan·uqk^{u}anx̣o′$_u$ne·
He saw	tracks being there.	He followed the tracks.	He pursued him

skɩkq!nu′kse·	qaox̣ałɩ′kse·.	n’ɩku′łne·.	n’u′px̣$_a$ne·	x̣a′x̣as	ne$_i$s	wu′os.
to where was a lake	where were tracks.	He drank.	He saw	Skunk	the	water.

saosaqa′pse·.	qałwi′yne·	ksi·ł’u′px̣a.	ta′x̣as	n’atsu′kp$_i$ne·	yunaqa′pse·
It was there.	He thought	he saw him.	Then	he broke wind;	many (times)

k!a′tsu·kp.	łatse$_i$ka′te·	saosaqa′pse·.	łaatsu′kp$_i$ne·.	łatse$_i$ka′te·
breaking wind.	He looked again	where he was.	Again he broke wind.	Again he looked

saosaqa′pse·.	ta′x̣as	nuk.łu′k$_u$ne·.	tuwuł’itx̣o′$_u$mek.	n’u′px̣$_a$ne·
where he was.	Then	he got tired.	He lay down on back.	He saw

Panther. He thought: "I will break wind against him." Then he turned his backside to him. Panther took off his last finger-nail and put it on his arrow. He shot Skunk. Panther killed Skunk.

18. The Mosquito

Mosquito went along. He saw a town. He was told: "Come, eat choke cherries." Mosquito said: "I don't eat choke cherries." Mosquito went along. He saw a town. He was told: "Come, you shall eat service berries." Mosquito said: "I don't eat service berries." Mosquito went on. Mosquito was going along. He saw a town. He was told: "Come, you shall eat blood." Mosquito went there. He ate blood. He ate much. His belly became big. He went out again. He broke sticks and all (?). Mosquito died. Little birds flew out of him. Those were mosquitoes. "Wuu, wuu! you are a manitou; you shall be mosquitoes."

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swa's. qałwi′yne· ktsłaatsukpu′x̣a. ta′x̣as qaox̣ak!ałax̣e′kp$_{i}$ne·.
Panther. He thought he would break wind again. Then he turned his backside up.

ło·k^{u}ι′ne· kiapt!aha′nłukp swa'. qaox̣ak!o′$_{u}$ne· a′$_{a}$‘k!e·s.
He broke off the claws Panther. He pointed his arrow.

mι′tx̣$_{a}$ne· x̣a′x̣as·. n'upι′łne· x̣a′x̣as· swa'.
He shot Skunk. He killed Skunk Panther.

18. The Mosquito

Qa·na′x̣e· qatsts!a′ła. n'u′px̣$_{a}$ne· sak.łunamι′s$_{i}$ne·. qakiłι′łne·
He went Mosquito. He saw a village was there. He was told:

ła′n·a ι′ke·n' a$_{a}$‘ke′łma·k!." qake′$_{i}$ne· qatsts!a′ła hutsqa.ι′k$_{i}$ne·
"Come, eat choke cherries." He said Mosquito: "I do not eat

a$_{a}$‘ke′łma·k!. ts!ιna′x̣e· qatsts!a′ła. n'u′px̣$_{a}$ne· sak.łunamι′s$_{i}$ne·.
choke cherries." He started Mosquito. He saw a village was there.

qakiłι′łne· ła′n·a hιntsx̣ał'ι′k$_{i}$ne· sq!u′m·o. qake′$_{i}$ne· qatsts!a′ła
He was told: "Come, you shall eat service berries." He said Mosquito:

hutsqa.ι′k$_{i}$ne· sq!u′m·o. ts!ιna′x̣e· qatsts!a′ła. qana′x̣e·. n'u′px̣$_{a}$ne·
"I do not eat service berries." He started Mosquito. He went along. He saw

sak.łunamι′s$_{i}$ne·. qakełι′łne· ła′n·a hιntsx̣ał'ι′k$_{i}$ne· wa′′nmo.
there was a village. He was told: "Come, you shall eat blood."

qaox̣a′x̣e· qatsts!a′ła. n'ι′k$_{i}$n·e· wa′′nmo's. yunaqa′pse· n'ι′k$_{i}$ne·.
He went there Mosquito. He ate blood. Much he ate.

wιłwu′mne·. łaanax̣a′mne· n'upła′pse· ło$_{u}$k!s ła.uk!eł'anax̣o′se·ts.
His belly was big. He went out again, he was killed stick broke him (?).

n'ι′p$_{i}$ne· qatsts!a′ła. tsaqona′ne· tuq!wιtsqa′mna qakx̣a·ł'anano-
He died Mosquito. Little birds flew

x̣u′n·e pał n'ι′n·e· qatsts!a′ła. wu′u, wu′u nŏpι′k!a nι′nko. kι′nłe$_{i}$n
out, those were Mosquitoes. "Wu'u, wu'u! a manitou you. You shall be

qatsts!a′ła.
mosquitoes."

19. THE MAN AND THE WASPS

An old man went along. He defecated. Wasps stung his anus. He put his hand in. He soiled his hand. He shook his hand. There was a stone. He hurt his hand. He put his hand into his mouth. He tasted his excrement.

20. LAME KNEE

There was a town. The chief said they would break camp in order to plant.[1] They broke camp. The chief's wives went to draw water. There were the friends of Lame Knee. His friends said: "You ought to steal the chief's wife." Lame Knee started. He went there limping. The chief's wife came back carrying water. He seized her. She said to him: "Let me go; the chief wants to drink." Lame Knee said: "I will not let you go." The woman said: "Let me go;

19. THE MAN AND THE WASPS

Qa·na′x̣e·	nu·ła′q$_a$na.	qaox̣ał′u′x̣te·k.	n′itk!ona′pse·	yu·′wat!s
He went along	an old man.	He defecated.	They stung him	wasps

a$_a$‘k!ałax̣e′kp!ēs.	qa‘naq!ałe′$_i$ne·	mats!e′$_i$ne·.	ne$_i$s	qaq$_a$na′$_a$ne·	a$_a$‘ke′es
his anus.	He put his hand in,	he soiled his hand.	That	he did (he shook)	his hand

swιtsnu′kse·.	t!aqtseyx̣o′$_u$me·k.	naqtuq!waq!ałe·′ne.	n′u‘ktuk^{u}e′$_i$se·
where was a stone.	He hurt his hand.	He put his hand into his mouth.	It smelled his hand of

a$_a$‘q!u·′łe·′s.
his excrement.

20. LAME KNEE

Qa·k.łuna′mne·.	qake′$_i$ne·	naso′$_u$k^{u}e·n	tsu‘qnaneya′mne·ts	ts!ιt-
There was a town.	He said	the chief	they would break camp	to sow

mo·k!o·′łne·.	ta′x̣as	n′umιtsk.łuna′mne·.	x̣unyax̣ak!o′$_u$se·ι	tιłna-
in the ground.	Then	they broke camp.	They went and dipped water	the

mu′′e·s	naso′$_u$k^{u}e·n.	qahaqa′$_a$ne·	ałswʋ′t$_i$mo	q!o·małq!a′n·k!o.
wives of	the chief.	There were	friends	Lame Knee.

qak.ła′pse·	ałswu′e·s	x̣ma·′nhawιtsnutᴇmι′łne·	tιłnanmu′′e·s
They said	his friends:	"You ought to steal	the wife of

naso′$_u$k^{u}e·n.	ts!ιna′x̣e·	q!o·małq!a′n·k!o.	qaox̣^{u}aq!ank!o′$_u$te·k.
the chief."	He started	Lame Knee.	He went there limping.

ła$_a$pskałko′łse·	tιłnamu.ι′se·s	naso′$_u$k^{u}e·ns.	tsιnkι′n·e·.	qak.ła′pse·
She came back carrying water	his wife	the chief's.	He took hold of her.	She said to him:

pιskι′n·u	ma kts!e′$_i$ko·ł	naso′$_u$k^{u}e·n.	qake′$_i$ne·	q!o·małq!a′n·k!o
"Let me go,	he wants to drink	the chief."	He said	Lame Knee:

hutsłaqa‘pιskιnι′s$_i$ne·.	qak.ła′pse·	ne$_i$s	pa·′łke$_i$s	pιskι′n·u	tu′x̣wa
"I will not let you go."	She said	that	woman:	"Let me go,	almost

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[1] The planting of tobacco is meant.

the chief might be angry; the chief wants to drink." Then they broke camp. They went to the chief. The chief was told: "Lame Knee is holding your wife." The chief said: "Go to him. Tell him to let her go because I am thirsty." They went to him. He was told: "The chief says he wants you to let her go because he wants to drink." Lame Knee said: "Go to the chief; tell him that I shall not let her go." They went to the chief. He was told: "Lame Knee says that he will not let her go." The chief said, being now angry: "Ha, ha, hoya!"—"Tell him I shall not let the chief's wife go." (The chief) took a knife. He went there. He arrived at the place where his wife was. Lame Knee was holding the wife of the chief. (The chief) said to him: "Let go of her." Lame Knee said: "I shall not let go of her." The chief went there. He cut off his head. He threw it away. The head turned over; it smiled while it was rolling

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łsan·ɩ′łwey	naso′ᵤkᵘe·n.	ma kts!e′ᵢko·ł	naso′ᵤkᵘe·n.	ta′x̣as
may be angry	the chief.	He wants to drink	the chief."	Then

n′umɩtsk.łuna′mne·.	qaox̣ax̣amɩ′sᵢne·	naso′ᵤkᵘe·n.	qakiłɩ′łne·
they broke camp.	They went to	the chief.	He was told

naso′ᵤkᵘe·n	sa·wɩtskɩ′n·e·	q!o·małq!a′n·k!o	tɩłnamunɩ′s′meᵢł.	qa-
the chief:	"He holds her	Lame Knee	your wife."	

ke′ᵢne·	naso′ᵤkᵘe·n	qo·namɩ′łkeᵢł	qakɩ′łkeᵢł	kɩłpɩ′skeᵢn	ma kohokᵘ-
He said	the chief:	"Go to him	tell him	he shall let her go	because

nuq!łuma′meᵢl.	qo·nax̣amɩ′sᵢne·.	qakiłɩ′łne·	qake′ᵢne·	naso′ᵤkᵘe·n
I am thirsty."	They went to him.	He was told:	"He says	the chief

kɩnłpɩskɩ′nmeᵢł	ma kts!e′ᵢko·ł.	qake′ᵢne·	q!o·małq!a′n·k!o	qo·namɩ′ł-
you shall let her go	he wants to drink."	He said	Lame Knee:	"Go

keᵢl	naso′ᵤkᵘe·n.	kɩnłqakɩ′łkeᵢł	kuˋsł·aqaˋpɩskɩ′nmeᵢł.	qo·nax̣amɩ′sᵢ-
to	the chief.	Tell him	I shall not let her go."	They went to

ne·	naso′ᵤkᵘe·n.	qakiłɩ′łne·	qake′ᵢne·	q!o·małq!a′n·k!o	ksɩł·aqapɩ′skɩn.
	the chief.	He was told:	"He said	Lame Knee	he will not let her go."

qake′ᵢne·	naso′ᵤkᵘe·n	ta′x̣as	ksa·nɩ′łwey	ha·ha·ho·ya.		kɩnłqa-
He said	the chief	now	being angry:	"hā hā hōya."	—	"Tell

kɩ′łkeᵢł	kuˋsł·aqaˋpɩskɩ′nmeᵢł	tɩłnamu″e·s	naso′ᵤkᵘe·n.	tsukᵘa′te·
him	I shall not let go	the wife of	the chief."	He took

aₐˋktsa′ma·łs.	qaox̣a′x̣e·.	łax̣a′x̣e·	sa·wɩsqa′pse·	tɩłnamu″e·s.
a knife.	He went there.	He arrived	where was	his wife.

q!o·małq!a′n·k!o	sa·wɩtskɩ′n·e·	tɩłnamuɩ′se·s	naso′ᵤkᵘe·ns.	qa-
Lame Knee	held	the wife of	the chief.	

k.ła′pse·	pɩskɩ′ne·n′.	qake′ᵢne·	q!o·małq!a′n·k!o	hutsłaˋqapɩskɩ′n·e·.
He said to him:	"Let go of her."	He said	Lame Knee:	"I shall not let go of her."

qaox̣a′x̣e·	naso′ᵤkᵘe·n.	łułama′ₐne·.	n′ɩłqanmɩ′te·.	łuqaˋq!makɩk.-
He went there	the chief.	He cut off his head.	He threw it away.	The head

ła″mne·	qoᵤs	yaˋqa·ox̣aqaˋye·x̣ome′ᵢke·	ła·tuwitsłiłnuˋkᵘena′n·e·.
turned over;	there to	the place where it rolled	he was smiling.

along. He cut off his arm. It remained hanging down. He cut off the other arm. It was thrown away. Then both arms were off. One leg was cut off. It was thrown away. The other leg was cut off. The body fell down. Then it was cut to pieces. Then the people went away and put up the tents at Where-they-used-to-sow-Tobacco. At night the people were asleep. Some one was heard singing. The people said: "It sounds like Lame Knee, who is dead." Lame Knee arrived. He killed the chief. He married his two wives. He took both of them.

21. THE YOUTH WHO KILLED THE CHIEFS[1]

An old man who had a daughter lived in a tent. A man arrived. He kept his daughter.[2] She had another child. It was a male. He killed him. The woman lived in the tent. She had another child.

łu·qᵘałι'sᵢne·	aₐ'k.ła't!e·s.	qa·qaq!ma'wιsłatx̣o'ᵤne·.	nao'k!ᵘe·s aₐ'k.-
It was cut off	his arm.	It remained hanging down.	The other

ła't!e·s	łuqᵘałι'sᵢne·.	n'ιdqanmιt.łι'sᵢne·.	ta'x̣as	x̣atsιnιd·ałιt.ła·'t!ne·.
arm	he cut off.	It was thrown away.	Then	both arms were off.

nao·k!ᵘsa'q!e·s	łu·saq!qa'łne·.	n'ιdqanmιt.łι'sᵢne.	nao·k!ᵘsa'q!e·s
One leg	was cut off.	It was thrown away.	The other leg

łuqᵘałι'sᵢne·.	n'o·nax̣o'ᵤne·.	ta'x̣as	na'n·oqᵘe·qa'łne·.	ta'x̣as
was cut off.	The body fell down.	Then	it was cut to pieces.	Then

no'q!naneya'mne·	qaox̣ᵘat.łana'mne·	aₐ'qa'nak!ałamu'k!o.
people went away	and put up the tents at	Where-they-used-to-sow-Tobacco.

ktsιdmi·'yιt	kq!u'mne·''na·m.	nułpałnι'łne·	na·wasx̣oneya'mne·.
At night	people were asleep.	It was heard	some one singing.

qakeya'mne·	nιdke'ᵢne·	q!o·małq!a'n·k!o.	ma ki'ip.	sł·ax̣a'x̣e·
People said:	"It must be	Lame Knee	who is dead."	He arrived

q!o·małq!a'n·k!o.	n'ipι'łne·	neᵢs	naso'ᵤkᵘe·ns.	n'asa·łtι't.se·.
Lame Knee.	He killed	that	chief.	He married them.

x̣a'tsιnιdtsukᵘa'te·.
Both he took.

21. THE YOUTH WHO KILLED THE CHIEFS

Qanιt.ła'ₐne·	nuł'a'qₐna	naqa'łte·	pa'łkeᵢs.	wa'x̣e·	tι'tqa·t!.
There lived in a tent	an old man	had a child	a woman.	He arrived	a man.

tsukᵘa'te·	swιnι'se·s.	łahaqa'łte·	n'ι'nse·	tι'tqa·t!s.	q!akpakitx̣o'ᵤne·.
He took	his daughter.	She also had a child,	it was	a male.	He killed him.

qanιt.ła'ₐne·	neᵢ	tιdna'mu.	łahaqa'łte·	n'ι'nse·	na.utena'nas.
She lived in a tent	that	old woman.	Again she had a child;	it was	a girl.

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[1] According to Barnaby, a Blackfoot tale.

[2] Evidently he had married the girl, and he was in the habit of preserving the lives of his daughters, but killing his sons.

It was a girl. He kept her. The chief lived there, driving game. He skinned a buffalo cow. He started to go back. He took a travois. He started off. He put the meat into it. He started to go back. He came back. That chief did not give any meat to his parents-in-law. The old woman was hungry. The old man's son-in-law did not give him anything to eat. She had another child, a male. She said: "Do not tell the chief that I have given birth." She said to her father: "Early to-morrow shoot a buffalo cow. Don't be afraid of the chief." Early the next day the old man shot a buffalo cow. He killed a cow. (The chief) went out early. He saw the old man skinning. He went in again. He took a bow. He thought: "I will kill that old man." The chief started. He arrived. He said to him: "Did you kill a cow?" The old man said: "Yes, it is mine." The chief said: "No; it is not yours, it is mine." The chief took his bow.

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tsuk^{u}a′te·.	qaosa˘qa′$_{a}$ne·	ne$_{i}$	naso′$_{u}$k^{u}e·n	naq$_{a}$nι′łe·k.	n’umitse′$_{i}$te·
He took her.	He staid	the	chief	driving game.	He skinne.

łu′kpu·s.	łats!ιna′x̣e·.	tsuk^{u}a′te·	a$_{a}$‘q!$_{u}$kamał’ι′se·s.	ts!ιna′x̣e·.	n’o-
a cow.	He started back.	He took	a travois.	He started.	

qox̣a′′nte·	a$_{a}$‘ku′ła·ks·.	łats!ιna′x̣e·.	łałax̣a′x̣e·.	qahι′s·e·	nawaspa′ł’e·s
He put into it	the meat.	He started back.	He got back.	Not he gave meat to	his parents-in-law

ne$_{i}$	naso′$_{u}$k^{u}e·n.	nuwa′s$_{i}$ne·	ne$_{i}$	tιɫna′mu.	qahιsa′pse·	nawaspa′ł’e·s
that	chief.	She was hungry	the	old woman.	Not he gave him to eat	his son-in-law

ne·	nuł’a′q$_{a}$na.	łahaqa′łte·	tι′tqa·t!s.	qak.ła′pse·	ma$_{a}$ts	tsx̣ana·′te·n’
the	old man.	She had a child again	a male.	She said:	" Don't	talk about it to

naso′$_{u}$k^{u}e·n	ne$_{i}$s	kohaqa′pmił.	qakι′łne·	tιtu′e·s	kanmi′yit	wυ′łna·m
the chief	that	I have given birth."	She said to	her father:	" To-morrow	early

hιntsmι′tx̣$_{a}$ne·	łu′kpu·.	ma$_{a}$ts	hιnts!onι′łne·	naso′$_{u}$k^{u}e·n.
you will shoot	a cow.	Don't	be afraid of	the chief."

kkanmi′yιt.s	wυ′łna·ms	mι′tx̣$_{a}$ne·	łu′kpu·s	ne$_{i}$	nuł’a′q$_{a}$na.
The following day	early	he shot	a cow	that	old man.

n’uk!^{u}ił’ɫwa′ne·	łu′kpu·s.	wυ′łna·ms	n’anax̣a′mne·.	n’u′px̣$_{a}$ne·	sak-
One he killed	cow.	Early	he went out.	He saw	

nu·q!me′$_{i}$se·	ne$_{i}$s	nuł’a′q$_{a}$nas.	ła·tιnax̣a′mne·.	tsuk^{u}a′te·	t!a′wu’s.
skinning	that	old man.	He went in again.	He took	a bow.

qałwi′yne·	huł’u′pił	ne$_{i}$	nuł’a′q$_{a}$na.	ts!ιna′x̣e·	ne$_{i}$	naso′$_{u}$k^{u}e·n.
He thought:	" Let me kill	that	old man."	He started	that	chief.

łax̣a′x̣e·.	qakι′łne·	ke′ιn	nι′nko	łu′kpu·	kinsł’ι′łwa.	qake′$_{i}$ne·
He arrived.	He said to him:	" Is it	yours	a cow	did you kill?"	He said

ne$_{i}$	nuł’a′q$_{a}$na	he·	n’ι′n·e·	ka′min.	qake′$_{i}$ne·	ne$_{i}$	naso′$_{u}$k^{u}e·n
that	old man:	" Yes,	it is	mine."	He said	that	chief:

wa′ha	qa.ι′n·e·	nι′nko.	n’ι′n·e·	ka′min.	tsuk^{u}a′te·	t!awu′′e·s
" No,	not it is	yours.	It is	mine."	He took	his bow

He did not see the youth who was there.[1] He thought he would kill the old man. The youth arose. He took his bow. He shot the chief. He killed him. He said to his father: "Now take the meat and go back home." He took it. He arrived at home. The youth entered the chief's tent. At once he killed the chief's wives. He threw them outside. He said to his father: "Go in, it shall be your tent."

He said to his mother: "Are there no people?" He was told: "There is a town down the river." He was told: "The chief there is like this one was. He does not give away any food." The youth said: "I will start." The youth started. He arrived there. He entered an old woman's tent. He said to her: "I am hungry." He was told: "We are hungry." She took a dish. She put something into it. She gave it to him. She was told: "I said I am hungry." The old woman said: "We are hungry. There is much

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naso′$_{u}$k^{u}e·n.	qa.u′px̣$_{a}$ne·	nɩtsta′hałs	saosaqa′pse·.	qałwi′yne·
the chief.	Not he saw	the youth	being there.	He thought

kɩtsu′pi·ł	ne·s	nuł′a′q$_{a}$nas.	n′owo′k$_{u}$ne·	ne$_{i}$	nɩtsta′hał.	tsuk^{u}a′te·
he would kill	the	old man.	He arose	that	youth.	He took

t!awu′′e·s.	mɩ′tx̣$_{a}$ne·	naso′$_{u}$k^{u}e·ns.	n′ipɩ′łne·.	qakɩ′łne·	tɩtu′e·s
his bow.	He shot	the chief.	He killed him.	He said to	his father:

ta′x̣as	tsuk^{u}a′te·n′	a$_{a}$‘ku′ła·k	kɩnłats!ɩ′n·am.	tsuk^{u}a′te·.	ła·łax̣a′x̣e·.
"Now	take	the meat	and go back home."	He took it.	He arrived at home.

t$_{i}$nax̣a′mne·	a$_{a}$‘kɩt.łaɩ′se·s	ne$_{i}$s	naso′$_{u}$k^{u}e·ns	ne$_{i}$	nɩtsta′hał.
He entered	his tent	that	chief's	that	youth.

tɩłnamu.ɩ′se·s	n′uk!^{u}iłq!akpakitx̣o′$_{u}$ne·.	n′anaqanmɩ′te·.	qåkɩ′łne·
His wives	at once he killed them.	He threw them outside.	He said to

tɩtu′′e·s	nɩ′nko	tɩnax̣a′me·n′.	tsx̣ał′ɩ′n·e·	a$_{a}$‘kit.ła′′ne·s.
his father:	"You	enter.	It will be	your tent."

Qakɩ′łne·	ma′e·s	ke′łu	aqłsma′k$_{i}$nɩk!.	qak.ła′pse·	ne$_{i}$	k!unanmi′tuk
He said to	his mother:	"No	people?"	He was told:	"That	down river

sa$_{a}$k.łuna′mne·.	qak.ła′pse·	ya$_{a}$qaqa′$_{a}$ke·	na·	a$_{a}$′‘ke	qaqa′$_{a}$ne·
is a town."	He was told:	"The way as was	this one	also	is

naso′$_{u}$k^{u}e·n.	at qahɩska′$_{a}$ne·.	qake′$_{i}$ne·	ne$_{i}$	nɩtsta′hał	huts!ɩna′x̣e·.
the chief.	Not he gives to eat to any one."	He said	that	youth:	"I'll start."

ts!ɩna′x̣e·	ne$_{i}$	nɩtsta′hał.	ła·x̣a′x̣e·.	t$_{i}$nax̣a′mne·	a$_{a}$‘kɩt.ła.ɩ′se·s
He started	that	youth.	He arrived there.	He entered	her tent

tɩłna′mu′s.	qakɩ′łne·	hunuwa′s$_{i}$ne·.	qak.ła′pse·	hunuwas′nała′$_{a}$ne·.
an old woman's.	He said to her:	"I am hungry."	He was told:	"We are hungry."

tsuk^{u}a′te·	a′tsus.	n′oqox̣a′′nte·.	namatɩ′ktse·.	qak.ła′pse·
She took	a dish.	She put it in.	She gave it to him.	She was told:

hoq^{u}ake′$_{i}$ne·	hunuwa′s$_{i}$ne·.	qake′$_{i}$ne·	ne$_{i}$	tɩłna′mu	hunuwas′nała′$_{a}$ne·.
"I said	I am hungry."	She said	that	old woman:	"We are hungry.

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[1] Evidently this is the son, who had grown up meanwhile.

food in the chief's tent, but nobody goes in there." The youth said: "I'll go." He was told by the old woman: "Don't go." The youth arose. He went there. He entered the chief's tent. (The chief) was asleep. (The youth) said to him: "I have entered your tent." (The chief) got up from his bed. He became a rattlesnake. (The youth) took his arrow. He struck him. He knocked him down. His wives at once became rattlesnakes, and he knocked them down. He went out again. He said: "Come in, all of you, and get meat."

The youth said: "Are there no other people?" He was told: "There is a town down the river." The youth said: "I will start." He was told: "The chief is bad." He started. He arrived at the town. There an old woman was living in a tent. He entered. He said to her: "I am hungry." He was told: "We are hungry." She took a dish. She put something into it. She gave it to him. He said to her: "I said I am hungry." He was told: "There is no food." He was told: "There is much food in that tent, but nobody goes in

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naso′ᵤkᵘe·n aₐʻkιt.ła′e·s yunaqa′ₐne· k!i′keᵢł at qaₐtᵢnax̣amna′mne·.
The chief his tent much food, but not any one goes in."

qake′ᵢne· neᵢ nιtsta′hał huts!ιna′x̣e·. qak.ła′pse· neᵢs tιłna′mu's
He said that youth: "I'll go." He was told by that old woman:

maₐts ts!ι′nan'. n'owo′kᵤne· neᵢ nιtsta′hał. qaox̣a′x̣e·. tιnax̣a′mne·
"Don't go!" He arose that youth. He went there. He entered

aₐʻkιt.łaι′se·s naso′ᵤkᵘe·ns. sak.łe′ᵢtse·. qakι′łne· husιłtkax̣a′mne·
the tent of the chief. He was asleep. He said to him: "I have entered

aₐʻkιt.ła′′ne·s. n'ukᵤnox̣a′mne·. n'ιnqa′pte·k wι′łma·ł. tsukᵘa′te·
your tent." He got up from his bed. He became a rattlesnake. He took

a′ₐʻk!e·s. qanła′łte·. q!akpakitx̣o′ᵤne·. neᵢs ałtιłnamu′′e·s
his arrow. He struck him. He knocked him down. Then his wives

n'uk!ᵘił'ιn·qapta′kse· wι′łma·łs. n'uk!ᵘiłq!akpakitx̣o′ᵤne. ła·ana-x̣a′mne·. qake′ᵢne· q!a′pe· qokᵘayax̣a′keᵢł aₐʻku′ła·k.
at once became rattlesnakes. One at a time he knocked them down. He went out again. He said: "All come and get meat."

Qake′ᵢne· nιtsta′hał ki′łu aqłsma′kᵢnιk! łaa′k!ła·k. qakiłι′łne· neᵢ
He said the youth: "Are there no people others?" He was told: "That

k!unanmι′tuk saₐk.łuna′mne·. qake′ᵢne· neᵢ nιtsta′hał hułts!ιna′x̣e·.
down river is a town." He said that youth: "I'll start."

qakiłι′łne· saha′n·e· naso′ᵤkᵘe·n. ts!ιna′x̣e·. łax̣a′x̣e· saₐk.łunamι′sᵢ-ne·. sanιt.ła′ₐse· tιłna′mu's. tιnax̣a′mne·. qakι′łne· hunuwa′sᵢne·.
He was told: "Bad is the chief." He started. He arrived where was a town Where lived in a tent an old woman. He entered. He said to her: "I am hungry."

qak.ła′pse· hunuwas'nała′ₐne·. tsukᵘa′t.se· a′tsu·s. n'oqoᵤx̣akι′nse·
He was told: "We are hungry." She took a dish. She put it into it,

namatiktsa′pse·. qakι′łne· hoqᵘake′ᵢne· hunuwa′sᵢne·. qak.ła′pse·
she gave it to him. He said to her: "I said I am hungry." He was told:

ło′ᵤne· ku.ikᵢna′ła. qak.la′pse· neᵢ hant.łana′mke· yunaqa′ₐne·
"There is none our food." He was told: "That where tent is is much

there." The youth said: "I'll go." He went out. He got there. He entered, and the chief was asleep. He said to him: "Get up." The chief got up from his bed. He became a grizzly bear. The youth took his arrow and struck him. He knocked him down. At once (the chief's) wives became grizzly bears. He knocked them down. He threw them outside. The youth went out again. He said: "Take the meat." They took the meat.

The youth said: "Are there no other people?" He was told: "There is a town down the river." The youth started. He arrived at the town. He entered the tent of an old woman. He said to her: "I am hungry." He was told: "We have no food." She took a dish and put something into the dish. She gave it to him. He spoke to her, he said: "I am hungry." He was told: "There is much food in that tent, but nobody goes in there." The youth said: "I'll

k!ι′ke·ł	at	qatιnax̣amna′mne·.	qake′$_{i}$ne·	ne$_{i}$	nιtsta′hal	huts!ιna′x̣e·.
food	but	not any one goes in."	He said	that	youth:	"I'll go."

n′anax̣a′mne·.	qaox̣a′x̣e·.	tιnax̣a′mne·.	sak.łe′$_{i}$tse·	naso′$_{u}$k^{u}e·n.
He went out.	He got there.	He entered.	He was asleep	the chief.

qakι′łne·	o·k$_{u}$nox̣a′men′.	n′okunx̣a′mne·	ne$_{i}$	naso′$_{u}$k^{u}e·n.
He said to him:	"Arise."	He got up from the bed	that	chief.

n′ιnqa′pte·k	k.ła′wła′s.	tsuk^{u}a′te·	a′$_{a}$‘k!e·s	ne$_{i}$	nιtsta′hał.	qanła′łte·.
He became a	grizzly bear.	He took	his arrow	that	youth.	He struck it.

q!akpakitx̣o′$_{u}$ne·.	ne$_{i}$s	ałtιłnamu.ι′se·s	no′k!^{u}ιł′ιnqapta′kse·
He knocked it down.	Then	his wives	each became

k.ła′wła′s	no′k!^{u}iłq!akpakitx̣o′$_{u}$ne·.	n′anaqanmι′te·.	łaanax̣a′mne·
grizzly bear	he knocked them down.	He threw them outside.	He went out again

ne$_{i}$	nιtsta′hał.	qake′$_{i}$ne·	qok^{u}ayax̣a′ke$_{i}$ł	a$_{a}$‘ku′ła·k.
that	youth.	He said:	"Take ye	the meat."

qok^{u}ayax̣a′łne·	a$_{a}$‘ku′ła·k.
They took	the meat.

Qake′$_{i}$ne·	ne$_{i}$	nιtsta′hał	ki′łu	aqłsma′k$_{i}$nιk!	łaa′k!ła·k.	qakiłι′łne·
He said	that	youth:	"Are there no	people	others?"	He was told:

ne$_{i}$	k!unanmi′tuk	sa$_{a}$k.łuna′mne·.	ts!ιna′x̣e·	ne$_{i}$	nιtsta′hał.	łax̣a′x̣e·
"That	down river	there is a town."	He started	that	youth.	He arrived;

sa$_{a}$k.łunamι′s$_{i}$ne·.	tιnax̣a′mne·	a$_{a}$‘kιt.ła.ι′se·s	tιłna′mu′s.	qakι′łne·
there was a town.	He entered	the tent of	an old woman.	He said to her:

hunuwa′s$_{i}$ne·.	qak.ła′pse·	ło′$_{u}$ne·	kuιkna′ła.	tsuk^{u}a′t.se·	a′tsus	n′oqo$_{\acute{u}}$-
"I am hungry."	He was told:	"There is none	our food."	She took	a dish;	she put

x̣a′′nt.se·	a′tsus.	namatiktsa′pse·.	qakι′łne·	hoq^{u}ake′$_{i}$ne·	hunuwa′s$_{i}$ne·.
it into it	the dish.	She gave it to him.	He said to her:	"I said	I am hungry."

qak.ła′pse·	ne$_{i}$	hanιt.łan·a′mke·	yunaqa′$_{a}$ne·	k!ι′ke·ł	at	qatιnax̣am-
He was told:	"That	where tent is	is much	food,	but	not any one

go." He was told by the old woman: "Don't go there." He arose. He went out. He went there. He entered. He sat down. He said to (the chief): "Arise." The chief got up from his bed. He became a buffalo bull. (The youth) took his arrow and struck him with it. He knocked him down. (The chief's) wives at once became buffalo cows. He knocked them down. He threw them outside. He said: "Come and take the meat."

22. The White Man

A white man went along. He saw (another) white man on the branch of a tree. He was chopping off the limb close to the trunk. The white man was told: "You will fall." The white man said: "I shall not fall." He said no more. This one started. (The other one) was chopping along. He chopped it off. He fell down.

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na′mne·. qake′$_i$ne· ne$_i$ nιtsta′hał hułts!ιna′x̣e·. qak.ła′pse· ne$_i$s
goes in." He said that youth: "I'll go." He was told by that

tιłna′mu’s ma$_a$ts ts!ι′nan’. n’owo′k$_u$ne·. n’anax̣a′mne·. qaox̣a′x̣e·.
old woman: "Don't go there." He arose. He went out. He went there

tιnax̣a′mne·. n’ιsak$_u$nu′n·e·. qakι′łne· oknox̣a′men’. n’oknox̣a′mne·
He entered. He sat down. He said to him: "Arise." He got up from his bed

ne$_i$ naso′$_u$k^{u}e·n. n’ιnqa′ptse·k nι′łse$_i$ks. tsuk^{u}a′te· a′$_a$‘k!e·s
that chief. He became a bull. He took his arrow;

qanłałtimu′n·e·. q!akpakitx̣o′$_u$ne·. ne$_i$s ałtιłnamu.ι′se·s n’ok!^{u}ił’ιn-
he struck it with it. He knocked it down. Then his wives at once

qapta′kse· łu′kpu·s n’ok!^{u}iłq!akpakitx̣o′$_u$ne·. n’anaqanmι′te·.
became cows at once he knocked them down. He threw them outside.

qake′$_i$ne· qo·kawιsyax̣a′ke$_i$ł a$_a$‘ku′ła·k.
He said: "Come and take the meat."

22. The White Man

Qa·na′x̣e· soya′pe·. n’u′px̣$_a$ne· soya′pe·s a$_a$‘kιts!ła′c·ns qawιtsq!-
He went along a white man. He saw a white man a tree standing on

nu′se· a$_a$‘kιts!k!a′łaks. n’ιnta$_a$kitsx̣o′$_u$ne·. qak.ła′pse· soya′pe·s
a branch. He chopped off the limb close to the trunk. He was told the white man:

hιnts!onax̣u′n·e‘. qake′$_i$ne· ne$_i$ soya′pe· at huqa‘onax̣u′n·e. ła‘qats-
"You will fall." He said the white man: "I (shall) not fall." He said no

x̣a′n·e·. na· ts!ιna′x̣e·. qa$_a$nkitsx̣o′$_u$ne·. k!ax̣o′$_u$ne·. n’onax̣u′n·e·.
more. This one started. He chopped along. He chopped it off. He fell down.

23. THE FRENCHMAN AND HIS DAUGHTERS

There lived a Frenchman and his three daughters. He said to them: "You shall do whatever I tell you." The Frenchman went away. There was a stump. He arrived and struck it. It opened, and it was a door. Grizzly Bear came to look, and (the Frenchman) was told: "Come!" The Frenchman entered. He took food. He ate, and after eating he was told: "You will give me your child. I shall marry her." The Frenchman said to the Grizzly Bear: "I will give you my daughter." He went back. He arrived at home. He said to his eldest daughter, he said to her: "I told you, 'Whatever I tell you, that you must do.'" The girl said: "You said so." Her father said to her: "Let us go to-morrow." On the following day the Frenchman went with his daughter. He arrived at the stump. The Frenchman knocked at the stump. The door opened. The Grizzly Bear came out and said to him: "Come in!" The two entered.

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23. THE FRENCHMAN AND HIS DAUGHTERS

Qa·nᴇt.ła′ₐne· nu·ł′a′qₐna qałsaqa′łte· na.u′tē′s. qakᴇ′łne· ka· hu′-
There lived an old man (Frenchman) three children girls. He said to them: "Whatever

n′aqak.łᴇ′ke·łts qa′łᴇn a‘tᴇnstsqa‘qₐnapkᴇ′łne·. ts!ᴇna′x̣e· neᵢ nu·ł′-
I tell you just, however, you shall do." He started that

a′qₐna sᴇnqᴏłukpku′pse· łax̣a′x̣e· qanła′łte·. nuk!ᵘᴇnᴇnmux̣u′se·
Frenchman to where was a stump. He arrived, he struck it. It opened,

pa·ł sᴇnk!ała·x̣we.ᴇ′ts·e·. nakaₐwᴇtskᴇ′kse· k.ła′włas qak.ła′pse· ła′n·a.
it was a door. Came out to look Grizzly Bear, he was told: "Come!"

tᵢnax̣a′mne· neᵢ nu·ł′a′qₐna. n′itkᴇ′nse· ki′ek. ·n′i′kne· ku′ł′e·k.
He entered the Frenchman. He took food. He ate; he finished eating.

qak.ła′pse· hᴇntsa‘matᴇktsa′pne· aₐqa′łtne·′s huts·ałitᴇ′tne·. qakᴇ′łne·
He was told: "You will give me your child, I shall marry her." He said to him

neᵢ nu·ł′a′qₐna k.ła′włas hutsa‘matᴇktsᴇ′sᵢne· ka′swᴇn. łats!ᴇna′x̣e·.
that Frenchman Grizzly Bear: "I'll give her to you my daughter." He went back.

ła·łax̣a′x̣e· aₐ‘kit.ła′e·s. qakᴇ′łne· neᵢs kwᴇ′łqaps swᴇ′ne·s. qakᴇ′łne·
He arrived at his tent. He said to that eldest his daughter. He said to her:

ma koqa′k.łe·s ka· hun′aqa′k.łe·s qałᴇn at kᴇntsqa′qₐna. qake′ᵢne·
"I told you whatever I tell you just, however, you must do." She said

neᵢ na.u′te· ma koqa′ke·. qak.ła′pse· su′′ēs kkanmi·′yᴇt hutsts!ᴇ-
that girl: "I said so." She was told by her father: "To-morrow we

nax̣ała′ₐne·. kkanmi·′yᴇt.s ts!ᴇnakᴇ′kᵢne· swᴇ′ntmo neᵢ nu·ł′a′qₐna.
shall go." Next day they two went with his daughter that Frenchman.

łax̣a′x̣e· sᴇnqᴏłukpku′pse·. qanła′łte· neᵢ nu·ł′a′qₐna neᵢs
He arrived at the stump. He knocked that Frenchman that

aₐ‘qᴏłu′kpkoᵤp′s. nuk!ᵘᴇnᴇnmox̣o′ᵤne· łak!anx̣o′ᵤna·ł. n′akax̣a′mse
stump. It opened the door. He came out

k.ła′włas. qak.ła′pse· tkaₐx̣a′mkeᵢł. tᴇna·kᴇsx̣a′mne·. n′itkᴇ′nse·
the Grizzly Bear. He said to him: "Come in." The two entered. He prepared

He prepared food. They ate. After he had finished eating, he said to his daughter: "You shall marry him." The Frenchman went back. At night his daughter came back. He said to her: "Why did you come back?" His daughter said to him: "I was afraid; he is a Grizzly Bear." The Frenchman said: "He will bite us." He said to his (next) daughter: "To-morrow we shall go to him. You shall marry him." On the following day he went with his daughter. The two went there. He knocked at the door. (The Grizzly Bear) opened it. They entered. He prepared food. After they had eaten, the Frenchman went back. In the evening his daughter came back. He said to her: "Why did you come back? The Grizzly Bear will bite us." He said to the youngest daughter, he said to her: "To-morrow we shall go to the Grizzly Bear. You shall marry him." The following day they two went together. They went there together. He arrived. He knocked at the door. The Grizzly Bear opened it. They entered. He prepared the food. After they had eaten, the Frenchman went back. In the evening the woman went

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ke'e·k.	n'ι'k$_i$ne·.	ku'ł'e·k.	qakι'łne·	swι'ne·s	hιnts·ałitι'tne·.
food.	They ate.	They finished eating.	He said to	his daughter:	"You will marry him."

ła·ts!ιna'x̣e·	ne$_i$	nu·ł'a'q$_a$na.	ktsiłmi'yιt.s	ła·wa'se·	swι'ne·s.
He started back	that	Frenchman.	At night	came back	his daughter.

qakι'łne·	qa'psin	kι'nsιł·ats!ι'ka·m.	qak.ła'pse·	swι'ne·s	hun'onι'łne·
He said to her:	"Why	do you come back?"	She said to him	his daughter:	"I was afraid;

pał	ke'en	k.ła'wła.	qake'$_i$ne·	ne$_i$	nu·ł'a'q$_a$na	tsx̣a·łit!x̣ana-
he	is a	Grizzly Bear."	Said	that	Frenchman:	"He will bite

wa's$_i$ne·.	qakι'łne·	swι'ne·s	kkanmi'yιt	hutsqona'x̣ała.ι's$_i$ne·	hιn-
us."	He said to	his daughter:	"To-morrow	we shall go to him,	you

ts·ałitι't$_i$ne·.	kkanmi'yιt.s	qo·nakιkma'łne·	swι'ne·s.	łax̣a'kιkma'łne·.
will marry him."	Next day	they two went together	his daughter.	They two went back.

qanła'łte·	łaq!anx̣ō'na·łs.	nuk!^{u}ιn·kι'n·e·.	tιnax̣a'mne·.	n'ιtkι'nse·
He knocked at	the door.	He opened it.	They entered.	He prepared

ke'ek.	ku'ł'ek	ła·ts!ιna'x̣e·	ne$_i$	nu·ł'a'q$_a$na.	ktsιłmi'yιt.s	ła·wa'se·
food.	When they finished eating,	he went back	the	Frenchman.	In the evening	came back

swι'ne·s.	qakι'łne·	qa'psin	kιnsιł·a·ts!ι'ka·m.	tsιt!x̣anawa's$_i$ne·
his daughter.	He said to her:	"Why	did you come back?	He will bite us

k.ła'wła,	qakι'łne·	ne$_i$s	ktsaqu'nas	swι'ne·s.	qakι'łne·	kkanmi·'yιt
the Grizzly Bear."	He said to her	that	youngest one	his daugher—	He said to her:	"To-morrow

hutsqona'x̣ała·ι's$_i$ne·	k.ławła.	hιnts·a·łitι'tne.	kkanmi'yιt.s	ts!ιna-
we shall go to him	the Grizzly Bear.	You will marry him."	Next day	they two

kιkma'łne·.	qao·x̣wakιkma'łne.	łax̣a'x̣e·.	t!ax̣o'$_u$ne·	łaq!anx̣o·'nałs.
went together.	They went there together.	He arrived.	He knocked at	the door.

nuk!^{u}ιn·kι'n·e·	k.ła'wła.	tιnax̣a'mne·.	n'ιtkι'nse·	ke'ek.	ku'ł'ek
He opened	the Grizzly Bear.	They entered.	He prepared	food.	When they finished eating,

ła·ts!ιna'x̣e	ne$_i$	nu·ł'a'q$_a$na.	ktsιłmi'yιt.s	q!u'mne'$_i$ne	ne$_i$	pa·'łke$_i$.
he started back	that	Frenchman.	In the evening	she slept	that	woman.

to sleep. She did not see where her husband slept. Early the next morning she saw her husband. He was walking about. The Frenchman thought: "I might go to my daughter to see whether he bit her." He started. He arrived. He knocked at the door; he opened; he entered. There was his daughter; Grizzly Bear had not bitten her. He went back. He came back. He said to his wife: "Go to the Grizzly Bear." The old woman started. She arrived at her daughter's tent. She knocked at the door. The Grizzly Bear opened it. He said to her: "Come in!" The old woman entered. Food was prepared for her. She ate. After she had eaten in the evening, she staid there over night. At night she wanted to see how the Grizzly Bear slept. The old woman went to sleep. She did not see where he slept. In the morning she saw him walking about.

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qa.u′px̣$_{a}$ne·	ka$_{a}$s	na$_{a}$qałq!u′′mne$_{ɩ}$s	nu·łaq$_{a}$na′ēs.	kkanmi′yɩt.s
Not she saw	how	slept	her husband.	Next day

wɩ′łna·ms	n′u′px̣$_{a}$ne·	nu·łaq$_{a}$na′e·s	sła·tɩqa′$_{a}$tse·.	qałwi′yne·	ne$_{ɩ}$
early	she saw	her husband	he walked about.	He thought	that

nu·ł′a′q$_{a}$na	hułts!ɩna′mi·ł	ka′swin	na$_{a}$qanqa.ɩ′t!x̣$_{a}$naps.	ts!ɩna′x̣e·.
Frenchman:	"I might go to	my daughter	whether he did not bite her."	He started.

łax̣a′x̣e·.	t!ax̣o′$_{u}$ne·	łaq!anx̣o·′nałs.	nuk!^{u}ɩn·kɩ′n·e·.	tɩnax̣a′mne·.
He arrived.	He knocked at	the door.	He opened.	He entered.

sa‘osaqa′pse·	swɩ′ne·s	pa·ł	qae′t!x̣$_{a}$na·psɩ′sne·	k.ła′włas.	ła·ts!-
She staid there	his daughter;		he had not bitten her	the Grizzly Bear.	He started

ɩna′x̣e·.	ła·łax̣a′x̣e·.	qakɩ′łne·	tɩłnamu′′e·s	ts!ɩnamɩ′łe·n′	k.ła′wła.
back.	He went back.	He said to	his wife:	"Go to him	the Grizzly Bear."

ts!ɩna′x̣e·	ne$_{ɩ}$	tɩłna′mu.	łax̣a′x̣e·	a$_{a}$‘kɩt.ła.ɩ′ses	swɩ′ne·s.	t!ax̣o′$_{u}$ne·
She started	that	old woman.	She arrived at	her tent	her daughter's.	She knocked at

ła·q!anx̣o·′na·łs.	nuk!^{u}ɩn·kɩ′n·e·	k.ła′wła.	qakɩ′łne·	tkax̣a′men′.
the door.	He opened	the Grizzly Bear.	He said to her:	"Come in!"

tkax̣a′mne·	ne$_{ɩ}$	tɩłna′mu.	n′ɩtkɩnłɩ′sne·	ke′e·k.	n′ɩ′k$_{ɩ}$ne·.	ku′ł′e·k
She entered	that	old woman.	It was prepared	food.	She ate.	When she finished eating

wałkwa.iyɩ′t.se·	łaqa·′kiyiksɩ′łek.	ktsɩłmi′yɩt.s	qałwi′yne·	ktsu′px̣a
in the evening,	she staid over night.	At night	she wanted	to see

k.ła′włas	ka$_{a}$s	tsa·qałq!u′′mne′s.	q!u′mne′$_{ɩ}$ne·	ne$_{ɩ}$	tɩłna′mu.
the Grizzly Bear	how	he would sleep.	She slept	that	old woman.

qa.u′px̣$_{a}$ne·	ka$_{a}$s	na·qałq!u′′mne′s.	kkanmi′yɩt	n′u′px̣$_{a}$ne·
Not she saw	how	he slept.	In the morning	she saw him

słatɩqa′$_{a}$tse·.
walking about.

[Nos. 24–31. Told by Michel]

24. COYOTE AND OWL[1]

There was a tent far away. Owl was there. When a child cried, its mother said: "Don't cry. Owl may take you!" At night, however, Owl came to the tent and took many children in his bark basket in which awls were standing. With these he killed them. Coyote said: "I shall become a child." Then Coyote became a child. Coyote said: "At night you shall throw me out." At night Coyote was taken and thrown out. He was taken by Owl. Owl started back to his tent. There were many children. They were there in the tent of Owl. At night Coyote said: "To-morrow you will get gum." The following day gum was taken. At night they danced. First Owl danced there. He perspired. Coyote said: "Later on I shall speak." Coyote said: "Throw the gum into the fire." The gum was thrown into the fire. It became hot. Coyote took

24. COYOTE AND OWL

Qa$_a$t.łana'mne·	iłqa'ha·k.	ku'pi	saosaqa'$_a$ne·.	n'e'ła	łka'm·u	ma'es
There was a tent	far.	Owl	was there.	When cried	a child	its mother

qak.ła'pse·	ma$_a$ts	e'łan'	łtsuk^{u}a'te·s	ku'pi.	tsιłmi'yιt.sts	at
said:	"Don't	cry,	he may take you	Owl."	At night	however

notsa'x̣e·	ku'pi	at	tsuk^{u}a'te·	yunaqa'pse·	łka'm·u's	na'hi'k!e·s
came to tent	Owl	but	took	many	children	his bark basket

nakiłwιtsqa'pse·	ło'o·s.	at	n'upιłmu'n·e·.	qake'$_i$ne·	skι'n·ku·ts
stood in it	awls.	But	he killed them with them.	He said	Coyote:

ka'min	hutsx̣ał'ι'ne·	łka'm·u.	ta'x̣as	skι'n·ku·ts	n'ιnqa'pte·k
"I	shall be it	a child."	Then	Coyote	became

łka'm·u's.	qake'$_i$ne·	skι'n·ku·ts	tsιłmi'yιt	hιnts!an·mitapkι'łne·.
a child.	He said	Coyote:	"At night	you shall throw me out."

tsιłmiyι't.se·	tsuk^{u}atι'łne·	skι'n·ku·ts.	n'an·mitι'łne·	tsuk^{u}ata'pse·
At night	he was taken	Coyote	he was thrown out.	he was taken by

ku'pis.	łats!ιna'x̣e·	ku'pi	a$_a$'kιt.ła'e·s.	yunaqa'$_a$ne·	łka'm·u
Owl.	He started back	Owl	to his tent.	There were many	children

saosaqa'$_a$ne·	a$_a$'kιt.łaι'se·s	ku'pis.	ktsιłmi'yιt.s	qake'$_i$ne·	skι'n·ku·ts
they were there	the tent of	Owl.	At night	said	Coyote:

kanmi'yιt	hιnts!tsuk^{u}a'te·	i'łwas.	kkaṇmi'yιt.s	tsuk^{u}atι'łne·	i'łwas.
"To-morrow	you will take	gum."	The next day	it was taken	gum.

ktsιłmi'yιt	naqwιłna'mne·.	u'sme·ks	ku'pi	qaosaqwι'łne·.	naq!ako'$_u$-
At night	they danced.	First	Owl	there danced.	He perspired.

ne·.	qake'$_i$ne·	skι'n·ku·ts	ma'qak	hutsx̣a'n·e·.	qake'$_i$ne·	skι'n·ku·ts
	He said	Coyote:	"Later on	I shall speak."	He said	Coyote:

x̣unakι'nkił	i'łwas.	x̣unakinι'łne·	i'łwas.	n'ut$_i$me'$_i$ne·.	tsuk^{u}a'te·
"Throw ye into the fire	gum."	It was thrown into the fire	the gum.	It became hot.	He took

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[1] See pp. 20, 50.

the gum. Coyote said: "Later on Owl (shall do so)." He closed Owl's eyes with the gum. Owl had no eyesight. He could not see. Owl was taken. Coyote himself took Owl. He threw him into the fire. Owl died. Small ones flew out. Coyote said: "You shall be owls."

25. Coyote and Trout

There was Coyote. It was winter. Coyote went along. Some one said to Coyote: "Coyote, come, come!" He went there. He saw a woman. He stole her and slept with her. He was told: "We shall start for a water hole in the ice." The woman started. Coyote went with that woman, his wife. Then Coyote staid in the water. His wife was Trout. On the following day he was told: "We shall start to where many people are fishing; there is much food." Then they started. There were many trout. Coyote went along. They came to a fish line. All the people were fishing. They

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i'łwas· skɩ'n·ku·ts. qake'$_\iota$ne· skɩ'n·ku·ts ma'qak ku'pi. n'itkɩ'n·e·

the gum Coyote. He said Coyote: "Later on Owl." He made

ku'pis a$_a$'kaqłɩł''ɩse·s ne$_\iota$s i'łwas·. ło'$_u$se· a$_a$'kaqłɩ'ł'e·s ku'pi. qa.-

Owl his eyes the gum. None his eyes Owl. Not

u'px̣$_a$ne·. tsuk^{u}atɩ'łne· ku'pi. skɩ'n·ku·ts n'ɩsniłtsuk^{u}a'te· ku'pis.

he saw. He was taken Owl. Coyote himself took him Owl.

x̣unmɩ'te· a$_a$'kɩnq!u'ko·s. n'ɩ'p$_\iota$ne· ku'pi. tsaquna'n·e·. nułnox̣o'ne·.

He threw him into the fire fire. He was dead Owl. They were small. They flew out.

qake'$_\iota$ne· skɩ'n·ku·ts nɩ'nko kɩnłe'en ku'pi.

He said Coyote: "You shall be an owl."

25. Coyote and Trout

Qaosaqa'$_a$ne· skɩ'n·ku·ts. wanuyɩ't.se·. qa·na'x̣e· skɩ'n·ku·ts.

There was Coyote. It was winter. He went along Coyote.

qakyamɩ's$_\iota$ne· skɩ'n·ku·ts skɩ'n·ku·ts ła'n·a ła'n·a. qaox̣a'x̣e·.

They said to Coyote: "Coyote, come, come!" He went there.

n'u'px̣$_a$ne· pa'łke$_\iota$s. n'a'yne· q!u'mnema'łne·. qak.ła'pse· hutsts!ɩna-

He saw a woman. He stole her, he slept with her. He was told: "We shall start for

x̣a'ła a'$_a$'ka·k. ts!ɩna'x̣e· ne$_\iota$ pa'łke$_\iota$. skɩ'n·ku·ts qsama'łne· ne$_\iota$s

the water hole." She started that woman. Coyote went with her that

pa'łke$_\iota$s n'ɩ'nse· tɩłnamu''e·s. tax̣as qaosaqa'$_a$ne· skɩ'n·ku·ts wu'us

woman, that his wife. Then staid Coyote (at the) water,

n'ɩ'nse· tɩłnamu''e·s qu'stɩt!s. kanmi'yɩt.s qak.ła'pse· hutsts!ɩnax̣a'-

that his wife Trout. Next day he was told: "We shall start

ła ne$_\iota$s yunaqa'pse· at nałuqławu'te· a$_a$'qłsma'k$_\iota$nɩk! yunaqa'$_a$ne·

that where many are fishing people; much

k!ike$_\iota$ł. tax̣as ts!ɩna'x̣e·. yunaqa'$_a$ne· qu'stɩt!. qsama'łne·

food." Then they started. Many trout. He went with them

skɩ'n·ku·ts. łax̣a'x̣e· a$_a$'kuqła'wo·s. nałuk.ławu'te· q!a'pe· a$_a$'qłs-

Coyote. He came to a hook with line. They were fishing all killed trout, many trout. Coyote alone broke the hook. The people made a fish hook, a thick and big fish hook. The people were fishing. The (fish) ate the bait. Coyote was pulled out of the water. Then Coyote was taken. Then Trout was no longer Coyote's wife. Coyote staid among the Indians.[1]

ma'k$_{i}$nιk!. n'upι'łne· qu'stιt!s. yunaqa'$_{a}$ne· qu'stιt!. n'ok!^{u}e'$_{i}$ne·
people. They killed trout. Many were trout. Only one

skι'n·ku·ts at n'umitskι'n·e· a$_{a}$ʽkuqła'wo·s. n'itkι'n·e· a$_{a}$ʽkuqła'wo·s
Coyote broke the hook. They made fish hook

a$_{a}$ʽqłsma'k$_{i}$nιk! n'ałe'$_{i}$se· wιłqa'pse· tsu'wak!s. nałuqławu'te·
the people, thick large fish hook. They fished

a$_{a}$ʽqłsma'k$_{i}$nιk!. n'uq!^{u}yun·ko'x̣$_{u}$ne·. n'ŭpkaqo·x̣a'łne· skι'n·ku·ts.
the people. They took the bait. He was pulled out of water Coyote.

ta'x̣as tsuk^{u}atι'łne· skι'n·ku·ts. łaqa.ι'n·e· skι'n·ku·ts tιłna-
Then he was taken Coyote. No more Coyote his wife

mu''e·s qu'stιt!s. łaqaosaqa'$_{a}$ne· a$_{a}$ʽqłsma'k$_{i}$nιk! skι'n·ku·ts.
Trout. He staid (among) the Indians Coyote.

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[1] It was explained to me that when Coyote was caught, he was clubbed, and shouted: "I am no trout, I am Coyote!"

26. SKUNK AND PANTHER

Qaosaqa′$_{a}$ne· x̣a′x̣as. qa.onι′łne· q!a′pe·s qa′psin. qa·na′x̣e·. n’u′px̣$_{a}$ne·swa’s. n’onι′łne· x̣a′x̣as·. qałwi′yne·: “ksa′han· x̣a′x̣as; kłts!ι′płap x̣a′x̣as.” n’ιtx̣o′$_{u}$mek. qa·na′x̣e· x̣a′x̣as, n’u′px̣$_{a}$ne· swa’s. tse$_{i}$ka′te·. qałwi′yne·: “kqasts!u′mqa′qa swa’; qa′psins ksłι′płaps?” tsuk^{u}a′te· x̣a′x̣as swa’s. n’oqo$_{u}$x̣akι′n·e yιtskιme′e·s. n’ałaxo′$_{u}$ne·. ts!ιna′x̣e·. qa·na′x̣e. qalwi′yne· swa’: “qa′psins n’o′ne·ł x̣a′x̣as?” qake′$_{i}$ne· x̣a′x̣as: “n’ok!we′$_{i}$ne koo′nił a$_{a}$‘ki‘-ł·ukwax̣ni′yam.” qa·na′x̣e·; pιskι′n·e·. skana′x̣e·. nu′x̣te·k x̣a′x̣as. qaosaqa′$_{a}$ne·. nał·ukwax̣niyamι′s$_{i}$ne·. n’onι′łne· x̣a′x̣as. ts!ιna′x̣e· x̣a′x̣as. swa’ n’ŭmitskι′n·e·[1] yιtskιmeι′se·s. ts!ιna′x̣e· swa’ qałwi′yne· ma ksa′han x̣a′x̣as. ts!ιna′x̣e· swa’. n’onι′łne· x̣a′x̣as. qa·na′x̣e· swa’. skikiłats!łaι′nse· ne$_{i}$s skana′x̣e·. nas łaqaka′x̣e·. ne$_{i}$s łaqana′x̣e·. łaqawa$_{a}$ka′x̣e· yunaqa′pse· a$_{a}$‘k.łι′k!e·s. ts!ιna′x̣e· x̣a′x̣as. qałwi′yne· naqałsłι′tske· swa’. łqa′e·p. łats!ιna′x̣e·. ła·łax̣a′x̣e· yιtskιme′′e·s n’ŭmitse′$_{i}$se· yιtskι′me·s. n’u′px̣$_{a}$ne· ło′$_{u}$se· swa’s. n’u′px̣$_{a}$ne· pa·ł qa.ι′pse·. n’u′px̣$_{a}$ne· a$_{a}$‘k.łιk!ι′se·s. ts!ιna′x̣e· a$_{a}$‘k.łιk!ι′se·s. qa·na′x̣e· x̣a′x̣as yunaqa′pse· a$_{a}$‘k.łιk!ι′se·s. qa.u′px̣$_{a}$ne· ka$_{a}$s na$_{a}$qa′nas swa’s. n’itskι′łne· yunaqa′pse· a$_{a}$‘k.łιk!ι′se·s. n’u′px̣$_{a}$ne· a$_{a}$‘k.łιk!ι′se·s. snałι′kse·. ts!ιna′x̣e·. ts!ena′k!$_{i}$ne·. qałwi′yne·: “kots!u′pił swa’s.” łax̣a′x̣e· a$_{a}$‘kιnmi′tuks swa’. wa$_{a}$q!nu′ne· a$_{a}$kιts!ła′ens. łax̣a′x̣e· x̣a′x̣as. n’eku′łne·. n’u′px̣$_{a}$ne· swa’s a$_{a}$‘kιnmι′tuks saosaqa′pse·. mι′tx̣$_{a}$ne·. yunaqa′pse· k!a′$_{a}$tsukp. łało′$_{u}$se· a$_{a}$q!ułu′kp!e·s. at łatsuk^{u}a′te· a$_{a}$‘q!ułu′kp!e·s, at n’itkι′n·e· at łaatsu′kp$_{a}$ne·. nuk.łu′k$_{u}$ne·, n’itx̣o′$_{u}$mek. n’u′px̣$_{a}$ne· swa’s a$_{a}$‘kts!ιła′ens qaosaqa′pse·. mι′tx̣$_{a}$ne·. n’ιpι′łne· swa’s x̣a′x̣as.

27. THE DELUGE

Qa$_{a}$t.łana′mne·. at yunaqa′$_{a}$ne· kałq!a′t!e$_{i}$ ławi′yałs. naqa′pse· tιłnamu′′e·s ι′nła·k. nałq!at!e′$_{i}$se· ławi′yałs. ts!ιna′x̣e· ι′nła·k. n’u′px̣$_{a}$ne· tιłnamu′′e·s. qa.u′px̣$_{a}$ne· tιłnamu′′e·s yawo·′nιk! tιłnamu′′e·s tsuk^{u}at.łι′s$_{i}$ne·. tsuk^{u}a′t.se· yawo·′nιk!s. sa·nιłwi′yne·. mι′tx̣$_{a}$ne·. n’ιsk!o′^{u}ne·. n’eku′łne· yawo·′nιk!. łało′$_{u}$ne·. łatsuk^{u}a′te·. łało′$_{u}$ne· q!a′pe· wu′u·. n’eku′łne· yawo·′nιk!. łatsuk^{u}a′te· ι′nła·k a′$_{a}$k!e·s. łakx̣a′mne· wu′u. nutsu′k$_{u}$ne·. q!a′pe· a$_{a}$‘qłsma′k$_{i}$nιk! notsιnqa′$_{a}$tse·. ta′x̣as łax̣a′x̣e· wu′u. qałwi′yne· q!a′pe· a$_{a}$‘qłsma′k$_{i}$nιk! kιtsx̣a′łep. łuk^{u}ι′n·e a$_{a}$‘kιnuq!mana′e·s ι′nła·k. n’eyakι′n·e. qake$_{i}$′ne·: “ła′łu a$_{a}$kιnuq!ma′$_{a}$nam ta′x̣as hutsłał·unała′$_{a}$ne·.” ta′x̣as x̣a$_{a}$tsaṇma‘q!łiłnoq!mana′$_{a}$ne·. ta′x̣as n’uk!qape′$_{i}$se·. qake′$_{i}$ne· “ła′łu ka$_{a}$ko‘q!łiłnoq!ma′$_{a}$na ta′x̣as q!a′pe· huts!upnała′$_{a}$ne·.” ta′x̣as łax̣a′x̣e·. ts!ιnekι′me·k wu′u.. ta′x̣as łakiłu′k$_{u}$ne·. ła.una′x̣e· a$_{a}$‘qłsma′k$_{i}$nιk!.

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[1] Or *n’umιtskι′n·e.*

26. Skunk and Panther[1]

There was Skunk. He was not afraid of anything. He went along. | He saw Panther. He was afraid of Skunk. He thought: "Skunk is bad; | Skunk may kill me." He lay down. Skunk went along, he saw | Panther. He looked at him. He thought: "Panther is smart; what || may have killed him?" Skunk took Panther. He put him into his bucket. | He carried him on his back. He started. He went along. Panther thought: "What | may frighten Skunk?" Skunk said: "I am afraid of one thing— | whistling." He went along. He put him down. He went along. Skunk squirted out his fluid. | He stopped there. Somebody whistled, and Skunk was scared. Skunk started. || Panther broke his bucket. Panther started. He thought | Skunk was bad. Panther started. Skunk was afraid. Panther went along. | There were trees where he went. He came back here. | When he went along, he came back where there were many tracks. Skunk went along. | He thought Panther had lied and that he was not dead. (Skunk) started again. || He got back to his bucket. His bucket was broken. He saw no | Panther. He knew that he was not dead. He saw his tracks. He started | (following) his tracks. Skunk went. There were many tracks. He did not | see where Panther was. He looked for him. His tracks were many. | He saw his tracks. There were tracks. He went. He went quickly. || He thought: "I'll kill Panther." Panther came to a river. | He climbed a tree. Skunk arrived. He drank. He saw | Panther in the river. He shot him. He broke much wind. | He had no more fluid. He took back his fluid. He did it | and he broke wind again. He was tired. He lay down. Then he saw Panther || in the tree. He shot him. Skunk killed Panther. |

27. The Deluge[2]

There was a camp. There were many who picked huckleberries. | Chicken Hawk had a wife. She picked huckleberries. Chicken Hawk went. | He saw his wife. He did not know that | Yawo'nik! had taken his wife. Yawo'nik! had taken her. || He was angry. He shot him. He hit him. Yawo'nik! drank water. | There was no more (water). He took it again. There was no more water. | Yawo'nik! drank. Then Chicken Hawk took (pulled out) his arrow. Out came | the water. There was a flood. All the people went up the mountains. | The water reached there. All the people thought || they would die. Chicken Hawk took off his tail. He put it up. | He said: "If there is no more tail, then we shall all be lost." | The tail had four stripes. Then there was one left. | He said: "If there is no stripe on my tail, then we shall all die." | It reached there. The water stopped. Then || it went down. The people went down.[3] |

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[1] See pp. 23, 48.

[2] See p. 218.

[3] Chicken Hawk put up his tail, and said that if the water should cover the four stripes on the tail, then the people would all die.

28. CHICKEN HAWK AND TOAD

Qaosaqa′$_a$ne· ko′$_u$ko n’asma′łne· kiaq!nu′k^{u}a·ts. qakι′łne· qake′$_i$ne ko′$_u$ko: “Hułts!ιna‘x̣ała′e·s; kanułaq$_a$nana′ła ι′nła·kts kiaqka′ło$_u$k.” łax̣a′x̣e·. ta′x̣as n’ι′nse· nułaq$_a$na′e·s. qastsu′mqaqa′$_a$ne·. tsuk^{u}a′te· tsu′pqa’s. kanmi′yιt.s n’ιtskι′łne· tsu′pqa’s. kanmi′yιt.s qake′$_i$ne· ko′$_u$ko: “hułqsana′ła.” ta′xas ts!ιna′x̣e·. n’ιtskι′łne· tsu′pqa’s, q!a′pe·s qa′psins kwi′łqłe·s. qa·na′x̣e· ι′nła·kts ko′$_u$ko. tsᴇmak!e′·se· no′kwe·s. ι′nła·k qałwi′yne·: “huł’ι′pe·ł.” n’ipι′łne· ko′$_u$ko’s· łats!ιna′x̣e· a$_a$‘kιt.ła′e·s ι′nła·k. ała$_a$‘kιnι′k!e·s ko′$_u$ko n’upx̣$_a$na′pse· tsuk^{u}ata′pse·. łats!ιnałkna′pse· a$_a$‘kιt.ła′e·s. sa·niłwi′yne· ma′e·s ko′$_u$ko· qake′$_i$ne· ma′e·s ko′$_u$ko: “hułts!ιnax̣a′ła.” ts!ιna′x̣e·. qake′$_i$ne·: “na·s at kaha′x̣e· ι′nła·k.” qaosaqa′$_a$ne· ki′as ma′t$_i$mo ko′$_u$ko na‘kιłwιtskι′łne· ι′nła·k. n’u′px̣$_a$ne·; sḳa′x̣e· ι′nła·k. n’ιt.łatsu′n·e· ko′$_u$ko ma′t$_i$mo. wa′x̣e· ι′nła·k. tsuk^{u}atι′łne·. łatsinamnałι′łne· ι′nła·k a$_a$‘kιt.łana′me·s. k!umnaqaqa′$_a$ne·. a$_a$‘kιnq!o′kops atwιseya′mne· noko′$_u$ne·.[1] k!umnaqaqa′$_a$ne·. n’u′px̣$_a$ne· kiaqka′ło$_u$k k!umnaqa′qaps tsa′′e·s. ts!ιna′x̣e·. tsukwa′te· tsa′′e·s. łatskałkι′n·e. n’ιtkι′n·e łaso$_u$′kse· tsa′′e·s. kiaqka′ło$_u$k. kanṃi′yιt.s n’ιtskι′łne· q!a′pe·s qa′psins. so′$_u$kse· qak!umnaqaqa′$_a$ne· ι′nła·kts kiaqka′ło$_u$k. ta′x̣as.

29. RACE OF FROG AND ANTELOPE

Qaqa′$_a$ne· wa′tak. qake′$_i$ne·: “hułts!ιnax̣a′ła nι′łtuk!p a$_a$‘kιt.ła′e·s hutsałnux̣onaqnemałnała′$_a$ne·.” nałnukupqa′$_a$ne· nι′łtuk!p. qaṃatι′łne· nałnukupqa′$_a$ne·. łax̣ax̣e· wa′tak. qakι′łne· q!a′pe·s wa′taks: “ne· qakna′pke$_i$ł.” n’ιtx̣o′$_u$me·k q!a′pe· wa′tak. pιskι′n·e· q!a′pe·’s a$_a$‘kuqła′′nte·s. pιskι′n·e· nι′łtuk!p a$_a$‘kuqła′′nte·s. ta′x̣as na′łnux̣onaqna′mne·. n’itkιswisqa′$_a$ne·. ts!ιna′x̣e·. qa·ts!ιna′kne· nι′łtuk!p. ta′x̣as wa′tak ts!ιna′kne·. matι′łne· nι′łtuk!p. tsuk^{u}at.łι′s$_i$ne·, a$_a$‘kuqła′′nte·s. łats!ιna′x̣e·. wa′tak q!a′pe· sakqa′$_a$ne·. nuwa′s$_i$ne· nok!nuqłuma′n·e·. kwałkwa′yit.s łats!ιna′x̣e· q!a′pe· wa′tak. matι′łne· nι′łtuk!p.

30. THE WOMAN AND THE GIANT

Qaosaqa′$_a$ne· a$_a$‘qłsma′k$_i$nιk!. ts!ιna′x̣e·. qa·na′x̣e·. n’u′px̣$_a$ne· e′ka’s; n’ipła′pse·. łaqawa′x̣e· a$_a$‘kιt.ła′e·s. ts!ιna′x̣e· n’ok!^{u}e′$_i$ne· pa′łke$_i$. naqa′pse· a$_a$‘qa′łt!e·s. qa·na′x̣e·. n’u′px̣$_a$ne· e·′ka’s. qak.ła′pse·: “qa′psin?” qake′$_i$ne· e·′ka: “ka’s kιn’aqa′ki·n.” qak.ła′pse· ne$_i$s pa′łke$_i$s: “n’ι′n·e tsa′′ne·s.” qake′$_i$ne·: “ka’s kιn’aqa′ki·n ksłaqts!ιx̣ma′ła.” qak.ła′pse·: “huk^{u}e·′k$_i$ne·ts słaqts!ιx̣mała′$_a$ne·.” qake′$_i$ne·: “ke·′k$_i$nu.” qak.ła′pse· ne$_i$s pa′łke$_i$s:

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[1] This sentence is unintelligible.

28. CHICKEN HAWK AND TOAD

There was the Toad. With him was Golden Eagle. Toad said | [he said to him]: "Let us go! Chicken Hawk and Blue Hawk (?) shall be our husbands." | Then he was her husband. He was skillful. | He caught Deer. One morning he was watching || the Deer. In the morning Toad said: "I'll go with you." Then | he started. He watched the Deer and everything—mountain sheep, rams.[1] | Chicken Hawk and Toad went along. His stone was hard (?). Chicken Hawk | thought: "I'll kill her." He killed Toad. Chicken Hawk started back | to his tent. Toad was seen by her parents. She was taken. || They went to their tent. The mother of Toad was angry. | The mother of Toad said: "Let us go!" They started. She said: | "Chicken Hawk passes by here." The two, Toad and her mother, staid there. | Chicken Hawk was watched for. They saw Chicken Hawk coming along. | Toad and her mother were in hiding. Chicken Hawk arrived. He was taken. || Chicken Hawk was carried back to the tent. He was poor. He was made to perspire over the fire (?). | He was poor. Blue Hawk (?) knew | that his younger brother was poor. He went. He took his younger brother. | He went to take him. Blue Hawk (?) restored his younger brother. On the following day | he looked for all kinds (of animals). He was well. || Chicken Hawk and Blue Hawk were no longer poor. |

29. RACE OF FROG AND ANTELOPE[2]

There was Frog. He said: "Let us go to Antelope's | tent! We will race with him." Antelope was a fast runner. | He was never beaten in racing. Frog arrived there. | He said to all the Frogs: "Do this." || All the Frogs lay down. (Frog) put down all her clothes. | Antelope put down his clothes. Then he ran fast. | They two stood together. He started. Antelope did not run fast. Then Frog | went fast, got ahead of Antelope, and took her clothes. | She started again. All the Frogs were lying there. (Antelope) was hungry and thirsty. || In the evening all the Frogs started. They got ahead of | Antelope. |

30. THE WOMAN AND THE GIANT

There were the Indians. They started. They went along. They saw | a Giant, who killed them. They did not return to their tents. One | woman started. She had a child. She went along. She saw the Giant. || She said to him: "What is it?" The Giant said: "What are you doing?" | The woman said to him: "This is your younger brother." He said: "What | did you do to make him so white?" She said to him: "I cooked him | to make him white." He said:

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[1] That means he was hunting deer, mountain sheep, and other animals.

[2] See p. 244.

“tsuk^{u}a′ten’ łuk!.” tsuk^{u}a′te· ło$_u$k!s. ta′x̣as n’itkι′ne·· a$_a$‘k.ła′x̣we·k!s (skιk.łax̣wι′k!$_i$ne·). łu′$_u$nte· tsa′hałs ne$_i$ pa′łke$_i$. tsuk^{u}a′te· no′k^{u}e·s. tsuk^{u}a′te· ło$_u$k!s. ta′x̣as n’itx̣o′mek e·′ka. ta′x̣as n’ιtkιnłι′s$_i$ne· a′m·a·ks. yunamok!o′$_u$ne· ne$_i$ pa′łke$_i$. n’ιłko′x̣$_u$ne·. ta′x̣as qake′$_i$ne· e·′ka: “ιskuku′ ιskuku′ ιskuku′.” ta′x̣as łaqatsx̣a′n·e· e·′ka. ta′x̣as n’ι′p$_i$ne·. łats!ιna′x̣e· ne$_i$ pa′łki$_i$. qake′$_i$ne·: “tse$_i$ka′tke$_i$ł hun’ιpι′łne· e·′ka.” ta′x̣as.

31. The Two Tsa′kap[1]

Qaosaqa′$_a$ne· tsa′kaps asma′łne· ałιtskι′ł’e·s. qak.ła′pse·: “ma$_a$ts ałqa′nam.”[2] qałwi′yne· ne$_i$: “ho′yas ne$_i$ hułqa′nam.” ts!ιna′x̣e·. qa·na′x̣e·. qa$_a$wιtsq!nu′se· a$_a$‘kιts!!ła′e·ns ta′k!ats. mι′tx̣$_a$ne·, qa$_a$łak!o′$_u$ne·. tsuk^{u}a′te· nυpι′k!as a′$_a$‘k!e·s. mι′tx̣$_a$ne·. n’ιsk!o′$_u$ne·. n’ipι′łne·. n’ιtskι′łne· sakq!nu′kse· qa′h$_a$łin qaya$_a$qa′wos ło$_u$kwι′n·e a$_a$‘koqła”nt!e·s. ts!ιna′qne: qaox̣a′x̣e· k!ułe·etnana′se· to′hołs. n’onoq!oyata′pse·.

Qaosaqa$_a$′ne· ałιtskι′ł’e·s. ło′$_u$ne· tsa′kaps. qałwi′yne· ne$_i$ pa′łke$_i$: “qa′psin kse$_i$′ł·o· tsa′kaps?” ts!ιna′x̣e· ne$_i$ pa′łke$_i$ ne$_i$s a$_a$‘ko′q!no$_u$ks. tse$_i$ka′te· a$_a$‘kuqł$_a$wu′t!e·s. nakunkι′n·e·. n’υpkaqu′x̣$_a$ne· to′hołs. tsι′k!q$_a$ne·. tsx̣a′ne· tsa′kaps. qake′$_i$ne·: “tsιk!kι′ne·n’.” ta′x̣as tsι′k!q$_a$ne·. tsι′k!q$_a$ne· a$_a$′‘kwums. n’uk$_u$nox̣a′mne· tsa′kaps. łats!ιnakιkma′łne· ałιtskι′łe·s tsa′kaps a$_a$‘kιt.ła′e·s. qak.ła′pse·: “ma$_a$ts ne$_i$ qa′nam.” qałwi′yne·: “hułts!ι′nam.” ts!ιna′x̣e·. swιtsq!nu′se· ta′k!ats. mι′tx̣$_a$ne·. qałak!o′$_u$ne·. tsuk^{u}a′te· nυpk!aka′e·s. mι′tx̣$_a$ne·. n’ιsk!o′$_u$ne·. n’ιtskι′łne· a$_a$′k!e·s. qa·na′x̣e·. snit.łanamι′sne·. tιnax̣a′mne·. snakna′kse· pa′łki$_i$s. qak.ła′pse·: “qa′psin.” qakι′łne·: “husłitskι′łne· ka$_a$k!.” qak.ła′pse·: “hułts!ιnax̣a′ła hułha‘wιskax̣uktsia′ła.” qak.ła′pse·: “ho′ya.” qakι′łne.: “ho′pak nι′nko.” n’ιsakmu′n·e·. qakι′łne·: “ho′pak nι′nko.” qak.ła′pse·: “nι′nko ho′pak.” ta′x̣as nawιskax̣o′$_u$ktsek tsa′kaps. qaomitse′$_i$se·. ła.unax̣a′mne· tsa′kaps. qakι′łne· ne$_i$s pa′łke$_i$s:. “ła·ts nι′nko nawιskax̣o′$_u$ktsek.” n’omitse′$_i$se·. n’ι′p$_i$ne· ne$_i$ pa′łke$_i$ łats!ιna′x̣e· tsa′kaps. łałax̣a′x̣e· a$_a$‘kιt.ła′e·s.

Qak.ła′pse· ałιtskι′ł’e·s: “ma$_a$ts at na słqa′nam.” ts!ιna′x̣e·. n’u′px̣$_a$ne· nυpι′k!a·s. słιtski′łse· sι′n·as. yunaqa′pse· a$_a$‘qłsma′k$_i$nιk! nυpι′k!as. qake′$_i$ne·: “hułtsu′k^{u}at sι′n·a.” n’ipiłι′s$_i$ne·, tsuk^{u}a′te·. łats!ιna′x̣e·. mιtyax̣na′pse· tsa′kaps. qak.ła′pse·: “pιskι′nen’, ka′min n’ι′n·e·. hιnsł’aynił a′pin.” qake′$_i$ne·: “ma$_a$ts ka′min n’ι′n·e.” łałax̣a′x̣e· a$_a$‘kιt.ła′e·s. qakι′łne· ałιtskι′ł’e·s: “ke′ło$_u$’s katitunała′e·s.?” qak.ła′pse·: “ło′$_u$se·.” qałwi′yne·: “ła′kakati′tu.” kanmi′yιt.s qakι′łne· ałιtskι′ł’e·s: “słutske′$_i$ne·.

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[1] Chamberlain translates this word by “ghost.” My informant did not know the word.

[2] Throughout this story the forms used by a man talking to his sister, and *vice versâ*, are used.

"Cook me." The woman said: | "Bring wood." He gathered wood. Then she made | a pit (it was a pit for cooking). The woman pulled out grass. | She took stones. She took wood. Then the Giant lay down. | Then soil was taken. The woman threw it on top. ‖ She set fire to it. Then the Giant said: "Iskuku′, iskuku′, | iskuku′!" Then the Giant spoke no more. Then he was dead. The woman | started to go back. She said: "Look! I killed the Giant." Enough. |

31. The Two Tsa′kap

There were two Tsa′kap, brother and sister. (The brother) was told: | "Don't go there!" He thought: "I will go there." ‖ He started. He went along. There was a squirrel sitting on a tree. | He shot at it. He did not hit it. He took his manitou arrow and shot | and hit it. He killed it. He watched. There was a lake. Just | in the middle he took off his clothing. He swam. | A little ways out in the water there was a charr. It swallowed him. ‖

There was his sister. The Tsa′kap had disappeared. That woman thought: | "Why is there no Tsa′kap?" The woman started to | the lake. She looked at the fish-line. She pulled it up. | She pulled the charr out of the water. She cut it open. The Tsa′kap spoke (inside). He said: | "Split it." Then she split it. She split the belly. ‖ The Tsa′kap arose. They two, the Tsa′kap brother and sister, went back together | to their tent. She said to him: "Don't go there." He thought: | "I will go." He went. There was a squirrel on a tree. He shot at it. | He did not hit it. He took his manitou arrow and shot. He hit it. | He looked for his arrow. He went along. There was a tent. He entered. ‖ A woman was sitting there. She said to him: "What is it?" He said to her: "I am | looking for my arrow." She said to him: "Let us go! We'll go swinging." | He said to her: "Well." She said to him: "You first." | He sat down. He said to her: "You first." She said to him: "You | first." Then the Tsa′kap swung. (The rope) did not break. ‖ The Tsa′kap went down again. He said to that woman: "Now you | swing!" (The rope) broke, and the woman was dead. | The Tsa′kap went on and arrived at his tent. |

He was told by his sister: "Don't go that way." He started. | He saw a manitou looking for beaver. There were many ‖ manitou people. He said: "Let me take a beaver." He killed it. | He took it. He started back. The Tsa′kap was pursued. He was told: | "Put it down, it belongs to me; you stole it from me." He said: "No; | it is mine." He went home to his tent. He said to his sister: | "Have we no father?" She said to him: "No." He thought: ‖ "Oh, if I had a father!" On the following day he said

łɩnaqa'pse· katitu'mił." qak.ła'pse·: "naqa'pse· tɩtu'e·s. n'ɩpłapsɩ's$_i$ne· k.ła'włas tɩtu'e·s qo·s sakq!yułe.ɩ't.se·." kanmi'yɩt ts!ɩna'x̣e· tsa'kaps. łax̣a'x̣e·. tsx̣a'n·e: "ła'n·a, huts!upłɩ's$_i$ne·." łax̣a'x̣e· k.ła'wła. qakɩ'łne·: "ka$_a$ kinaqa'ke·?" qake'$_i$ne·: "huts!upłɩ's$_i$ne·." qake'$_i$ne·: "mɩ'tx̣an'!" mɩ'tx̣$_a$ne· tsa'kaps a$_a$ʻkɩts!ła'e·ns. snax̣u'se: qakɩ'łne·: "ts!ɩ'nan." ts!ɩna'x̣e· k.ła'wła a$_a$ʻkoq!yułe'et.s. łax̣a'x̣e·. n'ɩtwɩsqa'$_a$ne· k.ła'wła. wɩł·e.ɩ't.se· mɩtx̣a'łne· k.ła'wła. n'ipiłɩ'łne·. qaox̣a'x̣e· tsa'kaps. n'omɩ'tsq$_a$ne·. tsuk^{u}a'te· tɩtu'e·s a$_a$ʻkuq!łam'ɩ'se·s. ts!ɩna'x̣e· łax̣a'x̣e· a$_a$ʻkoq!yułe'et.s. qake'$_i$ne·: "k.ła'wła, ła'n·a, huts!upłɩ's$_i$ne·." ts!ɩna'x̣e· k.ła'wła. łax̣a'x̣e·. qake'$_i$ne·: "qa'psin?" qake'$_i$ne· tsa'kaps: "huts!upłɩ's$_i$ne·." qake'$_i$ne. k.ła'wła: "mɩ'tx̣an' a$_a$ʻkɩts!ła'e·n." mɩ'tx̣$_a$ne·; snax̣u'ne· a$_a$ʻkɩts!ła'en. qake'$_i$ne· k.ła'wła: "ma$_a$ts huts!upłɩ's$_i$ne· tsa'kaps." qake'$_i$ne·: "huts!upłɩ's$_i$ne·." qakɩ'łne· k.ła'włas: "łu'n·u." ts!ɩna'x̣e· k.ła'wła a$_a$ʻkoq!yułe'et.s. n'itwɩsqa'$_a$ne·. mitx̣a'łne·. n'ipiłɩ'łne·. ts!ɩna'x̣e· tsa'kaps. tsi'k!q$_a$ne. tsuk^{u}a'te· a$_a$ʻkoq!łam'ɩ'se·s. łats!ɩna'x̣e· a$_a$ʻkɩt.ła'e·s. qaosaqa$_a$'ne·. kanmi'yɩt.s qakɩ'łne· ałɩtskɩ'ł'e·s: "hułuq$_u$nanyała'e·s." tax̣as ts!ɩna'x̣e·. wat!a'x̣e·.

[Nos. 32–37. Lower Kutenai. Told by Angi McLaughlin]

32. Chipmunk and Owl

Qaosaqa'$_a$ne· wa'tak. tɩte'e·s q!u'tsats. n'iła'ne· q!u'tsa·ts, nuwa's$_i$ne·. qak.ła'pse· tɩte'e·s: "a$_a$ʻkɩnux̣o'$_u$nuk ts!ɩ'nan' łe''ne·." k.ła'x̣am q!u'tsa·ts naqa'pse· q!u'łwa. nałx̣o'$_u$ne· na''heks. ta'x̣as tsuk^{u}a'te·. n'uk!^{u}niłoqo$_u$x̣a''nte·. ta'x̣as n'ɩt!qa'pse· a$_a$q!una'$_a$wo$_u$k. qaosaqa'$_a$ne· q!u'tsa·ts. nułpa'łne· ku'pis, t!ało'kse·: "ła'n·a." ta'x̣as ts!ɩna'se· a$_a$qa't!aks q!u'tsa·ts ya$_a$qaosaqa'$_a$ke·. qake'$_i$ne· ku'pi: "hutsx̣ałts!ɩnax̣ała.ɩ's$_i$ne· ma''ne·s." qake'$_i$ne· q!u'tsa·ts: "wa'ha, pɩ'k!aks ɩ'p$_i$ne· ka'ma." n'onɩ'łne· q!u'tsa·ts. qałwi'yne·: "ktsx̣ał'ɩ'płaps."[1] qake'$_i$ne· q!u'tsa·ts: "manwitsi'yin'." k!ok^{u}ina'$_a$ne· (?) ku'pi: "ts!upnaqłɩ'łen'." łaqanałts!ɩna'x̣e· q!u'tsa·ts. ne$_i$s qaqna'$_a$ne· ku'pi. yu·k!kaka'te· ta'x̣a ne$_i$ q!u'tsa·ts pał k.łats!ɩ'nam a$_a$ʻkɩt.ła.ɩ'se·s tɩte'e·s. ta'x̣as łatɩnaxa''mne·. qakɩ'łne· tɩtu'e·s: "tsx̣ał'ɩpła'pne·. ɩt.łatsu'to." qake'$_i$ne· wa'tak. qake'$_i$ne·: "qa'psin kuł'ɩ'tkin?" qanałtsuk^{u}a'te· ne$_i$ wa'tak tɩte'e·s. n'oqo$_u$naqkɩ'n·e wo'q!ka·'s. n'ɩ'p$_i$ne· q!u'tsa·ts.

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[1] Or *ktsx̣ał'ŏ'płaps.*

to his sister: "You told a lie. | I ought to have a father." She said to him: "You have a father. |Your father was killed by Grizzly Bear. There is a mountain over there." The following day | the Tsa'kap started. He arrived. He said: "Come, I'll kill you!" | The Grizzly Bear came. He said to the two (the Tsa'kap): "What did you say?" The Bear said: || "I'll kill you!" He said: "Shoot at it!" The Tsa'kap shot at | a tree. It fell down. (The Tsa'kap) said to (the Grizzly Bear): "Go!" The Grizzly Bear went | to the mountain. He got there. The Grizzly Bear stopped. From far away | he was shot and was killed. The Tsa'kap went there. He skinned it. | He took his father's hair. He started. He arrived at || the mountain. He said: "Come, Grizzly Bear, I'll kill you!" Grizzly Bear started. | He got there. He said: "What is it?" The Tsa'kap said: | "I'll kill you!" The Grizzly Bear said: "Shoot that tree!" | He shot at it. The tree fell. The Grizzly Bear said: "I will not | kill you, Tsa'kap." (The Tsa'kap) said: "I will kill you." He said to || the Grizzly Bear: "Go on!" The Grizzly Bear started for the mountain. | He stopped. He was shot and was killed. The Tsa'kap started. | He cut him open. He took his hair. He went back to his tent. | He staid there. The following day he said to his sister: | "Let us move camp." Then he started. He went across the mountains. ||

[Nos. 32–37. Lower Kutenai. Told by Angi McLaughlin]

32. Chipmunk and Owl[1]

There was Frog. His grandmother was Chipmunk. Chipmunk was crying. | He was hungry. He was told by his grandmother: "Go to the river; go to the other side." | When Chipmunk arrived, there were rose hips. He carried a bark basket. | Then he took it. He filled it at once. Then it was full. | There were willows. Chipmunk heard Owl making a noise. || "Come here!" Then he started. (Owl) went to where Chipmunk | was sitting. Owl said: "Let us go home to your mother." | Chipmunk said: "No; my mother died long ago." | Chipmunk was afraid. He thought: "He will kill me." Chipmunk said: | "Cover your eyes with your hand." Owl did so. He shut his eyes. || Then Chipmunk started, going along. Owl did thus.[2] | He could not get him. Then Chipmunk got home to the tent of | his grandmother. Then he entered. He said to his grandmother: "He will | kill me. Hide me!" Frog said: "What | shall I do?" Frog took her grandson and put him into || the soup. Chipmunk died. |

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[1] See p. 58.

[2] Owl stretched out his hand to catch Chipmunk, and scratched him.

33. The Sun

Qa·na′x̣e· skι′n·ku·ts n’asma′łne· ι′nła·k. qake′$_{i}$ne· skι′n·ku·ts: “hułts!ιnax̣a′ła qo iłka′hak a$_{a}$‘qłsma′knιk! sakι̇’ιtkι′n·e· nata′n·ιk!s.” u·s’meks skι′n·ku·ts qake′$_{i}$ne·: “hutsx̣ał’ι′n·e· nata′nιk!.” qake′$_{i}$ne· ι′nła·k: “u′s’mek ka′min.” qake′$_{i}$ne· skι′n·ku·ts: “wa′ha.” ta′x̣as ts!ιna′x̣e·. qa·na′x̣e· qake′$_{i}$ne· ι′nła·k: “ḣιntsx̣ałhułpałna′pne·.” qake′$_{i}$ne· skι′n·ku·ts: “qa′psin?” qake′$_{i}$ne· ι′nła·k: “ne$_{i}$ hutsya$_{a}$qanax̣ała′$_{a}$ke·.” qake′$_{i}$ne· skι′n·ku·ts: “qa′psin?”—“ta′x̣a ne$_{i}$ hutsqaosa‘qowała′$_{a}$ne· ne$_{i}$ anłonik.łe′ιt. tsaqa′$_{a}$ne· t!ιna′m·u; at qaha′x̣am a$_{a}$‘qłsma′knιk! at qa′sx̣$_{a}$ne·.” ta′x̣as łax̣a′x̣e·. qa′sx̣$_{a}$ne· ι′nła·k·. “ta′x̣a nι′nko,” qake′$_{i}$ne· ι′nła·k. ta′x̣as qayaqaha′x̣e· ι′nła·k. ta′x̣as tsuk^{u}a′te· skι′n·ku·ts· n’onax̣u′n·e· ne$_{i}$ t!ιna′m·u. ne$_{i}$s qanaqayaqa′$_{a}$ne· skι′n·ku·ts. ta′x̣as ts!ιna′x̣e· skι′n·ku·ts ta′x̣as ts!ιna′k$_{i}$ne· łax̣a′nx̣o′$_{u}$ne· ι′nła·k. qake′$_{i}$ne· ι′nła·k. “hułpa′łnu ka$_{a}$ huts!a$_{a}$qa′k.łe$_{i}$s.” ta′x̣as qatsx̣a′n·e·. łax̣a′x̣e·. ta′x̣as tsιłmiyι′t$_{i}$ne· qake′$_{i}$ne· skι′n·ku·ts: “u′s’mek ka′min.” qake′$_{i}$ne· ι′nła·k: “ma$_{a}$ts.” ta′x̣as ts!ιna′x̣e·. wι′łna·m qawunikι′t$_{i}$ne·. wałkwayι′t$_{i}$ne· ława′x̣e· skι′n·ku·ts. qake′$_{i}$ne· a$_{a}$‘qłsma′knιk!: “saha′n·e· skι′n·ku·ts.” qawunikι′t.se· qake′$_{i}$ne· ι′nła·k: “ta′x̣a ka′min. ta′x̣a hutsx̣ałι‘sniłts!ιna′x̣e·.” qake′$_{i}$ne· ι′nła·k. ta′x̣as yuwa$_{a}$k!mᴇnuqka′n·e·. so′$_{u}$k^{u}ne· nata′nιk! ι′nła·k. sa$_{a}$nłwi′yne· skι′n·ku·ts. qałwi′yne· kinmι′tx̣$_{a}$ne· ι′nła·ks. naq!aku′pse· a$_{a}$′‘k!e·s skι′n·ku·ts· q!apiłaq!aku′pse· a$_{a}$′‘k!e·sts t!awu′e·s. pιskι′n·e·. q!apiłaq!aku′pse· a′m·a·ks. ts!ιna′x̣e· hanłukpqa′$_{a}$ne· q!apił’aq!ako′$_{u}$ne·. qa.u′px̣$_{a}$ne· qa′psins ł’ι′tkin. qaosa′x̣e· a$_{a}$‘k$_{i}$mana′me·s. qanał’itx̣o·′mek. qahaq!aku′pse· a$_{a}$‘k$_{i}$mana′me·s. ta′x̣as qake′$_{i}$ne· skι′n·ku·ts: “Ḥusuk^{u}iłq!o′k$_{u}$ne· ne$_{i}$ kuqa′e·p.” ta′x̣as.

34. Fox and Skunk

Qana′x̣e· x̣ax̣astai′ya. qaqa′$_{a}$ne· na′k!$_{i}$yu. nałx̣o′$_{u}$ne· yιtskme′e·s. qałwi′yne· kts!isa′knu. pιsx̣o′$_{u}$ne· yιtskme′e·s. qa·na′x̣e·. qake′$_{i}$ne·: “łu′$_{u}$ne· qa′psin kuo′nił x̣ax̣astai′ya.” qake′$_{i}$ne·: “qaqał’uk!^{u}e′′ne· kuȯ′nił ne$_{i}$ kałukwax̣ni′yam.” ta′x̣as n’isak$_{i}$nu′n·e·. qanał’uknox̣a′′mne· na′k!$_{i}$yu. qaox̣ałhałukwax̣ni′łe·k. nosanox̣unqa′$_{a}$ne· x̣ax̣astai′ya. n’umιtskι′n·e· yιtskmeι′se·s na′k!$_{i}$yu. ts!ιna′x̣e· na′k!$_{i}$yu. ława′x̣e· x̣ax̣astai′ya. n’u′px̣$_{a}$ne· ne$_{i}$s k!umι′tse$_{i}$s yιtskme′e·s. n’iła′ne. qałwi′yne· ktsx̣ał’ι′pił na′k!$_{i}$yu. ta′x̣as ts!ιna′x̣e· x̣ax̣astai′ya. n’u′px̣$_{a}$ne· a$_{a}$‘kιnmi′tuks. n’eku′łne· x̣ax̣asta′ya. n’u′px̣$_{a}$ne· na′k!$_{i}$yu ya′wo’s wu′os. ta′x̣as n’atsu′kpne·. n’uk.łu′k$_{u}$ne· n’itx̣o·′me·k ne$_{i}$s qałwa$_{a}$kiłwitskι′k$_{i}$ne· n’u′px̣$_{a}$ne· na′k!$_{i}$yus qo’s na′$_{a}$tas qaosaqa′pse· ne$_{i}$s qał·ukax̣o·′mek. qałwi′yne· tsx̣ałax̣aq!u′łukp, mιtx̣na′pse· na′k!$_{i}$yus. ta′x̣as.

33. The Sun[1]

Coyote went along with Chicken Hawk. Coyote said: | "Let us go there far away, where the people are making | the sun." Coyote said first: "I'll be | the sun." (Chicken Hawk said:) "I first." || Coyote said: "No." Then they started. They went along. Chicken Hawk said: | "You shall listen to me." Coyote said: | "What is it?" Chicken Hawk said: "It is where we are going." | Coyote said: "What is it?" (Chicken Hawk said:) "Then we'll stay | over there. There will be grease. When people pass, || they bite off a piece." They arrived there. Chicken Hawk bit off a piece. | "Now you," said Chicken Hawk. Then Chicken Hawk passed. | Then Coyote took it. The grease fell down. | Coyote went rolling along. Then | Coyote started. He went quickly. Chicken Hawk overtook him. || Chicken Hawk said: "Listen to me, what I tell you."[2] Then | he did not speak. They arrived there. Then in the evening Coyote said: | "I first." Chicken Hawk said: "No." Then | they started early. After a little while it was evening. Coyote arrived. | The people said: "Coyote is bad." || After a little while Chicken Hawk said: "Now I, now I myself shall | start." Thus spoke Chicken Hawk. Then the sun rose. | Chicken Hawk was a good sun. Coyote was angry. He thought | he would shoot Chicken Hawk. Coyote's arrow burned. | His arrow and his bow were all burned. He put it down. || The earth was all burned. He started running, and everything was on fire. | He did not know what to do. He came to a trail | and lay down there. The trail did not burn. | Then Coyote said: "I am glad that I am not dead." | Enough. ||

34. Fox and Skunk[3]

Skunk was going along. There was Fox. He carried a | pot.[4] He wanted to sit down. He put down his pot. He went along. | (Skunk) said: "There is nothing I am afraid of." He said: | "The only thing I am afraid of is whistling." Then | he sat down. Fox arose. There was the sound of whistling. || Skunk ran away. Fox broke the pot. | Fox started. Skunk arrived. | He saw that his pot was broken. He cried. He thought | he would kill Fox. Then Skunk started. He saw | a river. He was going to drink. He saw Fox inside || the water. Then he squirted his fluid at him. He became tired. He lay down and | looked up. He saw Fox, being above. Then | he turned around. He thought he would squirt his fluid at him, but Fox shot him. | Enough. |

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[1] See pp. 66, 116.

[2] See p. 110.

[3] See pp. 23, 40.

[4] That is, Fox was in the pot that Skunk was carrying.

35. Coyote and Caribou

N'asma'łne· na'x̣$_a$ne·. at ts!ιna'x̣e· na'x̣$_a$ne·. sa·nιłwi'yne· skι'n·ku·ts. qałwi'yne· tsx̣ał'u'pił ne$_i$s na'x̣$_a$ne·s. qake'$_i$ne· skι'n·ku·ts: "qa'psin at skiłwunikι't$_i$ne·?" qake'$_i$ne· na'x̣$_a$ne·: "at husił'ι'k$_i$ne· ktsaqu'na tsa'hał at husłaqałwa'sιłsι'k$_i$ne·." n'ipι'łne· skι'n·ku·ts ne$_i$s na'x̣$_a$ne·'s. łaska'x̣e· skι'n·ku·ts· qaox̣ałtιnax̣a'mne· ne$_i$s a$_a$'kit.ła.ι'se·s. n'ι'p$_i$ne· na'x̣$_a$ne·. n'iła'n·e· skι'n·ku·ts. qake'$_i$ne· "ma kutsła'ke$_i$ł ka'swu." ta'x̣as.

36. Coyote and Owl

Ku'pi sakiła'yne· łkamnι'nta'ke·s. qake'$_i$ne· skι'n·ku·ts: "hutsx̣ał'ι'n·e· łka'm·u." n'ιła'n·e· skι'n·ku·ts tsiłmiyι't.se·. qakiłι'łne·: "hιnsa·nłux̣łitι't$_i$ne·, to'x̣wałιntkayax̣ni's$_i$ne· ku'pi." qanałqunyax̣a'łne· skι'n·ku·ts. qa·wax̣mitι'łne· a$_a$'k!ałax̣we'et.s. qanałtsuk^{u}ata'pse· ku'pi's, ts!ιnałkna'pse·. qake'$_i$ne·: "hun'ι'n·e· skι'n·ku·ts." qakι'łne· ku'pi's: "huła'qwiłna'ła." naqwi'łne· skι'n·ku·ts a'$_a$'ke ku'pi. skι'n·ku·ts n'ipι'łne· ne$_i$s ku'pis. k.łaa'yne· łkamnι'nta'ke·s. łats!ιna'x̣e·. qake'$_i$ne·: "hun'ipι'łne· ku'pi." ṭa'x̣a.

37. Coyote and Deer

Qa·na'x̣e·. n'u'px̣$_a$ne· tsu'pqa's. qałwi'yne· ktsx̣ałmi'tx̣a. nałomi'se·, sł'oneła'pse· ne$_i$s qakι'n·e·. łats!ιna'x̣e· qawιsqa'pse· n'ιsqawitsła''mse·. qake'$_i$ne· skι'n·ku·ts: "k!ιsιnyu'k^{u}a[1] tιtu''ne·s?" qake'$_i$ne· ne$_i$ qa'psin: "qa'psin? kinq!akpa'mek ne$_i$ kinι'płap?" qake'$_i$ne· skι'n·ku·ts: "huq^{u}ałwi'yne· pał ke'ło· qa'psin." ta'x̣as.

[Nos. 38–44. Description of Dances, Games, and Hunting]

38. Kissing Dance

Kt!amu'x̣o·ł	ka'qwιł	tι'tqa·t!ts	pa'łke$_i$	kałqok!ałma'x̣nam.	nama-
Drum	dance	men and	women	kiss.	They

tιktsι'łne·	se·'ιt!s.	łaa'k!ła$_a$k	nałqok!ałmax̣a'łne·.	namatιktsι'ł-
are given	blankets.	Another one	is kissed.	They are

ne·	yunaqa'$_a$ne·	qa'psin.
given	many	things.

39. Sun Dance

N'itιt.łana'mne·	tsx̣ałhanqux̣o'$_u$łne·	ts!ιsιn·ιnqux̣onałka''ne·
They build a tent	will be Sun dance.	The Sun-dance leader

na'ksaq.
is master.

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[1] Or *a$_a$'kiyuka''nam.*

35. Coyote and Caribou

There were two—(Coyote and) Caribou. Caribou started. Coyote was angry. | He thought he would kill Caribou. Coyote said: | "Why does it take you so long?" Caribou said: "I eat | small grass and I quickly get fat." Coyote killed || Caribou. Coyote came along. He entered | (Caribou's) tent. Caribou was dead. Coyote cried. He said: | "I loved my friend." Enough. |

36. Coyote and Owl[1]

Owl stole children. Coyote said: | "I'll be a child." Coyote cried in the evening. He was told: || "You make a bad noise. Owl may almost take you away." | Coyote was taken. He was thrown out of the doorway. Owl took him along. | He carried him along. He said: "I am Coyote." Owl was told: | "Let us dance!" Coyote and Owl danced. Coyote | killed Owl, who had stolen the children. They started back. || He said: "I killed Owl." Enough. |

37. Coyote and Deer

He went along. He saw Deer. He thought he would kill him. | The wind was blowing and frightened him. He did thus to it. He went on. He stood there holding (in the hand) | his head thus. Coyote said: "Is that your father's war bonnet?" | The thing said: "What is it? Do you forget that you killed me?" || Coyote said: "I thought it was nothing." Enough.[2] |

[Nos. 38–44. Description of Dances, Games, and Hunting]

38. Kissing Dance

The drum is beaten. Men and women dance and kiss one another. In return blankets are given. Another person is kissed and many things are given.

39. Sun Dance

They build a tent to have a Sun dance. The Sun-dance leader is master.

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[1] See pp. 20, 37.

[2] This story was not known to my informants. It seems to mean that Coyote intended to kill Deer and in pursuing him was frightened by the wind. It seems that then he shot Deer, and Deer was standing there holding his own head in his hands. He did not recognize it, and asked the Deer: "Is that your father's war bonnet?"

40. Manitou Performance

Kq!ax̣na′mnam.	n′ιsin·wisx̣a′łne·	Na′q$_a$ne·.	qakι′kse·	nŏpιk!a′e·s
They tie up some one.	He is behind a screen	"He Swims."[1]	He says	his manitou

łatikmi′tił.	qakι′kse·	nŏpιk!a′e·s	tsx̣ałhaqayeqa′mek.
when he is thrown back.	He says	his manitou	he will roll himself.

41. Medicine Performance

T!amox̣o′$_u$łne·	sιłwanaq$_a$nañuq!namna′mne·	yunaqa′pse·	qa′psins
The drum is beaten	they practice medicine performances	many	things

ktso′$_u$k^{u}a$_a$t	x̣atkno$_u$k^{u}ι′ne·.
who take	save him.

42. Gambling

Kałuwa′ts!nam	yunaqa′$_a$ne·	k!ιskax̣$_a$mι′tił	qa′psin;	kq!a‘łax̣a′$_a$łtsin,
Gambling	many	are lost	things;	horses,

se·′ιt!,	a$_a$‘qatwu′mła,	t!a′wu,	a$_a$‘ktsa′mał,	nι′łko;	q!a′pe·
blankets,	shirts,	bows,	knives,	money;	all

qa′psin	n′ιskax̣$_a$metι′łne·.
things	are lost.

43. Games

K!ιtkι′nił	kene′he,	łaa′k!ła$_a$k	kawιsk!akana′nam,	k!iktsikna′mnam.
It is done	dancing in circle hand in hand,	other one	down squatting,	blind man's buff.

at słιtkinι′łne·	kk.łιnq!o′yam,	at słιtkinι′łne·	qa′ła	łka′m·u
It is made	a toy,	it is made	some	child,

n′iktsi′kił	ι′n·e·n	nιtsta‘hałna′na	at swu′$_u$te·	a$_a$‘kιnu′ła·ms,	na.utna′na
if he is caught,	if he is	a boy,	he is given as a bow	a snake;	a girl,

at	n′ι′nse·	kiyukmu′ł′e·s	at	n′ι′nse·	a$_a$‘kιnu′ła·ms.
however,	she	her digging-stick,	however,	it is	a snake.

44. Hunting on the Plains

Ne$_\iota$	ławat!ι′nak	ninałhuł·unι′s$_\iota$nam	at	n′o$_u$niłι′łne·
Those	across the mountains	when they went out on the prairie,	however,	were feared

sa′nła.	at	q!untkałhawasx̣uneya′mne·	at	sł′o$_u$niłι′łne·	sa′nła
the Piegans.	However,	around they sing,	but	they were feared	the Piegans

ktsx̣ał′a′y	kq!ał·ax̣a′$_a$łtsins.	at	n′upsła‘tiyiłqanikι′t$_\iota$ne·	ninałhuł·unι′s$_\iota$nam
they would steal	horses.	But	they did this always	when they were on the prairie

ła.upkałonι′snam	no·qanki‘kił′akni′yam.	ta′x̣as
when they went out on the prairie	they rounded up buffaloes.	Then

at	qa$_a$qask$_\iota$nι′łne·.
	they stopped.

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[1] Name of a man, known under the French name Louis.

40. MANITOU PERFORMANCE

Some one was tied up. Louis was sitting behind the blanket. His manitou spoke when he was thrown back. His manitou spoke when he would roll himself about.

41. MEDICINE PERFORMANCE

The drum is beaten, and somebody does medicine work. They take many things. They save (the patient).

42. GAMBLING

In gambling many things are lost—horses, blankets, shirts, bows, knives, money—everything is lost.

43. GAMES

Children play, dancing hand in hand in a circle, swinging their hands. Other games are dancing about squatting, and playing blind-man's buff. Toys are made. Some child is caught: if it is a boy, a snake is given to him for a bow; if it is a girl, a snake is given to her for a digging-stick.

44. HUNTING ON THE PLAINS

Across the mountains they went out on the prairie, but they were afraid of the Piegans. They sang, traveling around there. They were afraid that the Piegans would steal their horses. They did that always when they went on the prairie. They came back when they finished rounding up the buffaloes. Then they stopped.

II. TEXTS COLLECTED BY FRANZ BOAS (NOS. 45–77)

[No. 45. Told by Pierre Andrew]

45. Rabbit, Coyote, Wolf, and Grizzly Bear

There was Coyote. All at once he saw Rabbit coming. He said to him: "Why are you running?" Rabbit said: "I am running away." He went past and went on. Coyote was sitting there. He thought: "Oh, something must have happened, and I might almost have been in trouble myself!" Coyote started to run. He went along and went along. There was a little prairie. There was Wolf. Wolf was there, and saw Coyote coming. Coyote arrived, and said to Wolf: "Why are you running?"—"I am running away." Coyote went past. Wolf was sitting there. He thought: "Oh, some-

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45. Rabbit, Coyote, Wolf, and Grizzly Bear

Qawɩsaqa'$_a$ne·	skɩ'n·ku·ts.	n'uk!^{u}ɩnł'ʋ'px̣$_a$ne·	kianuqłu'mnas
He staid	Coyote.	All at once he saw	Rabbit

ska'se·.	qakɩ'łne·	qa'psin	kɩnsɩłts!ɩ'na·k.	qake'$_i$ne·	kianuq-
coming.	He said to him:	"Why	are you running?"	He said	Rabbit:

łu'mna	husx̣a''mktse·k.	qayax̣a'x̣e·	ne$_i$	skana'x̣e·.	qa$_a$nka'-
	"I am running away."	He went past;	that	one went on.	He was

me·k	skɩ'n·ku·ts.	qałwi'yne·	a·	at	ktsɩnma'łqa	tu'x̣wa	kuł'isɩn-
sitting	Coyote.	He thought: "Oh, something happened				almost	I might have

qapwɩtska'$_a$x̣a.	sqa·łwuts!ɩ'n·qkupekɩ'me·k	skɩ'n·ku·ts.	qa·n a'x̣e·	5
been in trouble in his place!"	He also started to run	Coyote.	He went along,	

qa·na'x̣e·.	skɩknu'qłe.itnana'n·e·.	saosaqa'$_a$ne·	ka'$_a$ke·n.	qa-
went along.	There was a little prairie..	There was	Wolf.	There

osaqa'$_a$ne·	ka'$_a$ke·nts	n'ʋ'px̣$_a$ne·	ska'$_a$se·	skɩ'n·ku·ts·.	wa'se·ts
was	Wolf	he saw	coming	Coyote.	He arrived

qakɩ'łne·	qa'psin	kɩnsɩłts!ɩ'na·k.	hux̭x̭a''mktx̭i·k.[1]	qayaqa·'x̣e·
and he said to him:	"Why	are you running?" —	"I am running away."	He went past

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[1] Coyote uses x̭ (palatalized x) instead of s.

thing must have happened, and I might almost have been in trouble myself!" Wolf started to run. He went along and went along. There was a little prairie. There was Grizzly Bear. He saw Wolf coming. When he was coming along and when he arrived, he said to him: "Now, why are you running?" He was told: "I am running away." Wolf went past. Grizzly Bear staid there, and thought: "Oh, something must have happened, and I might almost have been in trouble myself!" Grizzly Bear started to run. Grizzly Bear went along and went along. There was a prairie. There he saw the three friends. He went on, and arrived there. He saw Wolf sitting there, a little farther along Coyote, a little farther along Rabbit. Grizzly Bear said to Wolf: "Now, why did you run away? There is hardly anything to run away from." Wolf said: "I was staying there, and saw Coyote coming. When he arrived, I said to him, 'Now, why are you running?' He said to me, 'I am running

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skɩ′n·ku·ts.	qa·nqa′me·k	ka′$_a$ke·n.	qałwi′yne·	at	ktsɩnma′łqa
Coyote.	He was sitting	Wolf.	He thought:		"Something happened,

tu′x̣wa	atułɩnɩ‵sɩnqapwɩtska′$_a$x̣$_a$ne·.	nutsɩnqkupekɩ′me·k
almost	I might be in trouble myself in his place."	He started to run

ka′$_a$ke·n.	qa·na′x̣e·	qa·na′x̣e·.	skiknu‵qłe.itnana′se·.	saosa-
Wolf.	He went along,	went along.	There was a little prairie.	There

qa′$_a$ne·	k.ła′wła.	n′υ′px̣$_a$ne·	ska′se·	ka′$_a$ke·ns	qa·waka′se·.
was	Grizzly Bear.	He saw	coming	Wolf.	He was coming.

ki·′wasts	qakɩ′łne·	ta′x̣a	qa′psin	kɩnsɩłts!ɩ′na·k.	qak.ła′pse·
When he arrived	he said to him:	"Now,	why	are you running?"	He was told:

husx̣a″mktse·k.	qayaqa′x̣e·	ka′$_a$ke·n.	qaosaqa′$_a$ne·	k.ła′włats
"I am running away."	He went past	Wolf.	He staid	Grizzly Bear,

qałwi′yne·	at	ktsɩ‵nmałnɩ′ke·t.	tu′x̣wa	atułɩnɩ‵sɩnqapwɩts-
and he thought:		"Something happened to him.	Almost	I might be in trouble myself in

ka′$_a$x̣$_a$ne·.	nutsɩnqkupekɩ′me·k	k.ła′wła.	qa·na′x̣e·	k.ła′wła.
his place."	He started to run	Grizzly Bear.	He went along	Grizzly Bear.

qa·na′x̣e·.	skɩknuqłe.ɩ′t.se·.	n′υ′px̣$_a$ne·	saqa′pse·	ałswυ′t$_i$mos.
He went along.	There was a prairie.	He saw	those there	friends.

qa·ox̣a′x̣e·ts	łax̣a′x̣e·.	n′υ′px̣$_a$ne·	qo$_u$	naqna′kse·	ka′$_a$ke·ns	a·nłυ′-
He went on	and arrived.	He saw	there sitting down		Wolf;	a little

n·o·′sts	skɩ′n·ku·ts·	a·nłυ′n·o·′sts	kianuqłu′mna.	k.ła′wła	qakɩ′łne·
farther	Coyote;	a little farther	Rabbit.	Grizzly Bear	said to

ka′$_a$ke·ns	ta′x̣a	qa′psin	kɩnsx̣a′mktsa′ke$_i$ł	ma·nqa‵nekax̣a″mk-
Wolf:	"Now,	why	did you run away?	There is hardly anything to run away from."

tse·k.	qake′$_i$ne·	ka′$_a$ke·n	huqa‵osaqa′$_a$ne·	hun′υ′px̣$_a$ne·	skɩ′n·-
	He said	Wolf:	"I was staying,	I saw	Coyote

ku·ts	ska′x̣e·.	ki·′wamts	huqakɩ′łne·	ta′x̣a	qa′psin	kɩnsɩłts!ɩ′na·k.
	coming.	When he arrived,	I said to him:	'Now,	why	are you running?'

away.'" Coyote was told: "And why did you run away?" He said: "I was staying there, and Rabbit came. When he arrived, I said to him, 'Now, why?' He said, 'I am running away.' I thought, 'Oh, something must have happened, and I myself might almost have been in trouble!' Then I ran away." Then Rabbit was told: "Now, why did you run away?"—"I was eating branches, the wind was blowing, the snow fell from the trees, and a branch broke off the tree; it almost fell on me. Then it made me run away. That is what I meant when I said, 'I am running away.'" Then they laughed and separated. Now it is ended.

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qak.ła′pne·	hux̭x̣a″mktx̭e·k.	qakiłι′łne·	skι′n·ku·tsts	nι′nko·
He said to me:	'I am running away.'"	He was told	Coyote:	"And you,

qa′psin	kιnsła`qakałts!ι′na·k.	qake′$_{i}$ne·	huqa`osaqa′$_{a}$ne·	ska′x̣e·
why	were you running?"	He said:	"I was staying there;	he came

kianuqłu′mnats	ki·′wamts	huq^{u}akι′łne·	ta′x̣a	qa′psints	qake′$_{i}$ne·
Rabbit,	when he arrived	I said to him:	'Now,	why?'	and he said:

husx̣a″mktse·k.	huq^{u}ałwi′yne`	at	ktsιnma′łqa	tu′x̣wa	at huł′ι`-
'I am running away.'	I thought:		'Something happened	almost	I myself

sιnqapwιtsqa′$_{a}$x̣a	ta′x̣a	ma	kusłaqakałts!ι′na·k.	Qakiłι′łne·
might be in trouble in his place,'	then,	however,	therefore I ran away."	He was told

kianuqłu′mnats	nι′nko	ta′x̣a	qa′psin	kιnsł′aqakax̣a″mktse·k.
Rabbit:	"Now you,		now, why	did you run away?'

qake′$_{i}$ne·.	huq^{u}a′$_{a}$kił′ikuła′t!ne·	n′uk!^{u}ιnłhałumι′n·e·	nupuma′k-
He said:	"I was eating branches,	at once the wind was blowing,	snow fell from

ne·ts	qake′$_{i}$kał′yaqιtsk!ała′$_{a}$k$_{i}$ne·,	tu′x̣wa	ma	ksιł′yuwitsx̣o′$_{u}$-
the trees and	a branch broke off a tree,	almost		it fell on me.

na·p.	ta′x̣a	husłhutsqankaqkupekι′me·k.	ta′x̣a	ma	kuι′łki·t
	Then	towards it made me run.	Then	however	I meant that when I said

kusx̣a″mktse·k.	ta′x̣as	numats′na′m·ne·ts	łapa$_{a}$tsqa·tsa′m·ne·.
'I am running away.'"	Then	they laughed and	separated again.

ta′x̣as	qaqa·′s$_{a}$ne·.
Then	it is ended.

[Nos. 46 and 47. Told by Pierre Numa and Pierre Andrew]

46. Frog and Chipmunk

Qa·nit.ła′$_a$ne· wa′tak n′ɩ′nse· tɩte′e·s q!u′tsa$_a$ts. q!u′tsa$_a$ts at qqa′$_a$tse·, at n′ɩtskɩ′łne· qa·′psɩns. qakɩ′łne· tɩte′e·s wa′tak: “ma$_a$ts ne$_i$ at qa′na·n′.” ta′x̣as at łaqqa′$_a$tse· q!u′tsa$_a$ts. qałwi′yne·: “qa′psɩns sɩ′k.ła·p, ma$_a$ts ne$_i$s at kułqana·′me$_i$ł?” qałwi′yne· q!u′tsa$_a$ts: “ne$_i$ hułqa′na·m ne$_i$s ya·qanałqake′$_i$ke· ma$_a$ts at ku·łqana′me$_i$ł.” ta′x̣as ts!ɩna′x̣e·. ta′x̣as n′u′px̣$_a$ne· ku′pe$_i$s. ta′x̣as ku′pe$_i$ tsx̣a′n·e·; qake′$_i$ne·: “kuts!ɩ′t!x̣a łka′m·u.” sɩdałq!atx̣a′me·k tsa′qa′s, q!u′łwa·s. ta′x̣as ne$_i$sts k!aqakɩ′łe$_i$ł słaqawanx̣a′mne·. qake′$_i$ne· ku′pe$_i$: “qake′$_i$ne· ma·′′nis kuł·ats!ɩnax̣ała′′e·s.”—“peɩ′k!aks n′ɩ′p$_i$ne· ka′ma·.” qake′$_i$ne·: “tso·′′nis kuł·ats!ɩnax̣ała′′e·s.” qake′$_i$ne.: “peɩ′k!aks n′ɩ′p$_i$ne· ka′tsu.” qake′$_i$ne·: “ko·′kt$_i$nis kuł·ats!ɩnax̣ała′′e·s.”—“peɩ′k!aks n′ɩ′p$_i$ne· ka′ko$_u$kt.”—“qak.łɩ′s$_i$ne· tɩłtɩ′t!ne·s kuł·ats!ɩnax̣ała′′e·s.”—“peɩ′k!aks n′ɩ′p$_i$ne· katɩ′łte·t!.”—“qak.łɩ′s$_i$ne· nana′$_a$ne·s kuł·ats!ɩnax̣ała′′e·s.”—“peɩ′k!aks n′ɩ′p$_i$ne· kana′na.” qake′$_i$ne· q!u′tsa$_a$ts; qakɩ′łne· ku′pe$_i$s: “hɩn·′ɩse$_i$kate′$_i$ne·; hɩnwɩdkɩsqłɩ′łne·. ma ne′yɩn′ a$_a$‘kaqłɩ′łne·s, ta′x̣as hutsłats!ɩna′x̣e·.” mane′$_i$ne· ku′pe$_i$ a$_a$‘kaqłɩ′ł′e$_i$s. ta′x̣as ne$_i$sts kma′ne· a$_a$‘kaqłɩ′ł′e·s ku′pi, łahutsɩnqkupekɩ′me·k q!u′tsa$_a$ts. qaqkupq!ałe′$_i$ne· ku′pi. nɩksiatɩ′łne· q!u′tsa$_a$ts. tse$_i$ka′te· a$_a$‘ku′kp!e·s ku′pe$_i$, nakumału′kp$_i$ne·ts n′ɩdta′x̣$_a$ne·. ta′x̣as ła·łax̣a′x̣e· a$_a$‘kɩt.łaɩ′se·s tɩte′e·s. qakɩ′łne·: “katɩ′te, s′nuta′p$_i$ne ko′$_u$pi.” qak.ła′pse· tɩte′e·s; “hoq^{u}a‘ało·qałtił·ɩ′s$_i$ne·.” tsuk^{u}a′te tɩte′e·s wa′tak, ts!ɩn′oqo·x̣akɩ′n·e· na′hɩ′k!e·s. qa·atskɩk.łɩknatɩ′tne· q!u′tsa$_a$ts qo$_u$s υ′qo$_u$ks na′′he·ks. wa′tak qałwi′yne· ktsx̣ałhawɩtsqo′$_u$x̣^{u}ats pa·ł saha′nse·. ta′x̣as ła·aqtuq!^{u}iqaqkɩ′n·e·. qa$_a$ku′kse· na′qpo$_u$ks hu′q!^{u}ka·′s qanał′o‘qonaqkɩ′n·e·. ta′x̣as tsɩn sanqa′mik wa′tak. ta′x̣as tkaxa′′mne· ku′pi. qake′$_i$ne· ku′pi; qakɩ′łne· wa′ta·ks;[1] “kqa.u′px̣a łka′m·u′s?” wa′tak qake′$_i$ne·: “kusa‘kqanq!ałsa′′me$_i$ł, hoqa.upx̣amɩ′łne·.” qake′$_i$ne· ku′pi; “na$_a$ sɩłqa‘wa·kałɩ′kse·.” qake′$_i$ne· wa′tak: “hoqa.upx̣amɩ′łne· łka′m·u′s.” qake′$_i$ne. ku′pi: “k.łɩ′tuks? hunuk!nu‘q!łumamɩ′łne·.” qake′$_i$ne· wa′tak: “łɩtu′kse·.” ta′x̣as qake′$_i$ne· ku′pi: “k.łɩ′tuks na′qpo$_u$ks?” qake′$_i$ne· wa′tak: “łɩtu′kse·; ɩs nɩ′nse· hu′q!^{u}ka·′s.” qake′$_i$ne· ku′pi: “hutsekułmɩ′łne·.” qake′$_i$ne· wa′tak: “tsx̣ałq!atskux̣aktsa′p$_a$ne·.” tax̣as n′e·ku′łne· ku′pi. n′u′px̣$_a$ne· pał nas·wɩsu′qse· ne$_i$s łkam·u′s. qake′$_i$ne· ku′pi: “nas·wɩsu′qse·; pał słutske′$_i$ne· ne$_i$s kqa′ke· kqa.u′px̣a.” tsx̣a′n·e· wa′tak, qakɩ′łne·: “tsx̣ałso$_u$k^{u}ɩ′n·e· ma·k!ɩ′se·s.” ta′x̣as n′ɩ′t!x̣$_a$ne· ku′pi ne$_i$s łka′m·u′s. ta′x̣as n′ɩ′k$_i$ne·. ne$_i$sts ku′ł′e$_i$ks ta′x̣as ła·akax̣a′′mne·. ta′x̣as n′iła′ne· wa′tak ne$_i$s ke′ips tɩte′e·s.

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[1] The following is in the form of speech used between sister and brother.

[Nos. 46 and 47. Told by Pierre Numa and Pierre Andrew]

46. FROG AND CHIPMUNK[1]

Frog was living in a tent, and her granddaughter was Chipmunk. Chipmunk | went around. She looked for everything. Frog said to her granddaughter: | "Don't go that way." Then Chipmunk went about again. She thought: | "What did she mean me to do, that I should not walk there?" Chipmunk || thought: "I will go that way where she told me not | to go." Then she went. She saw Owl. | Owl spoke, and said: "I shall bite the child." | (Chipmunk) was picking partridge berries and rose hips. On account of what had been said she did not move. Owl spoke, and said: "Your mother says we shall go || home."— "My mother died long ago." He said: "Your sister (says) | we shall go home." She said: "My sister died long ago." | He said: "Your mother's sister (says) we shall go home."— | "My mother's sister died long ago." He said to her: "Your father's sister says we shall go home."— | "My father's sister died long ago."— "Your younger sister || says we shall go home."—"My younger sister died long ago." Chipmunk spoke, | and said to Owl: "You look terrible; you have big eyes. | Cover your eyes with your hands, then I'll go along." Owl covered his eyes with his hands. | When Owl had covered his eyes with his hands, Chipmunk began | to run. Owl tried to kill her, and scratched || Chipmunk. Owl looked at his claws, and he licked off the blood that was on his claws. | Then she got back to her grandmother. She said: | "Grandmother, Owl is pursuing me." She said to her granddaughter: "There is no place where I can hide you." | Frog took her granddaughter and put her | in a birch-bark basket. Chipmunk made a noise inside || that basket. Frog thought she would hold her in her mouth, but it was very bad. | Then she took her out of her mouth. There was soup of | rotten bones. She dipped her into it. Then Frog just sat down. | Owl came in. Owl spoke, and said to Frog:[2] | "Did you see the child?" Frog said: "I did not look around. || I did not see her." Owl said: "There are her tracks." | Frog said: "I did not see the child." | Owl said: "Is there no water? I am thirsty." | Frog said: "There is no water." Then Owl said: | "Is there no soup?" Frog said: "There is no fluid. This is || rotten bone." Owl said: "I'll drink of it." Frog said: | "Leave some fluid for me." Then Owl began to drink. | He saw the child was inside. Owl said: | "She is inside; you told me a lie; you said that you had not seen her." Frog spoke, | and said to him: "You shall preserve her bones." Then || Owl bit the child. Then he ate her. After he had eaten, | he went out of the house. Then Frog began to cry because her granddaughter was

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[1] See p. 46.

[2] Frog is Owl's sister.

ko$_u$ł’e′$_i$ła wa′tak tsuk^{u}a′te· ma·k!ι′se·s. ne$_i$s yaqawutsiknakι′ske· n’ιt!qa.ox̣akι′n·e·. ta′x̣as ts!ιnałkι′n·e· wuu″e·s. qaox̣ałpιsuqkι′n·e·. ta′x̣as łat.ts!ιna′x̣e· wa′tak a$_a$‘kιt.ła′e·s. łat$_i$nax̣a″mne·ts n’ιsaknu″ne·. qawun·ekι′t.se· ła·tιnmoqkupnox̣unqa′mek q!u′tsa$_a$ts. ne$_i$sts ma ya·‘qaqa′pske·ts o·k!una′mu’s ła.ι′nse·. sukwίłq!o′$_u$k$_u$ne·. mιtia′x̣$_a$ne·, nakam’nwutskι′n·e·. qakι′łne·: “husukwίł’qo′$_u$k$_u$ne· katι′te· kuła·‘upx$_a$namna·′ła.” ta′x̣as słqa·qa′s$_a$ne·.

47. Coyote and Buffalo

Kqa·′nam skι′n·ku·ts. n’u′px̣$_a$ne· sak.ła′m·se· nι′łse·ks. qunya′x̣$_a$ne’ts n’ίłqanmι′te·. ta′x̣as ła·ts!ιna′x̣e·. qa·na′x̣e·ts, ne$_i$s qałqa′tse·ts ła·man·qa′$_a$tse· ne$_i$s ma ya$_a$qana′mke·. qa·na′x̣e· słałax̣a′x̣e· ne$_i$s ma yaqa·k.ła′mske·. qałao·′q!^{u}k^{u}a qa′pse· ne$_i$s a′$_a$k.ła·ms nι′łse·ks. qałsaq.!a′łe·łqana′x̣e·. ta′x̣as qakι′łne·: “qa′psin pι′k!ak na ḥuqa′x̣e·ts nanqa·kqa′$_a$ne·ts kιnłao·‘k!qwa·′qka.” tsuk^{u}a′te· no′$_u$kwe·sts n’aqtsx̣o′$_u$ne·. ne$_i$ tsuk^{u}a′te·ts pa$_a$tsιnmι′te·. ta′x̣as ts!ιna′x̣e· qa·na′x̣e·ts skιkts!łanu′kse·. qaox̣ałit!namι′te· sι′t!e·s. n’ιtx̣o′$_u$mek‘. ne$_i$sts haqa′$_a$ke·ts n’ίła″ne·. qake′$_i$ne·, qało′$_u$k$_i$ne·:

> “Hałma″t$_i$mu x̣a′$_a$łtsιn q!uta′ptse$_i$k mιs·quło′$_u$wo·m
> ha·haho′ya; we·s, wιs, wιs.”

Nułpałnιtι′t$_i$ne· nało·kmι′se·. nuk$_u$ninmι′tek. tse$_i$kałitι′t$_i$ne·ts ło′$_u$se· qa′psins. “ha·, ko·qa′ł$_u$wey ksło′k$_u$me·ts tsιn ksł’aka′qa o·′k!^{u}q$_u$na kyuna′qa a$_a$‘q!utsa′ne·k k.ło′$_u$ła.” łaιtx̣o′$_u$me·k. qawunikι′t.se· ła·ułpałnιtι′t$_i$ne· łahałuk$_u$mι′se·. łao·knuqkupq!ała″mne·. n’u′px̣$_a$ne· peι′k!aks słwa′se· nι′łse·ks pał sίłmιtyax̣na′pse·. nιt!ιnmuqkupno·x̣un·qa′m·e·k. nutsιnqkupekι′m·e·k. qananuta′pse·. ta′x̣as q!awats!ι′nme·k. ta′x̣as słuk.łu′k$_u$ne·. tsx̣a′n·e· skι′n·ku·ts, qake′$_i$ne·: “qa′ła k!un·aqało·qniya′x̣nu.” qakiłι′łne·: “so′$_u$k$_u$ne·, pa$_a$t!, qaqa′qna·n’ qo′$_u$ka·n’ na ka′min.” n’oqosaq!max̣o′$_u$me·k. ta′x̣as wa′x̣e· nι′łse·k. n’u′px̣$_a$ne· ne$_i$s kίłsaosa′qa·ps. nako′$_u$ne· nι′łse·k ne$_i$s a$_a$‘quł·u′qpko·ps. tsιk!k!o′$_u$ne·. nutsιnqkupekι′me·k skι′n·ku·ts. ła·ts!ιna′x̣e·. qawułe′$_i$t.se· ła·psq!awats!ι′nme·k; łatsx̣a′$_a$ne·; qake′$_i$ne·: “ka· kιnaqasaqa′łqa nŭpι′k!a; husłίłq!o′k$_u$ne·.” qakiłι′łne·: “pa$_a$t!, tsιn qaqa′q$_a$na·n’ qo′$_u$ka·n’ na ka′min.” tse$_i$ka′te·ts n’ι′nse· no′$_u$kwe·sιs ta′x̣as kuna′x̣e·ts n’o‘qosaq!max̣o′$_u$me·k. ta′x̣as wa′x̣e· nι′łs·ek. nako′$_u$ne·ts tsιk!k!o′$_u$ne· ne$_i$s no′$_u$kwe·’s. nιt!ιnmuqkupno·x̣un·qa′me·k skι′n·ku·tsts ṇutsιnqkupekι′me·k. qa·na′x̣e·ts qawułe·′t.se· ła‘psίłq!awats!ι′nme·k. łatsx̣a′n·e·: “pι′k!ak huła·psłίłq!o′k$_u$ne·.” tsx̣anamι′s$_i$ne·, qakiłι′łne·: “łᴀ′n·a na qawa′kan’ na ka′min.” n’ι′nse· t!a‘pιswukna′na·s. n’oqo‘$_u$saq!max̣o′$_u$me·k. łax̣a′x̣e· nι′łse·k. na$_a$ko′$_u$ne·. qawuk!o′$_u$ne·. ta′x̣as qatał’ιsk!o′$_u$ne· ne$_i$s t!a‘pιswukna′na·s. sίłqa′$_a$ło·qałnu′k!$_u$ne· nι′łse·k. qake′$_i$ne·

dead. | After Frog had cried, she took her bones. She laid them out | and put them together. She carried them to the water. Then she | threw them into the water. Frog went back to her tent. She went in || and sat down. After a while, Chipmunk ran back into the tent | the same way as she had been before. | She was glad. She jumped at her. She embraced her. She said to her: | "I am glad, grandmother, that we meet again." | That is the end. |

47. COYOTE AND BUFFALO[1]

Coyote went along. He found the head of a Buffalo Bull. He picked it up | and threw it away. Then he went on. He went along and | went about and came back the same way, there where he had gone before. He went along | and came back to the place where the head was, at the same place where the || head of the Bull was. It happened three times when he went along. Then he said to it: | "Why, I went here before, this way where you are lying, and you lie in the same place again." | He took a stone and smashed it. He took it and | scattered the pieces about. Then he started. He went and found a flat stone. | He threw his blanket over it. Then he lay down. While he was lying down, || he cried. He said while crying: |

"Their mother Dog,[2] Q!uta′ptsek and Mis·qulo′$_{u}$wom |
ha ha ho′ya; wes wis wis!" |

He heard noise of running. He arose. He looked around, | and there was nothing. "Oh, I thought I heard running; but it is nothing, || because there are many passers-by who did it." He lay down again. | After a little while he heard noise of running again. He raised | his head quickly. He saw a Bull approaching, | that ran after him. He jumped up quickly. | He started to run. He was pursued. He was out of breath and was tired. || Then Coyote spoke, and said: "Somebody shall help me." | He was told: "It is good, nephew, come to me." | He disappeared inside. Then the Bull arrived. He knew that (Coyote) | was in there. The Bull butted it. It was a stump. He split it in two. | Coyote ran away quickly. He started again. When he had gone a little ways, || he was out of breath again, and he spoke again, saying: "How far are you, | manitou? I am in danger." He was told: "Nephew, come to me, | come in." He saw it was a stone, and then | he disappeared in it. The Bull arrived. He butted it and | broke the stone in two. Coyote jumped up quickly || and jumped away. He went along, and after a short distance | he was out of breath again. Again he spoke: "I am already in danger." | Somebody spoke to him, and he was told: "Come, come to me." | That was a small bush. He disappeared inside. The Bull arrived | and butted it. He missed it. He could not hit || the little bush with his horns. The Bull could just not get it. Coyote said: | "Stop, stop

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[1] For another version see p. 12.

[2] Dog is Coyote's wife; Q!uta′ptsek and Mis·qulo′$_{u}$wom are his children.

skι′n·ku·ts: “ta′x̣as, ta′x̣as qa·qaskι′nu·, hιntsιłqatał'upła′pne·.” qake′$_i$ne· nι′łse·k: “so′$_u$k$_u$ne; ta′x̣as hutsqa·qasknι′s$_i$ne·.” qakiłι′łne· skι′n·ku·ts: “ta′x̣a łᴀ′n·a.” ta′x̣as qanał'aqa‵t!o$_u$x̣a′x̣e· skι′n·ku·ts. qake′$_i$ne· skι′n·ku·ts: “hutsx̣ałkułnak!o′$_u$ne·ts huts!ιknoquknała′$_a$ne·.” qake′$_i$ne· nι′łse·k·: “so′$_u$k$_u$ne; huts!ιknoquknała′$_a$ne·. qa′psin ko$_u$tsιł'iknoqokna′ła?” qake′$_i$ne· skι′n·ku·ts: “kq!a·wo′$_u$qa·ł hutsł'ιknoquknała′$_a$ne·.” qake′$_i$ne· nι′łse·k: “at huq^{u}a·ιknuqu′k$_u$ne· kq!awo′$_u$ka·ł.” qake′$_i$ne· skι′n·ku·ts: “ta′x̣a qa′psin at kιnsιłιknoqo·′ko?”—“a$_a$ʽkmoq!o·′ma·ł at husł'ιknuqu′k$_u$ne·.” qake′$_i$ne· skι′n·ku·ts: “so′$_u$k$_u$ne·, ta′x̣a hutsł'ιknuquk$_u$nała′$_a$ne·. naqa′$_a$ne· ka′min.” ta′x̣as kułnak!o′$_u$ne·. ta′x̣as n'ιknuqu′k$_u$ne·. qake′$_i$ne· skι′n·ku·ts: “na·sts at tsqaqa′$_a$ne·, tax̣ta′ ne$_i$s ktsyuna′qa aqłsma′k$_i$nιk! sa$_a$nι′łwiyna′$_a$ta·m at ts!ιknuqu′k$_u$ne· at ktsła′so$_u$ks a$_a$ʽkιłwi·′ye·s.” qake′$_i$ne· nι′łse·k: “so′$_u$k$_u$ne·. hutsx̣ałtsx̣an·atι′s$_i$ne· ya·qaqa′$_a$ke· ka′min. na· a$_a$ʽkma′$_a$na·m o′k!łe·etna′m·u at ko·łaqaha′k.łam·a′ła·k huwakałtiłι′łne·. n'a′sne· katιłna′mu. hułahaya′x̣a katιłna′m·u at na·sts hułaqaskam·a′łne·ts at qa·wa·ka˘a‵łwa′x̣e· aqłsma′knιk!ts at hun'υpiłι′łne·.” qake′$_i$ne· skι′n·ku·ts: “ta′x̣as hιnts!ι′ne· ka′swu. huts!łats!ιnyax̣nała′$_a$n·e· tιłnamu′ne·s.” tse$_i$ka′te· a$_a$ʽkoqłe.ι′se·s swu′e·s skι′n·ku·tsts n'ume·tsιnq!ak.łe′$_i$se·. tsuk^{u}a′te· a$_a$ʽktsama′ł'e·s łae·ta′x̣$_a$ne· ta′x̣as ła.ιsιnq!aqa′pse·.qakι′łne·: “ta′x̣as hułts!ιnax̣a′$_a$ła.” ta′x̣as qa:nakι′k$_i$ne· swυ′t$_i$mu. ta′x̣as n'u′px̣$_a$ne· a$_a$ʽkιk.łuna′me·s.qakι′łne· skι′n·ku·ts swυ′e·s·: “ta′xas na hutsqaosaqa′$_a$ne·. łu′n·u·, łats!ιnya′x̣an' tιłnamu′′ne·s.” ta′x̣as łats!ιnya′x̣$_a$ne· tιłnamu′′e·s nι′łse·k. ta′x̣as łatsuk^{u}a′te·. ta′x̣as wanaqna′łne·. łaqa·ox̣a′x̣e· nι′łse·k ne$_i$s ya·qaosaqa′$_a$ke· skι′n·ku·ts. ta′x̣as nawu′k$_u$ne· skι′n·ku·ts. n'u′px̣$_a$ne· sł·awa′se·s swυ′e·s· ta′x̣as mιtya′x̣$_a$ne· skι′n·ku·ts ne$_i$s aqłsma′knιk!s. n'upx̣a′łne· pał n'a′s$_i$ne· ni′łse·k skι′n·ku·ts. n'o$_u$nełι′łne·ts ta′x̣as qa·qasknι′łne·. ta′x̣as ts!ιn·akι′k$_i$ne· swυ′t$_i$mu. ta′x̣as x̣a$_a$tsa′n·e·, ki·′as tι′tqa·t!ts ki·′as pa$_a$′łke$_i$. qaox̣ał'ιtqa′$_a$ne·. tsx̣a′n·e· nι′łse·k; qakι′łne· skι′n·ku·ts·: “na ki·′as katιłna′mu tse$_i$ka′ten', ka· hιnqa′łwiy hιntstsuk^{u}a′te· tsx̣ał'ι′n·e· tιłnamu′′ne·s.” ta′x̣as skι′n·ku·ts tse$_i$ka′te·. qałwi′yne·: “na ki·′ιn ktsaqu′n·a naqants!ma′k!e$_i$s ma′k!e$_i$. na ki·′ιn kwι′łqa naqa′$_a$łso$_u$k. ta′x̣as na hułsιłtso′$_u$kat, na$_a$qa′$_a$łso$_u$k.” qakι′łne· nι′łseks: “na hutsιłts^{u}k^{u}a′te·.” qakiła′′mne·: “ta′x̣as hutsyanqa·tsała′$_a$ne·.” tsx̣a·małktsała′mne·, ke′$_i$so$_u$k kiyu′k$_i$ye$_i$t. ta′x̣as yan·qa′$_a$tse·. qa·nakι′k$_i$ne· tιłnamo′$_u$t$_i$mu skιn·ku·ts. n'u′px̣$_a$ne· suq!yułe.ι′t.se·. qakι′łne· tιłnamu′′e·s: “qo$_u$ nak!amnaqałe.ι′tke· qo· hιntskana′x̣e·. ka′min hutsx̣ał'uk!ena′x̣e·.” ta′x̣as ts!ιna′x̣e· ne$_i$ łu′kpo. ta′x̣as ts!ιnał'o·k!^{u}ina′x̣e· skι′n·ku·ts. ts!ιna′k$_i$ne·ts wa′sιł·ax̣a′x̣e· ne$_i$s tsx̣ałyaqana′ske· tιłnamu′′e·s. ta′x̣as łax̣a′xe·ts n'ιsaknu′n·e·. qawunekιt.se·ts łax̣a′x̣e· ne$_i$ łu′kpo·. qałwi′yne· skι′n·ku·ts;

doing this to me! You can not kill me." | The Bull said: "Well, I'll
let you go." | Coyote was told: "Now, come!" Then Coyote went
near him. |

Coyote said: "I'll fill my pipe. || We will smoke." The Bull said: 40
"It is well. Let us | smoke. What shall we smoke?" Coyote said: |
"Let us smoke block tobacco." The Bull said: | "I don't smoke
block tobacco." Coyote said: | "What do you smoke?"—"I smoke
leaf tobacco." || Coyote said: "It is well. | Let us smoke it. I have 45
some." Then he | filled his pipe. Then they smoked. Coyote said:
"It will be this way | in later times, when there will be many people.
When they are angry at one another, | they will smoke to make their
hearts (feel) good."

The Bull said: || "It is well. I'll tell you what happened to me. | 50
On this road, at the same place where my head lay, | my wife was
taken away from me. I had two wives. When I went for my
wives, | I came with them to this place. Then people came here,
and | I was killed." Coyote said: "Now you will be || my friend. 55
We shall get back your wives." Coyote looked | at the horns of his
friend. The points were broken off. He took | his knife and sharpened
them. Their points were sharpened again.

He said to him: | "Now let us go." Then the two friends went
along. | They saw tents, and Coyote said to his friend: || "I'll stay 60
here. Go on, go and get your wives back." | Then the Bull went to
get back his wives. He took them back. | They made war on him.
The Bull went back to where Coyote was staying. | Then Coyote
arose. He saw his friend coming. | Then Coyote attacked the
people. || They saw there were two—the Bull and Coyote. They 65
were afraid of them, and | they left them. Then the friends went
along. They were four— | two men and two women. They stopped
there. The Bull spoke, | and said to Coyote: "Look at these my
two wives! | Which one do you want to take? She shall be your
wife." || Coyote looked at her. He thought: "This younger one | 70
must have strong bones. The big one must be good. | I think I
will take her. She must be good." He said to the Bull: "I | take
this one." They said to each other: "We will part now." | They
shook hands and said good-by. Then they parted. ||

Coyote and his wife went off. He saw a mountain in front. | 75
He said to his wife: "That place looks like a valley. Go there. |
I shall go roundabout." The Buffalo Cow went on. | Coyote went
another way. He went quickly. He came back quickly | to the
place where his wife was going. He arrived and sat down. || After a 80
short time the Cow arrived. Coyote thought: | "I will shoot her,

"ta'x̣as huł'ι'łwa; ta'x̣as kutsx̣a'ł'e·k, kuhu·'was." ne$_i$sts k.ła'x̣am ne$_i$ łu'kpo nasqasa'se·ts kmι'tx̣a· skι'n·ku·ts. ta'x̣as n'ιłwa'n·e· ne$_i$s ya$_a$qakqa'pske· qawωłe·ι't.se· skιkts!łanu'kse·. ta'x̣as qaox̣ał'ιsaknu'n·e· ne$_i$s a$_a$‘kιkts!ła'$_a$no$_u$ks. qa·nqa'me·kts n'ιła'n·e·. słiła'x̣$_a$ne· tιłnamu''e·s ne$_i$s k!ι'łwa. qawunekι't.se·. n'uk!unłhutska'se· ka'$_a$kens. yunaqa'pse·. n'uk!unł'ι'k$_i$ne· ne$_i$s k!ιłwana'm·e·s. qałwi'yne· kts!o'$_u$wuk skι'n·ku·ts; t!aptse·kpu'k!^{u}ne·. n'upsłatwιtsno·tex̣a''mne·ts qa‘tał·ałux̣u'se· a$_a$‘kιkpu'k!^{u}e·s. ta'x̣as n'ι'k$_i$ne· ne$_i$ ka'$_a$ke$_i$n ne$_i$s iya'mu's. q!a'px̣$_a$ne·. ta'x̣as łało'$_u$se·. tsin saqno'$_u$ne· skι'n·ku·ts, nawo·'k$_u$ne· sł·ałox̣u'se· a$_a$‘kιkpu'k!^{u}e·s. qake'$_i$ne· skι'n·ku·ts: "t!aptse·kpu'k!^{u}so, t!aptse·kpu'k!^{u}so·!" qaox̣a'x̣e·, tsιn ma·'k!s n'ιnqapta'kse·. qałwi'yne·: "ta'x̣as huł'yaq!ax̣a'me·k." ta'x̣as n'ιt!qaox̣akι'n·e· ne$_i$s ma$_a$k!s. ta'x̣as sιł'yaq!a'$_a$ne·. qakełι'łne·: "pa$_a$t!, at ma kuqa·'qanła'łtse·s ma$_a$k!.". qake'$_i$ne.: "mι'k$_a$ ma kqanι'ke·." tse$_i$ka'te·ts n'ι'n·se· na'łme·t!s. qak.ła'pse·: "huts!ιsιnłyaq!a'$_a$ne·." qak.ła'pse·: "hιntsx̣ałhawιtsqatkna'p$_i$ne·." Ta'x̣as nawιtsqatkι'n·e·. qak.ła'pse·: "ma$_a$ts tsmak!wιtskι'n·e·; hιnłna'łmιt!qatkι'na·p." ta'x̣as qakna'$_a$ne·. qatsma·k!wιtskι'n·e·. tsuk^{u}a'te· na·'łmιt! a$_a$‘kuktsι'ke$_i$ns; qan·akι'n·e· ne$_i$s a$_a$‘knu·'łma·ks, ne$_i$s k!ałmanu·'łma·ks. qakiłι'łne· skι'n·ku·ts: "ye·‘sιnwuqo$_u$kpι'tske·." at qasakinłι's$_i$ne· a$_a$‘k!ałma'e·s; a$_a$‘ke· at qake'$_i$ne· skι'n·ku·ts: "huye·‘sιnwu‘qo$_u$kpι'tske·." no·tsιnqkupe·kι'me·k na'łmιt!. nałkι'n·e· a$_a$‘knu·'łma·ks. ta'x̣as mιtya'x̣$_a$ne· skι'n·ku·ts, qaknu'te·. n'upsła‘t$_i$yił'ι'k$_i$ne· na'łmιt!, słało'$_u$se·. ne$_i$s qałamanιnmι'te· ne$_i$s a$_a$‘ko·ktsι'ke$_i$ns. qakiłι'łne· skι'n·ku·ts: "ιn hιnłιn'o'$_u$te·." ta'x̣as ts!ιna'x̣e· na'łmιt!. tsuk^{u}a'te· skι'n·ku·ts ne$_i$s a$_a$‘ko·ktsι'ke$_i$ns. n'ιłta'x̣$_a$ne·, pał kts!a'qa·ps. qa·kqa‘nwιsqa'$_a$ne· skι'n·ku·ts, tsin·ιnqapta'ks·e· a$_a$‘q!a'n·a·ks. qałwi'yne.: "huł'ιt!qaox̣a'ke·nts kuts!aqtsa'kx̣o·." ta'x̣as n'ιsaknu'n·e· kts!aqtsa'kx̣o· skι'n·ku·ts. qakiłι'łne.: "pa·t!, at ma kuqaqanła'łtse·s ma$_a$k!." tse$_i$ka'te· n'a's·e· pa·'łke$_i$s, n'ι'n·se· e$_i$'qo·łsts wa'ku·ks. qak.ła'pse·: "ta'x̣as huts!aqtsa'kx̣o·nała'$_a$ne·. nι'nko· ts!ι'na·nts, qo· hιntstsuk^{u}a'te· qa'psi·n, hιntsxałhału·‘qk$_i$niłx̣ne$_i$mu'n·e·. hιn·u‘px̣a na·qa'ski·łhanq!o·'ko·. ta'x̣as hιntsłats!ka'x̣e·." ta'x̣as ts!ιna'x̣e· skι'n·ku·ts. n'a‘ka'nk!o'$_u$ne·; n'aqtsx̣o'$_u$ne· n'ιtmase'$_i$te·. qaosaqa'$_a$ne· skι'n·ku·ts, n'u'px̣$_a$ne·, tax̣'as wιłιnq!oko·'pse·. ta'x̣as łats'ιna'x̣e·. ta'x̣as k.ła·ła'x̣a·m. ło'$_u$se· qa'psιn. tse$_i$ka'te· na's a$_a$‘kits!ła'e·ns swιtsq!nu'se· wa'ko·ks, n'ao·'k!we·s ne$_i$s łuha·‘wιtsq!nu'se· n'ao·'k!we·s nałx̣o'$_u$se· t!na'mu's n'ao·'k!we·'s nałx̣o'$_u$se. hoq!kaι'se·. ta'x̣as ło'$_u$se· ke'ιk ne$_i$s k!ι'łwa ne$_i$s iya'mu's. ta'x̣a.

Then I will eat her. I am hungry." The | Cow arrived. As she walked along, Coyote shot her. | He killed her. There she lay. A little ways off there was a flat stone. | He sat down on the flat stone. He sat there and || began to cry. He cried for his wife whom he had killed.

After a little while | many wolves arrived. They ate at once | what he had killed. Coyote thought he would stand up, but he stuck (to the stone). | He tried to get up, but he couldn't get off. | Then the wolves ate the Cow. They ate it all. || Nothing was left. Coyote just got up. He arose. His backside came off from the stone. | Coyote said: "Let me stick on, | let me stick on!"

He went there, and there were only bones. | He thought: "Well, I will break the bones." He piled | the bones together, and he was about to break them. He was told: "Nephew, || I do not allow you to break bones." He said: "That is so." | He looked, and there was Badger. He was told: "I'll break the bones." | He was told: "You shall hold my tail." | Then he held (Badger's) tail. He was told: "Don't hold on too tightly, | you will badger my tail." He did so. He did not hold the tail tightly. || Badger Woman took the bladder and put | the marrow into it. It was a big, round piece of marrow. Coyote was told: | "I shall eat that much," and (Badger) passed her hands close to her mouth. | Coyote also said: "I'll eat that much." Then Badger | ran away quickly, carrying the marrow. Coyote pursued her. || He ran after her. Badger was eating all the time. When she had finished, | she threw back the bladder. Coyote was told: | "I suppose you want that." Badger went off. Coyote took | his bladder. He licked it. It was greasy. |

Coyote was standing there. There were only the remains of broken bones. || He thought: "I will pile them together. I will pound them to pieces." He | sat down. Coyote began to pound. He was told: "Nephew, I won't | allow you to break bones." He saw two women. They were | two birds.[1] He was told: "We will pound it. | Meanwhile go and get something that you may || use for a spoon. When you see that there is a fire, | come back." Coyote started. He took a root out of the ground, | pounded it, and dried it. Coyote staid there. | Then he saw a large fire. He went back, and | when he got back, nothing was left. He looked up the tree, || and there was one of the birds. The other one was on another tree. | One carried the grease; the other one, | the chopped bone. He had nothing to eat of the game he had killed. Enough. |

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[1] Species unknown.

[Nos. 48–50. Told by Mission Joe and Felix Andrew]

48. THE ANIMALS AND THE SUN

Qa·k.łu'ᵤnam n'ίwat!tka'ₐne· naso'ᵤkᵘe·n. qake'ᵢne·: "qa'ła's tsx̣a'ł'ιns nata'nιk!s?" ta'x̣as nakq!yι'tᵢne·. k!o'k!we· qake·łι'łne·: "hι'ntsx̣ał'ι'ne·." ta'x̣as tsx̣anatamna'mne· neᵢs k!o'k!we· ktsx̣a'ł'in· nata'n·ιk!s. ta'x̣as q!a'pe· nułpałnetιtna'mne· neᵢ ktsaqanι'ke·t. ta'x̣as ts!ιna'x̣e· neᵢ k!ίwa't!te·ł ktsx̣a'ł'ιn nata'nιk!s. qał'atι'łne· qo'kᵘi·n. ta'x̣as ts!ιn·a'x̣e·. ta'x̣as ktsίmi·'yιt. kkanmi·'yιt nakiłwιtskiłι'łne· ktsiʽwakmᴇnu'qka·. ta'x̣as yuwa·kmnuqka'n·e· qatałsoʽkᵘakaʽt.łιtιtᵢne'ᵢne· neᵢ k!ιktιʽkmnu'qka; n'uʽpsłaʽtᵢyi·łhamqoq!uʽkuł·aʽₐkat.łe·tιtᵢne'ᵢne· neᵢ kιyo·'kweᵢt; n'upsłaʽtᵢyίqaqa'ₐne·ts kwałkwa·'yιt. ława'x̣e· neᵢ nata'n·ιk!. qakya'mne·: "siłsaha'n·e· na·sts k!aqa'qa k!upsłaʽtᵢyiłhamqoq!uʽku·ł·akat.łe·tι'tᵢne·." qakya'mne·ts qa.ι'n·e·. tseᵢkatι'łne·, n'o·k!we'ᵢne· n'ίwat!tι'łne·. n'ι'ne· ι'nła·k. ktsίmi'yιt.s, ta'x̣as ts!ιn·a'x̣e· ι'nła·k. kkanmi·'yιt yuwa·kmᴇnuqka'n·e·. ta'x̣as k!ιktιkmᴇnu'qka·, namak!tsaʽₐkat.łe·tιtᵢne'ᵢne· na a'm·ak. n'upsłaʽtᵢyiłqaqa'ₐne·ts kwałkwa'ye·t. ta'x̣as ktsίmi·'yιt.sts ława'x̣e· neᵢ nata'n·ιk!. qakya'mne· tsx̣ałqa.ι'n·e· sίsaʽhanłe.ι'tᵢne·. kιt!qaox̣a'x̣a·mts k.łaha'kq!ye·t. qake'ᵢne· skι'n·ku·ts: "hutsx̣ał'ι'n·e·." qakya'mne·: "so'ᵤkᵤne·." tsx̣ałts!ιn·a'x̣e· skι'n·ku·ts. ta'x̣as ts!ιn·a'x̣e· skι'n·ku·ts. ktsίmi·'yιtts q!u'mne·na'mne·. kkanmi·'yιtts yuwa·kmᴇnuqka'n·e·ts kanu'qka·. n'o·k!ᵘιnłaʽtił'utᵢme·łeι'tᵢne·. ts!maʽk!e·łsί'uʽtᵢme·łeι'tᵢne·. ta'x̣as kiu'kᵢye·t, aqłsma'kᵢnιk! n'ιtkι'n·e· ke·'ek. tsx̣a'n·e· neᵢ nata'n·ιk!; qake'ᵢne·: "tsx̣ałhaqa'ₐne· ka·kwe'sιn·." nułpałnι'łne· neᵢs k!aqa'ke· ktsx̣ałha'qaps kwιsι'n'ẹ·s. mι'ka n'oniłox̣ax̣a'mna·m nι'łe·ts at n'uʽtme·łeι'tᵢne·. ta'x̣as at n'ίa'n·e· łka'm·u neᵢs ko'ᵤknaps nata'n·ιk!s. at naqktsiya'mne·. qałwi'ynam ktsxa·'łsoᵤkts pa·ł qaqaʽnał'utᵢme'ᵢkᵤne·. ta'x̣as qaqałaʽtiłqaqa'ₐne· ya·qałaʽtił'onanuqka'ke·. łuqᵘałaʽtił'uʽtᵢmełeι'tᵢne· neᵢ kwałkwa'yet. ktsiłmi'ye·t qa·nmίx̣uʽnena'mne·. tu'x̣ᵘa n'oᵘkwił'ŭpkwu'mne·. ława'x̣e· skι'n·ku·ts. qakiłι'łne·: "hιntsqa.ι'n·e·. hιnsaha'n·e·. ts!maʽk!e·łsί'uʽtᵢmełe.ι'tᵢne· nι'nko·." qa·nιt.ła'ₐne· k!u'k!we pa'łkeᵢ; n'asqa'łte·. qak.ła'pse·: "hutsx̣ałts!ιnax̣ała'ₐne· qo· ya·kί'ιtiya'mke· nata'n·ιk!." ta'x̣as ts!ιnakι'kᵢne·. k.ła'x̣amts qakiłι'łne·: "qa'pseᵢn kιnse'ᵢłqa·ts?" qake'ᵢne·: "huʽnułpałne·ʽtιtᵢnała'ne· neᵢ ksakί'ι'tyam nata'n·ιk!." qakiłι'łne·: "so'ᵤkᵤne·. hιntsx̣ałts!ιn·a'x̣e·." ta'x̣a n'ι'n·e· neᵢ kwι'łqa, ta'x̣as ts!ιna'x̣e·. ta'x̣as q!u'mne·na'mne·. kkanmi'ye·t ta'x̣as yuwa·kmᴇnuqka'n·e·. nała·ʽte·ʽqo·t!aʽmał·eι'tᵢne· wι'łna·m. ta'x̣as k!ιktikmᴇnu'qka· n'upsłaʽtᵢyiłsoʽkᵘił·o·x̣onatιtᵢne'ᵢne·. ta'x̣as kiu'kᵢyit n'utᵢmιt.łeι'tᵢne·. n'ιtkᵢni'yam nι'łe·ts at soᵤkᵘί·o·ʽx̣onaʽtιtne'ᵢne·. yaₐka'qktseᵢk at·qa·ʽn·mίx̣one'ᵢne· at

[Nos. 48–50. Told by Mission Joe and Felix Andrew]

48. The Animals and the Sun

There was a town. A chief gave his commands. He said: "Who | will be the Sun?" Then they began to talk about it. One of them was | told: "You shall be the Sun." After this one had been told | that he was to be the Sun, all heard about what || was to be done. Those who were told to be the Sun went. | The name (of this one) was Raven. Then he started. | It became dark. On the following morning they watched for him to come up. | He came up. It was not bright enough when | he came up. The day was always blackish. || It was always like evening. The Sun came back. | They said: "This way is bad. It is always | blackish." They said that he could not be it. | Another one was looked for. Chicken Hawk was sent. | It grew dark. Then Chicken Hawk started. On the following morning he went || up. When he went up higher, the world looked yellow. | It was always like that. He went down. | In the evening the Sun came back. They said: "You can not be it. | It looks like bad weather."[1] They assembled and talked it over again. Coyote said: | "I will be it." They said: "Well." Coyote was about || to start. Coyote started. At night | they slept. On the following morning Coyote went up. | When he went up, it began to be hot. It was fairly warm, and | then it was noon and the people cooked food. The Sun spoke, and | said: "Will there be any left for me?" It was heard || what he said, and they left food for him. Even when they went into | the shade, it was warm. The children began to cry, | for the Sun burned them. They went to the water, and they thought | it would be good, but the water was hot. It was the same | when the Sun went down. It became warmer and warmer until || sunset. When it was dark, they felt well. They had almost | been burned to death. Coyote came back. He was told: "You can not be it; | you are bad. You were too hot." |

There was one woman with two children. They said: "We will | go there where they are playing Sun." || The two went. They arrived there, and they were told: "Why do you come?" | They said: "We heard that they play Sun." | They were told: "It is good. You shall go." Then he, | the elder one, started. They slept. The next morning | he went up. In the morning it was coolish. || He went high up, and they always felt comfortable. | At noon it became warm, and when they were in the shade | it felt comfortable. They went swimming, and they felt well. | They felt cool. Then he came down. Then

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[1] The narrator said that many others were tried, but he did not remember their names. See pp. 48, 116.

n′ιtqo·t!ama′łne·. ta′x̣as k!unanu′qka·. ta′x̣as so`k$^u$ιł·ox̣o`natιtne′$_i$ne· o·′k!^{u}q$_u$na ksιłwałkwa′ye·t. ta′x̣as ktsιłmi′ye·t, ta′x̣as ława′x̣e· ne$_i$ nιtsta′hał. q!a′pe· qałwiyna′mne· ne$_i$sts ktsx̣a′ł′ιn nata′n·e$_i$k!. qakiłι′łne· ne$_i$ nιtsta′hał: "hιntsx̣ał′ι′n·e· nata′n·e$_i$k!." ktsιłmi′yιt.sts ta′x̣as łats!ιn·a′x̣e· o·′k!^{u}q$_u$na ksła`matι′ktse$_i$ł ktsx̣a′ł′ιn nata′ne$_i$k!s. ne$_i$ nao′k!^{a}e· nιtsta′hał ne$_i$ ktsaqu′n·a saosaqa′$_a$ne·. qakiłι′łne·: "nι′nko hιntsx̣ałts!ιna′x̣e· na ktsιłmi′yit. hιntsx̣ał′ι′n·e· ktsιłmetιłnu′qka." ta′x̣as ts!ιn·a′x̣e·. qawunekι′t$_i$ne· ktsιłmi′ye$_i$t yuwakmᴇnuqka′n·e· ktsιłmetιłnu′qka· n′upsła`t$_i$yiłhu`k!ukyι′t$_i$ne· yι′sιnwunmeyι′tke· tsιłme·yιtna′m·u. kkanmi′yιt ława′x̣e·. qakiłι′łne·: "ta′t$_i$ne·s tsx̣ał′ι′n·e· yo·kwiyetna′m·us nata′n·e$_i$k!s. nι′nko hιntsx̣ał′ι′n·e· ktsιłme`tiłnu′qka·." na ki′a·s nata′n·e$_i$k! n′asts n′ι′n·e·; n′ι′n·e na ki′as nιtsta′hał ta′x̣as q′a′pe· qałwiyna′mne· kse′$_i$łso$_u$k^{u}ts so$_u$k^{u}ιłq!okna′mne·. ta′x̣as słoknι′łne·.

Sa′hanιłwi′yne· skι′n·ku·ts. qałwi′yne·: "huł′o′pi·ł ne$_i$ nata′n·e$_i$k!." ta′x̣as n′ιt′wuk^{u}nι′łe$_i$k; ta′x̣as a′`ke· n′aimaka′$_a$ne·. ta′x̣as ts!ιn·a′x̣e· tsιłme·yιtna′mu′s qo′s tsx̣ałya·qa`kałyuwa`kmᴇnu`qka·′ske·ts qaox̣a′x̣e·. qaosaqa′$_a$ne· kkanme′yit. ta′x̣as sukx̣o′$_u$me·k ne$_i$s qał′o`nιłqakqa′$_a$ne·. ta′x̣as na`wιtsnułk!o′$_u$ne·. ta′x̣as yu·wa`kmᴇnuqka′n·e·. ta′x̣as suknułk!o′$_u$ne·. ta′x̣as tsx̣ałmι′tx̣$_a$ne· qanałhaq!aku′pse· a′$_a$`k!e·s. ts′ιłq!anku′pse·. n′ιłqanmι′te·. ta′x̣as naq!a`łιkwaι′t$_i$ne·. no·sanox̣unqa′$_a$ne·. qa·`mιtιnq!o·`kupx̣u′se· nas yana′ha·ks ne$_i$s tsx̣ałya′$_a$qana′mke·. ta′x̣as pa·ł kanłu′kpqa·. ta′x̣as nołu′q$_u$ne·. ta′x̣as tsx̣ał′ho$_u$ko′$_u$ne·. n′u′px̣$_a$ne· słqa`nama`namι′s$_i$ne·. qa`oxał′a·`qapo·`x̣ał′ιtx̣o′$_u$me·k. wa·`mι`tιnq!o·`kupx̣u′se· ts!e·nał·u`qx̣ałha`q!a·łιkwaι′t.se·. o·′k!$^u$q$_u$na ke′$_i$ło·s tsa′ha·łs a$_a$`kmana·`mists sιłx̣a`tknu′k$_u$ne·. na a$_a$`kik.łu′$_u$na·m n′upx̣a′łne· ne$_i$ haq!ało·kwa′et.[1] qakya′mne· qa′pse$_i$n: "ksł′a`qałe′e·t?" qakya′mne·: "lo′$_u$ne· skι′n·ku·ts, łιntsx̣ał′uła′n·e·." qake′$_i$ne· skι′n·ku·ts: "ne·s tsx̣ałya·qa`nałhaqa′$_a$ke· aqłsma′kne$_i$k! na·sts at sqaq$_a$na′$_a$ne· ne$_i$s tsxałho′$_u$ko· at tsx̣ał′ιtx̣o′$_u$me·k qa·′s na·qana·man·a′me·sts at tsx̣ałx̣atknu′k$_u$ne·." ta′x̣a na$_a$ a$_a$`kιk.łu′nam qakya′mne·: "ma$_a$ts at qa`q$_a$napmι′łke$_i$ł ne$_i$s ya`qaq$_a$na′$_a$ke· skι′n·ku·ts; na·s tsx̣ałya·qa`nałhaqa′$_a$ke· aqłsma′kne$_i$k! ma$_a$ts at k.łιnq!o.ι′mu nata′n·e$_i$k!s." qakya′mne·: "ta′x̣as hιnsłu′px̣$_a$ne· at hιntsya·`qaq$_a$na′$_a$ke·." ta′x̣as so$_u$k^{u}ιłq!okna′mne·ts łapa·`tsqa`$_a$tsa′mne·. ta′x̣as słqa·qa′s$_a$ne·.

49. Coyote's Contests

Qa·k.łuna′mne·ts kinełwi′ytik skι′n·ku·ts. qałwi′yne· pał ktsłyuna′qwum ne$_i$ts ya$_a$qanakιłhaqwu′mke·. siłk$_i$niłwiyteya′$_a$te· ne$_i$s a$_a$`kιk.łuna′mιs at ya`qaox̣aqałιpnamι′ske·. qakι′łne· ał-

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[1] Or haq!ałŏkwa′et.

they felt comfortable, | because the Sun was setting. At night the || youth came back, and all thought that he should be | the Sun. The youth was told: "You shall be the Sun." | In the evening he came back, because it was given to him | to be the Sun. The other youth, the younger one, | staid there. He was told: "You shall go in || the evening; you shall be the Moon." Then he went off. | It had not been dark long before the Moon went up. | It was always light throughout the night. | On the following morning he came back. He was told: "Your elder brother shall be | the Sun during the day. You shall be || the Moon." These two became the heavenly orbs [Suns]. These | two youths were thought to be good, | and they were glad. Then it was decided. |

Coyote was angry. He thought: "I will kill the Sun." | Then he made his bow, and he also had two arrows. || Then he went in the night to the place where the Sun was to come up. | He staid there. On the following morning he took a good seat. | He lay on his stomach. Then he aimed at the right place. | The Sun rose. He aimed well | and was about to shoot. Then his arrow was burned. || It burned quickly, and he threw it away. Then everything was on fire. He ran away. | There was fire on each side where he was going along. | He ran and went into the water. | He was almost burned. He saw a trail and | lay down on it. The fire arrived, and it turned back || because there was no grass on the trail. | He was saved. The people saw that the land was burning. | Some one said: "Why is this?" They said: "Coyote is not here; | it must be he who has done it." Coyote said: | "Later generations of people will do this. || When there is a fire, they will lie down on a trail. | Then they will be saved." Then the people said: | "Don't do what Coyote has done. | Later generations shall not | play Sun." Some one said: "Now you know what || to do." Then they were glad. They | scattered. That is the end. |

49. COYOTE'S CONTESTS

There was a town. Coyote was thinking about (the future). He thought | there would be many generations of people. He thought of | the town where the people had been killed. He said to | his friends:

swυ′e·s: "hułts!ιnax̣a′ła hułts!ιnałwats!na′ła." ts!ιna′x̣e· n′ι′n·e· naso′k^{u}e·n′s skι′n·ku·ts·, yama′kpa·ł, ma′$_a$ka, kiakqa′ło$_u$k, ι′nła·k, ·ła′to·q! qoqu′ske·. wust!ała′$_a$ne· ne$_i$ ta′x̣a kts!e·′nam. łax̣a′x̣e· sak.łunamι′s$_i$ne·. qakiłι′łne·: "qa′psin kιn′o′tke$_i$ł?" qake′$_i$ne·: "ho$_u$sᴀwats!nała′$_a$ne·." qakiłι′łne· tsx̣ałsᴀwa·ts!na′mne· kak!a′nwats!ti′yam. qakiłι′łne· skι′n·ku·ts: "qa′ła ktsx̣ał′ιsnι′łwa·ts!?" qake′$_i$ne·, "tsx̣ał′ι′n·e· ła′to·q!." ne$_i$ ha$_a$k.ło′$_u$k^{u}e· qake′$_i$ne·: "kamιna′ła tsx̣ał′ι′n·e· sι′n·a." qakya′mne·: "ta′x̣a." ta′x̣as kx̣o′na·m ne$_i$s wu′o·s qo′s qana′x̣e· skι′n·ku·ts. qawa′ka·ł′u′pkax̣o·na′kse· yaqso″me·łs. łuq!ox̣$_u$nι′łne·. qakι′łne· łatoq!na′nas: "husł·o·q!ox̣nι′łne· na yaqso″me·ł. ne$_i$ hιnk!a′nwa$_a$ts! hιntsłaqawa·kawa′ts!ne· hιnts!qa‛ka·ła‛kawitsqo·‛k!un·ka′k$_a$ne·." ta′x̣as k!a′n·wats! ne$_i$ ki′as. ta′x̣as ne$_i$ kyuna′qa aqłsma′k$_i$nιk! nakᴀwitskι′łne· qa′łas łayuwa·kmι′qo·s ksι′ł′ips, ta′x̣as ktsx̣ałtsłhu′q^{u}a. sι′n·a n′ι′n·e· kqa·hu′q^{u}a·ł. at sł′aqaqa′pse· ne$_i$sts ła′x̣ałwa′ts!x̣a·łts at słqanałwa′ts!ne·, sł′a′qaqa′pse· at kqaho′q^{u}a·ł. ta′x̣as na‛kᴀwιtskełι′łne· ne$_i$sts słwa·łkwayι′t.se·. qakι′łne· skι′n·ku·ts łatoq!na′na′s. na$_a$ qa′ske$_i$łha·łuk.łe′et ta′x̣as tsx̣ałtsł·a‛yuwa·kme‛wιsu′q$_u$ne· sι′n·a. ta′x̣as qo· hιntsłaqanawa′ts!ne·. ta′x̣as to′x̣wa tsᴀwałkwayι′t$_i$ne· qo′s kᴀya‛qanałk!anwa′tske· sι′n·ats qakał′a·kałts$_i$mo′$_u$k$_u$ne·. ta′x̣as k!a‛kałtsu′m·o·kts qa‛wune·kι′t.se· ła·awa·kmewisu′k$_u$ne·. ta′x̣as nałok.łee′t$_i$ne· so·k^{u}iłq!o·k$_u$na′mne· ko·qaka·″nam. ta′x̣as łats!ιn·awa′ts!ne· ła‛tuq!na′na. n′u′px̣$_a$ne· ktsᴀhoq^{u}a′ka·. ta′x̣as k.łaaka′wats!.

Qake′$_i$ne· ne$_i$ naso′$_u$k^{u}e·n skι′n·ku·ts: "ta′x̣as hutsła$_a$ts!ιnax̣ała′$_a$ne·. pa·ł kosłhoq^{u}na′was." łax̣a′x̣e· a″ke sa·k.łonamι′s$_i$ne·. qakiłι′łne·: "qa′psin kιn′o′tke$_i$ł?" qake′$_i$ne· "husᴀwats!nała′$_a$ne·." qakiłι′łne·: "qa′psin kałwa′ts!na·m?" qake′$_i$ne·: "qa′psin hιnqałwe′yke$_i$ł." qakiłι′łne·: "huts·ᴀwats!nała′$_a$ne· kᴀnoqo‛ykax̣na′mna·m." qakiłι′łne·: "qa′ła·n· q!a‛kpakι′tx̣o$_u$ł tsx̣ałtshoq^{u}a′łne·." qakι′łne· skι′n·ku·ts ałaqa′łt!e·s: "qa·′ła ktsιsnι′łwa·ts!?" qake′$_i$ne· ma′$_a$ka: "hutsx̣ał′ι′n·e·." qakiłι′łne·: "ma$_a$ts, hιnłq!akpakι′txo$_u$ł." qake′$_i$ne· ktsx̣a′ł′e·n n′ałsι′nte·k. naqa′$_a$ne· kqastsumqa′qa ne$_i$s kᴀnoqo‛ykax̣namna′me·s. qatałtsx̣a′n·e· n′ι′nse· tsa′e·s ne$_i$s ma′$_a$ka′s. ne$_i$ ta′x̣a ha·k.ło′$_u$k^{u}e· n′ι′n·e· kqastsumqa′qa yu·wιsq!a′na·k. ta′x̣as k!ιt!qaox̣o′na·m. ta′x̣as ya$_a$kax̣mιtyax̣na′mne· ne$_i$ ktsk.łaqna′na·m. qanaqkupłałtι′łne· ma′$_a$ka. ts!ιn′o‛k!^{u}ιnłatił′ι‛kti·kmιtx̣o′$_u$łne·. n′o‛k!^{u}ιnła‛$_a$t$_i$yι‛łtsha‛qaιyᴀmo‛x̣ona‛titmo′łne·. na′łq!ante$_i$x̣a′łne· k.łax̣a′nx̣o$_u$ł łao·‛nił·a‛qx̣aqku‛płałtι′łne·ts ła·ts!ιnmιtx̣o′$_u$łne. qa′nqa′mik kiaqka′ło$_u$kts n′u′px̣$_a$ne· ne$_i$s tsa′e·s. peι′k!aks pa·ł tsł′ι′nse· up′na′mo·s. nuqo‛kx̣amu′mek. ta′x̣as łax̣anx̣o′$_u$ne· ne$_i$s yu·wιsq!a′naksts kqa·‛naqkupła′łte·. ts!ιnha‛q!mak!ax·na′kse· ne$_i$sts kqa·na·qkupła′łe$_i$t. łax̣anx̣o′$_u$ne·ts k.łaqanaqkupła′łe$_i$t. ta′x̣as qa‛sᴀ·-

"Let us go and play with them!" They started. || Coyote was their chief. Woodpecker, Flicker, Hawk, | Chicken Hawk, Duck, and Bluejay, seven of them, went. | They reached the town. They were told: "What do you want?" | (Coyote) said: "We come to play." He was told they would play | at diving. Coyote was told: "Who || will play?" He said: "Duck shall be the one." The | people of the town said: "Our (player) shall be Beaver." | Some one said: "Ready!" Then they went to the shore. | Coyote went there. There on shore was a canoe. | He pulled out the calking, and he said to the little Duck: "I have taken the calking out of this canoe. || When you dive, come up here! You shall | stick your nose up through the hole." Then the two dived, | and many people watched. Whoever | should float dead on the water, he was to lose. Beaver | never lost. Therefore he was selected when any one came to play with them. || He was never beaten. Then they were watched. | The sun was going down. Coyote had said to the little Duck: | "When (you hear) shouting, then Beaver comes up out of the water. | Then you may come up, too." It was almost | sunset. Then at the place where Beaver had dived || bubbles came up; and not long after the bubbles had come up, | he floated on top of the water. Then there was a noise. They were glad | because he had won. Then the little Duck dived back. | He knew that he would win. Then he came up. |

Chief Coyote said: "Now we will go on. || We have won over you." They came to another town, | and they were told: "What do you want?" (Coyote) said: "We will play." | He was told: "What will you play?" He said: "Whatever you | like." He was told: "We will play boxing." | He was told: "Whoever is knocked down, he will lose." || Coyote said to his children: "Who will play?" | Flicker said: "I'll be it." He was told: "No; you will be knocked down." | He said he wanted to be the one. There was | an expert boxer. He could not speak. | Flicker was the younger brother. || The most expert one in the town was Kneecap. Then they met. | They went against each other, those who were to fight. Flicker was struck a hard blow, | and at once he was thrown upward. He was always rolling about, | and lost his senses. He was thrown back, | and he was struck again from below. He was knocked back still farther. Hawk was sitting there, || and saw that his younger brother had almost been killed. | Then he went out of his own body.[1] He went up to Kneecap | and struck him hard. He gave him a hard knock | when he struck him. He went up to him and struck him again. Then he | knocked a piece

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[1] This was explained that his supernatural power went out of his own body to attack the enemy.

onm℩tx̣o'$_u$ne·. ta'x̣as k!u'px̣a ktsł'o'pe$_i$ł. ta'x̣as łahama'te·kts℩'łne· ma'$_a$ka. ta'x̣as łaqakx̣ał'℩'n·e·. ta'x̣as łao'kwał·aqana'mik ma'$_a$ka, pe℩'k!aks op'na'mus pa·ł ke'e·ns. ta'x̣as a''ke· słasa·'niłhoq^{u}aka'$_a$ne· sk℩'n·ku·ts.

Qake'$_i$ne· ta'x̣as: "hutsła·ts!℩'nax·ała'$_a$ne·." ta'x̣as kts!℩'na·m łax̣a'x̣e· sa$_a$k.łunam℩'sne·. qakił℩'łne·: "qa'psin k℩n'o'tke$_i$ł?" qake'$_i$ne· sk℩'n·ku·ts: "husǝłwats!nała'$_a$ne·." qakił℩'łne· tsx̣ałsǝłwats!na'mne· k!℩'ke·ł. n'℩tk℩nł℩'s$_i$ne· k!℩'k.łe·sts yunaqa'pse·. qakił℩'łne· sk℩'n·ku·ts ała·qałt℩'t$_i$mu: "qa·'ła ktsx̣ał'℩sn℩'łwa·ts!?" qake'$_i$ne· qoqu'ske·: "hutsx̣ał'℩'n·e." ta'x̣as t$_i$naqanx̣a''mne· ne$_i$s a$_a$'k℩t.łana'me·'s. ta'x̣as n'℩saknu'n·e· qoqu'ske·. ta'x̣as naqałpa'łne'$_i$ne· qo's p℩'k!a·ks qo's ats!mǝłq!ałuk!puka'm'e·sts lu'n·o's. ta'x̣as n'℩'kne$_i$ts kaqałpa'łne·. pa·ł ksłsok^{u}a·ka'te· ne$_i$ k!℩'ke·ł. łe·etkeka'łhaqa'łpałne'$_i$ne·ts k!o'kx̣ats ł℩tqawu'mne·. ta'x̣as słhoq^{u}aka'$_a$ne·. qake'$_i$ne·: "ta'x̣as." łats!℩naw℩smakn℩'łe·k.

N'ok!^{u}℩nł'ǝłkǝła'mne·. qake'$_i$ne· sk℩'n·ku·ts: ktsqa'namna'łka n'a·'qa·nałhaqa'nak!aqła'ha·łs. qakił℩'łne· sk℩'n·ku·ts: "h℩ntsx̣ał'ok!^{u}e'$_i$ne·, tax̣ at h℩nqałt℩'łe$_i$kts h℩nske'$_i$ne·." qake'$_i$ne· łatoq!na'na: "hutsqanax̣ała'$_a$ne· n'a·qa'nałhaq!nukna'na." qakił℩'łne·: "h℩ntsx̣ał'ok!^{u}e'$_i$ne· tax̣ at h℩nqałt℩'łe·kts h℩nske'$_i$ne·." qake'$_i$ ne· ma'$_a$ka ktsqanamna'łka n'a·'qanałhak!ak.łonukna'na's. qakił℩'łne·.: "h℩ntsx̣ał'ok!^{u}e'$_i$ne· tax̣ at h℩nqałt℩'łe·kts h℩nske'$_i$ne·." qake'$_i$ne· yama'kpa·ł ktsqa·'namna'łka n'a·'qa·nałhaq!a'nqa·ts!ła'e·ns. qakił℩'łne·: "h℩ntsx̣ał'ok!^{u}e'$_i$ne· pa·ł at k℩nqa·łt℩'łe·kts h℩nske'$_i$ne·." qake'$_i$ne· ki·aqka't.ło$_u$k ktsqanamna'łka n'a·'qa·nałso·k^{u}nusu'k!po·ns. ta'x̣as sǝł'℩'łkił·a'mne$_i$ts, sǝłsa·nǝłweynata'mn℩ts sǝła·pa·tsqa·'tse·. ta'x̣as sǝłqaqa's$_i$ne·.

50. The War on the Sky

Qa$_a$k.łuna'mne·. naqa'pse· łuna't!e$_i$s ha'nq!o. qałwe'yne· ktsx̣ałtso'$_u$kat. ta'x̣as tsak.ła'pse·. sa·niłwe'yn℩ts m℩'tx̣$_a$ne· at n'ak!ła·naqa'$_a$ne· a·k! sa'nak!łanak℩'n·e· ne$_i$s km℩tx̣a'm·u. ta'x̣as łahosan$_u$x̣unqa'$_a$ne·. qak℩'łne papa'e·s: "so·q!^{u}ne'$_i$to·." ta'x̣as n'um℩tsk℩nł℩'s$_i$ne· a$_a$'ka'q!ne·'s. ta'x̣as wokqa'łne· ne$_i$ pałke$_i$ ne$_i$ ki'e·p. qaohu'łne· ne$_i$ a·k!. neyax̣a'łne· wa'ta·k, n'℩'n·e· kq!ape·'łkqa·ts nas a'm·a·ks. słqałwiynam℩'s$_i$ne· ktsupx̣a'·ł'e·s ka·'s n'aqakekan℩k!e·'ne· a·k!. ta'x̣as t℩nax̣a'mne· ne$_i$s a$_a$k℩t.łana'me·s ya·qa·kiłk℩nł℩'ske· ne$_i$s a·k!s. n'o'$_u$ne· n'℩s℩'nse· papa'e·s ne$_i$s a·k!s. qae·ło'$_u$qaqna'$_a$ne· pa·ł ke'℩ns papa'e·sts sǝłqata·'łtsx̣anatka'$_a$x̣$_a$ne· n'oqo·'x̣aq!o·k.łoma'n·e· a$_a$'ke'e·sts ne$_i$s qanałqaqna'$_a$ne·. qałwiyna'mne·. k.łsa'kqa a'm·a·k ne$_i$s a$_a$'kǝłmi'y℩t.s. k.łsa'kq!nuk. ta'x̣as qakya'mne· ktsx̣ałts!℩'nał'anax̣aka'$_a$na·m. ta'x̣as k!o'k!^{u}e· n'℩'n·e· kwu'łaq!makan℩'łe·k. ta'x̣as wa·'m℩tak!o'$_u$ne·. n'upx̣ał℩'s$_i$ne· ka·kq!me$_i$łmo·k!ona'$_a$te·t. ta'x̣as łaa'k!ła·k km℩'tx̣a·ts at ła℩sk!o'$_u$ne· ne$_i$s a$_a$'q!anq!a'iks. ta'x̣as q!a'pe· pa·ł km℩'tx̣a·łts

off from him. Then he knew that he could kill him, and he was given ‖ back to Flicker. It was he again.[1] Then | Flicker fought him down, and that one was killed. | Thus Coyote won again in a bad manner. |

He said: "Now we will go." They went, | and arrived at a town. He was told: "What do you want?" ‖ Coyote said: "We will play." He was told | somebody would play eating. Much food was prepared. | Coyote and his children were told: "Who will play?" | Bluejay said: "I'll be it." Then they went into | the tent. Bluejay sat down and ‖ began to talk of his great-great-grandfathers, who lived long ago, and | those before them. Then he ate and talked. There was a great pile | of food. He had not been talking very long before he had eaten it all. He was still hungry. | Then they won. (Coyote) said: "Enough!" They went along. |

At once they began to quarrel. Coyote said ‖ he would take them through swamps. Coyote was told: "You | may go there alone, for you like them, therefore you say so." Little Duck said: | "We will go through little lakes." He was told: | "You may go alone. You like them, therefore you say so." | Flicker said he would take them through young dry trees. ‖ He was told: "You may go there alone. You like them, therefore | you say so." Woodpecker said he would take them through | thickly wooded places. He was told: "You may go there alone. | You like them, therefore you say so." Hawk said he would | take them through places with scattered trees. Thus they quarreled. ‖ They became angry at one another and separated. That is the end. |

50. The War on the Sky[2]

There was a town. There was Muskrat's brother's widow. He thought | he would marry her. Then she refused him. He was angry and shot her. | The arrow was of a different kind. He made it in a different way, what he used for shooting her. | Then he ran away. He said to his grandmother: "——— (?)"[3] Then ‖ his face was torn up. Then the dead woman was discovered. | The arrow was not known. They sent for Frog, who (was in the habit of going) all | over the world. They wanted to know where that | arrow came from. Then she (Frog) went into the house where | the arrow was kept. She herself knew that it was her grandson's arrow. ‖ She did not know what to do, because it was her grandson, and she did not want to tell on him. | She spat into her hands and nodded. | They thought there must be a country in the sky, and that there must be a lake. | Some one said they would go on the warpath. One of them | was able to shoot far. He shot upward, and a noise was heard ‖ as the point hit. Then another one shot and | hit the notch of the (first) arrow. Then all of them shot, | but they did not reach

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[1] That is to say, Hawk's power had entered Flicker, and now left him again.

[2] For another version see p. 87.

[3] My interpreters did not understand this sentence. The word *so·q!ᵘne'ɬto·* is derived from *a$_a$'ka'q!ne·* ("face").

s$_i$na·łaqaoqax̣o′$_u$me·k. qo′k^{u}e·n a$_a$‘k!unka·′k!e·s sιłqaox̣akι′n·i·ts ta′x̣as słtsma‘k!e·ł’o·k^{u}ax̣o′$_u$me·k. ta′x̣as ktsts!e·nax̣a′mists qake′$_i$ne a′ts!po·: “hιntsa‘wιtskpaya‘tapkι′łne·. huts!ai‘matssł’ι‘tk$_i$nι′łιk qoqa′pmo$_u$ts huts!aimatswιsiłnukte′łe·k.” n’upsa‘kił’ιtk$_i$ne′łe·k^u qoqa′pmo$_u$sts kts!ιnax̣a′me·’s. sa·nιłwi′yne· a′ts!po k$_i$ma′te·ł. qunya′x̣$_a$ne· ne$_i$s yaqanałwa·q!nonamι′ske·ts łaq!apił’umιtskι′n·e·. łao‘k^{u}ił’o·kax̣o′$_u$se·ts sanιłwiynata′pse· pa′łke$_i$s pał ts!ιn k!ιnqapta′ke$_i$s ne$_i$s a$_a$‘kιk.łuna′me’s. ta′x̣as mιte′x̣a′łne· tsx̣ał’q!akpa‘kιtx̣o·′łne·. qa·k.łatnutι′łne· a′ts!pots ta′x̣as kq!awats!ι′nme·k. qonya′x̣$_a$ne· a$_a$‘kιnq!ałqa′e·sts qasnιnqa′me·k. n’ιnqapta′kse· ta′k!a·ts. n’apak!ιnι′′nte· na·s a$_a$‘ka′mt!e·s qahał’akamιnłhaqa′pse·ts ta′x̣as qanał’antso·x̣a′x̣e· pał k.łaqa·‘psιłx̣o′$_u$ne· ku′k.ło$_u$k. ta′x̣as k!opιnqanax̣a′′me·sts qakiłamnamι′s$_i$ne·: “na·s n’ι′n·e· a′ts!po.” qake′$_i$ne·: “hoq^{u}a.ι′n·e·. hoq^{u}a′k.łe·k ksιn·akpa′me·k kqaqunmetkpa′me·k ka snaqanι′ke·ts, na· kusł’aqaqa‘łe·kι′nme·k pał ta‘k!ats kskikιłmι′tx̣a.” ta′x̣as ne$_i$ kyu·x̣a′x̣a·m, ta′x̣as ts!ιna′x̣e· ha′nq!o. ta′x̣as n’ιtkι′n·e kwι′łq!noks. ta′x̣as n’ιtιt.ła′$_a$te·k pał at kyuna′t.ła mι′kan o′k!^{u}e· ta′x̣as kqa′kyam ksa·k.ło′$_u$nam. ta′x̣as k.łax̣ax̣a′mis ne$_i$.s a$_a$‘kik.ło′e·s. ta′x̣as wanaqna′łne·. n’omιtskιnłι′s$_i$ne· a$_a$‘kιt.ła′e·s. ne$_i$sts k!omιtskι′nłe$_i$s ne$_i$s hu′paksts n’upx̣a′łne· tι′tqa·t! qaka·‘łakax̣a′mne· kułwiya′t!ne· mιtx̣a′ka·ts a$_a$‘kwumna′me·s. ta′x̣asts ne$_i$s ya·qa‘nał’omιtskιnłι′ske· a$_a$‘kιt.ła′e·s ne$_i$sts n’o·k!ła‘tiyιłqape·kι′me·k. n’omιtskι′nłe·s a$_a$‘kιt.ła′e·sts at kułwiya′t!ne. ne$_i$ tι′tqa·t! kmιtx̣a′ka. ta′x̣as nakq!eyι′t$_i$ne·. qakya′mne· łιn’ι′n·e· o·k!na‘muła·tι′te·k. ta′x̣as n’upx̣a′łne· pa·ł n’ι‘nłatι′te·k ha′nq!o. qakya′mne·: “ta′x̣as qa·kaskι′nke$_i$ł n’o·knuq!me·wumk!o·nιskι′łne·.” ta′x̣as sιłqa·‘kask$_i$nι′łne·. ta′x̣as k.ła·ts!ιna′x̣am ma yaqa‘ka·łyo·$_u$wa·kax̣a′mke·. łało′$_u$ne· pa·ł·a′omιtsk$_i$nι′łne·. ta′x̣as sιł·a‘qa’łoqa‘łno‘k!^{u}ι′nme·k nϋpιk!anι′′nte·k. tsx̣a′n·e ne$_i$ k!anax̣a‘kana′łka. qake′$_i$ne·: “hutsha·n·iłwukna‘x̣nała′$_a$ne· nu′m·a a$_a$‘k!akux̣a′e·s.” ta′x̣as na‘niłwo·k^{u}inx̣a′łne·ts n’upiłι′łne· ne$_i$ nu′m·a. ta′x̣as ło·k^{u}inłι′s$_i$ne· a$_a$‘kinqawa′e·s. ta′x̣as namatιktsa′mne· q!a′pe· naqanqo·′wa ktsx̣a′ł’ιns a$_a$‘kιnquwa′e·s. naqa′$_a$ne· n’a′sne· swυ′t$_i$mu a$_a$′‘k.ło$_u$m’. a$_a$′‘ke naqa′$_a$ne· swυ′t$_i$mu na‘łaqłι′łιkts kiaq!no′k^{u}a$_a$t. n’a′sne· ne$_i$ ke′so$_u$k a$_a$‘kιnqo·′wa ne$_i$ qawox̣aknι′łne·. qakya′mne·: “ma$_a$ts hιntsqako·kakιnkι′łne· tsx̣ał’ι′nse· swυ′t$_i$mu.” a$_a$′‘k.ło$_u$m’ swυ′t$_i$mu qanq!ma·łwan·x̣o·na′mne· qałwi′yne· k!e·łι′kte·ł. ta′x̣as k!o·‘k^{u}ιłhamatι′ktse·ł a$_a$‘kιnqo·′wa’s. ta′x̣as namatιktsι′łne· ne$_i$s swυ′t$_i$mu naso·‘k^{u}inkι′ste·k. ta′x̣as k.łaqo·nax̣a′mne· ne$_i$ ya·qa‘kałyu·wakax̣a′mke·. ta′x̣as k.ła‘onaqa‘n·ox̣u′nam. a$_a$′‘k.ło$_u$m’ swυ′t$_i$mu namatι′ktse$_i$ł a$_a$‘kιnqo·′wa·sts at qayaqa‘hakι′n·e· pa·ł kqa′łwiy ta′x̣ta ktsa′qaps nιnko′e·s. ta′x̣as k.ła′$_a$ło$_u$sts pa·ł sιłk!umna‘qałałkι′n·e· pa·ł sιł·o′$_u$se· nιnko′e·s. ta′x̣as

down. When Raven put his nose there, | then it reached the ground.
When they were going to start, | Wolverene said: "Wait for me.
It will take me two days || to put away my things. It will take me 20
two days." He was still | putting away his things when they
started. Then Wolverene became angry | because he was left.
When they had gone up, he took hold of (the arrows) and | tore them
down entirely. They all dropped down. Then the women became
angry | at him because they were left alone in the town. They pur-
sued Wolverene, || and he was about to be killed. They pursued 25
Wolverene, and he was out of breath. | He took up his sinews and
cut himself to pieces. He changed himself | into a squirrel. He put
it under the belt which was | around his waist. Then he went back
somewhere, because he could do no more, | being tired. He went
around, and some one said: "Here || is Wolverene." He said: "I am 30
not he; I am called | He-who-wants-to-act-differently-from-others-
and-who-does-not-care-for-whatever-may-be-done. | I am shooting
squirrels."

Now, Muskrat, who had gone up, | started and made a large lake. |
He built tents for himself, many tents, although he was only one. ||
There was a village. Then the people reached the village. They | 35
began to make war. They tore up the tents. When the first one
was broken up, | a left-handed man was seen to come out. | They
shot (?) him in the stomach. Then, when they tore up another |
tent, he came out again in the same clothing that he had worn
before. || His tent was broken, and that left-handed man | was shot (?). 40
Then they began to speak, and some one said: "Maybe | he is always
the same one." Then it came to be known that he was always the
same one; namely, Muskrat. | Some one said: "Stop shooting him—
shooting at his stomach." | Then they left him.

Then they started back || to the place where they had come from. 45
There was nothing. (The arrow chain) was broken down. | The
manitous did not know how to get down. | The war chief said: "We
will wait | at the drinking-place of Thunderbird." They waited for
the Thunderbird and | killed him. Then his feathers were taken off. ||
Then they gave them to every one to be their feathers. | There were 50
two friends, the Bats; and there were | two friends, Golden Eagle and
Young Golden Eagle—two of them. Then the good | feathers were
laid aside. Some one said: "Don't touch | them, they are for the
friends." The Bat friends || nudged each other. They thought they 55
were meant. Then | all the feathers were given out. Then the | two
chief friends were given feathers. They went back to | the place
where they had come up, and they began to fly down. When the
Bat | friends were given feathers, they passed them on. || They thought 60
(the best ones) would be theirs. When (all the feathers) were gone, |
they knew they were mistaken. There was nothing for them.

łao·ʻnan·ux̣u'n·e· a$_a$'ʻk.ło·m'; sι't!e·s ne$_i$s qanułkι'n·e·. ta'x̣as sιłsqapιn·quwa'$_a$ne·. yaqa'nła·łt ne$_i$s qa·ł'ιłqaʻnał'akunkι'n·e· a$_a$ʻkuqła'e·s. ta'x̣as sιłsqapιn·qowa'$_a$ne· at sιłk$_u$no·x̣o·mu'n·e·. q!a'pe· kia'kx̣o· tsιn łao·ʻnaqanmι'te·k. q!u'me n'ι'ne· k!o·ʻk!^{u}ił'aqtsx̣o'$_u$me·k. ła.ιtkι'nełts at łaqaʻtał'ιtkιnι'łne·. nŭpιʻk!anι''nte·k q!a'pe· qunya'x̣$_a$ne· ła·e'tkιnts pa·'mιk at qaʻsιłqaox̣akι'n·e· a$_a$ʻkuła'k!e·sts at qałwi'yne· ktsła'so$_u$ksts at ła·qa·so'$_u$kse·. naqa'pse· łunat!e'es q!u'me· n'ι'nse· ya·qaox̣ał·a't$_i$yιłqałwe'yke· pa·'mik a'$_a$ʻke k.łqunya'x̣$_a$na·ps. ta'x̣as a$_a$'ʻke· qunyax̣$_a$na'pse· ne$_i$s łunat!e'es qaox̣ax̣a''mse·ts ta'x̣as ła·q!aʻpiłtsᴇmak!e'$_i$ne·. ne$_i$ yιsaqapte'$_i$ke· k!anax̣a'ka k.łaqa'łoqałnok!^{u}ι'nme·k. qake'$_i$ne· ktsqaʻpiłno·k!^{u}ι'n·mo· a'm·a·ks k!anax̣a'ka. ktsx̣ałts!ι'nam ne$_i$s ya·qaox̣ałaoʻnax̣onakι'ske· a$_a$ʻkιłmi'yet.s. tsx̣ał·ao·mok^{u}ιł'anax̣a'ka. n'ι'n·e· ałtsa'$_a$t$_i$mu yama'kpa·ł. ta'x̣as k.łats!ι'na·mts k.łao·'na·m qo'sts łaya·qaox̣ał·aʻo·na'mke·. ta'x̣as łao·moka'x̣e·. ta'x̣as łake$_i$ka'mke· ne$_i$s a$_a$ʻqeyaʻmła·pshak.łeι'tske· qaʻkιł'uʻpx̣$_a$ne·ma'łne· nŭpι'k!a·s, qak.ła'pse·· “ιn hιntsłaya·qana'mke· hιn·'u'px̣a kia'kx̣o·. ma$_a$ts hιntsqunya'x̣$_a$ne· hιnła·a·qaox̣ayιksι'łe·k.” łoʻq^{u}ałqakι'łne·: “ma$_a$ts hιntsqaox̣aʻyιksι'łe·k n'aʻqakιłhaq!anqots!ła'e·n'.” ta'xas sιłyahał'antsakna'mne·. ta'x̣as kts!ι'na·m yama'kpa·ł ałtsa'$_a$t$_i$mu. qanaʻx̣ιtsqawa·ʻqa·ł'upkaqaʻiłuqu'se· to'ho·łs. qałwi'yne· yama'kpa·ł ktsx̣ał'u'pe·ł. qak.ła'pse· ma'$_a$ka·'s: “a· qanaqasnikι't$_i$ne·. kιn'wιł'atιłts x̣ma kιntsła.ι's$_i$nqałnιkιtk$_i$na''te·t.” ta'x̣asts ł'ι'ne· ma'$_a$ka qa'$_a$łιn tsx̣ałqunya'x̣ats a·t a·nłaho·łqaiłuqu'se·ts at qawok^{u}ι'n·e·. qa'$_a$łιn ne$_i$s łaqał'uʻpkałqaqa'pse· wu'u·sts qa.u'px̣$_a$ne·ts pe.ι'k!aks pa·ł sł'oʻnoq!wiyatqła'pse· yawo'$_u$ne·k!s. ta'x̣as ne$_i$sts n'ao·'k!we· kts!ι'na·m qa·na'x̣e· qa'$_a$łιn łax̣a'x̣e· ya·kιłhaq!aʻnqots!ła·ι'nske·. sιłwałkwayι'ts·e·ts kιk$_i$yιksι'łe·k. ta'x̣as kq!u·''mne· qahak.łe'$_i$tsne·ts n'oʻk!^{u}ιnł'aqsaʻna·łιŋk!ałaq!nux̣na'pse· ko$_u$kuna'na·s. qałwi'yne· x̣ma hakamx̣une'$_i$ke· yama'kpa·ł na$_a$sts łιn'ιłι'kte·ts qa.ιn·tse'$_i$te·. ta'x̣as kq!u''mne· pa·ł sιłt!apts!e'$_i$se· ne$_i$s ko$_u$kuna'na·s. ta'x̣as słqaʻqałqaqa'$_a$ne·. ta'x̣as pa·ł ksł'o·ʻk!^{u}ι'ł'ιps ałtsa'e·s yama'kpa·ł ksιł'upła'pse·s yawo'$_u$ne·k!s. n'ιt$_i$numo·tstι'łne· yama'kpa·ł. qake'$_i$ne·: “hułuq!ma·łk.łuʻnisna'$_a$ła a$_a$ʻkuwuk.łe'et.” ta'x̣as n'ana'x̣e·. ta'x̣as ko·'k^{u}in ke'e·k. ta'x̣as k.łats!ι'kam qo·'s a$_a$ʻko·'q!nu·ks. łaqawa'$_a$ka·ł yu·waqa'x̣e·. n'ιsaknu'n·e·. qa$_a$kił'u'px̣$_a$ne· nałmŭ'qtse's. nałmŭ'qtse· n'ι'n·e· ne$_i$ kwι'łqa tι'tqa·t!. ta'x̣as sa'kiłhamatι'ktse· a$_a$ʻkιk.łeye.ι'se·s na$_a$s a'm·a·ks. ne$_i$s qaha'x̣e· na$_a$s a$_a$ʻk!ałe'et.s ne$_i$s k!u'px̣a yama'kpa·łs ałtsa'$_a$t$_i$mu's qakι'łne.: “a· ałkaha'tsa o·k^{u}mιtpιsta'pke$_i$ł.” yama'kpa·ł saʻhanłukpakta'pse· ne$_i$s hatsa''e·sts sa·nιłwiyna'$_a$te·ts tsuk^{u}a'te· a$_a$ʻkte'$_i$mo·'s. x̣unmι'te·ts k!ιtuk.ła'$_a$ko·ps. tsuk^{u}a'te· a$_a$ʻkι'łweys n'oqox̣akι'n·e· ne$_i$s

Then | the Bats flew down, spreading out their blankets. | They used them for wings. The Flying Squirrel pulled out | his skin and used it for wings. He used it to fly with. || All the fish threw themselves down. The Sucker was the | only one who was broken to pieces. All tried to restore him, but it could not be done. All the manitous | touched him; and when some one tried to fix him, he put | pieces of his own flesh on. They thought it would cure him, but he was not cured. | There was Sucker's brother's widow. He always wanted her to touch him. || Then she also went to him, and | his brother's widow touched him. Then he | was well again.

Those warriors who were left behind | did not know how to get back. They said: "Being warriors, we shall finally reach the earth (?)." | They were about to start for the place where heaven and earth meet. || They were about to go to war. These were the brothers | Woodpecker. They started back to go down to the place | where they had come down. Then they reached the ground. When they came back, | at Nelson they met the manitous, | and were told: "When you go back, you will see a fish. Don't || touch it, wherever you may stay over night." They were also told: | "Don't stay over night where there are thick trees." Then | they bewitched one another. Woodpecker and his | brothers were going along; and while they were going along, they found a charr drifted ashore. | Woodpecker thought he would kill it. He said to Flicker: "Many things || have been done. Have you a great name, and is it right that you make trouble? (?)" | Flicker was just about to touch the charr when it | went back into the water, and he did not touch it. It happened that the water was rolling in toward the shore, | and without his knowing it he was swallowed | by the Water Monster. Then the other one started and went along. || He came to a place where there were thick woods. It was getting evening, | and he camped there over night. Then, while he was asleep, | a little toad went under his blanket. Woodpecker thought | what he had been told did not mean anything, and he did not mind what was said to him. | Then he went to sleep. The little toad stuck on his body. || It was always like that. At one time the younger brother | Woodpecker died. The Water Monster had killed him. A law had been made | for Woodpecker (?).

He said: "We will go around the mountains." | Then they went hunting. When the food was done, they started to come back | to the lake. They came up and sat down. || Then he saw Nałmu'qtse.[1] Nałmu'qtse was a large | man. He was going about giving names | to the country. He followed this Kutenai River. He saw Woodpecker | and his brothers, and said to them: "O nephews! give me some food." | Woodpecker hated his uncle Nałmu'qtse. || He was angry at him, and took a whetstone, threw it into the fire until | it was red-hot. He took the heart of a Mountain Goat and put | the whetstone into

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[1] See pp. 87 *et seq.*

a$_a$ʻkte′$_i$mo·′s. ta′x̣asts qakι′łne· k.łma·ˋłιn·k!ało′ma·s. ta′x̣as ts!ιnmι′te·. n′u′px̣$_a$ne· nałmö′qtse· ne$_i$s ksιłsanιłwiyna′$_a$te·ł n′ιsqaq!anaˋq!ne·′nι′łne·. n′a·stsιnło·x̣ałhaq!manqa′pse·. qake′$_i$ne·: "he′he he′he he·′." qake′$_i$ne·: "ksιłsa·nιłwiyna′tap ałka′tsa·, ksιłyu·ˋk!k^{u}a·ka′ta·p." k.łqa·ˋł′at.łιtι′t$_i$na·m knιłwiˋynana′ke·. ta′x̣as sιłaoka′x̣e· ιs a$_a$ʻko·′q!nu·ksts n′u′px̣$_a$ne· wι′tswe$_i$ts· tsι′tsqo·ms. qakι′łne· namatι′ktse· ke′eksts qakι′łne·: "hιntsx̣ałyaˋnałuˋq!nuˋku·kι′łne· hιntsqake′$_i$ne· ʻmantsuk!^{u}na′łkił, mantsuk!^{u}na′łkił, mantsuk!^{u}na′łkił, mantsuk!^{u}na′łkił.′" qakiłι′łne·: "hιnqaˋełk$_i$na′pke$_i$ł hιntskιˋłkułmołkι′łne·." ta′x̣asts qake′$_i$ne· ne$_i$ kianałuq!^{u}noku′kwe·. ta′x̣as kts!ι′n·a·m na$_a$ qaox̣ał′ałt$_i$na·wι′tsq!no·ks. ta′x̣as at qaˋkιłhaqwι′łne·ts at słqakι′łne·. q!a′pe$_i$s kia′kx̣o·′s k.ł′u′pa·′s a$_a$ʻkιt.łaι′se·s yama′kpa·łs ktsx̣a′ł′e·ks. ta′x̣as k.łała′x̣a$_a$m ta′x̣as q!a′pe· kia′kx̣o· n′upa′x̣e· qo$_u$s a$_a$ʻkιt.łana′me·s. qakiłι′łne· yama′kpa·ł n′upsakmox̣o′$_u$ne· naso′$_u$kwe·n, tax̣ta′ tsx̣ał′ιˋsniłtoq!tsqak.łι′s$_i$ne·. nawιtskpayatι′łne·ts wa′x̣e· k!ι′k!o·m′. ta′x̣as łax̣a′x̣e· namatιktsι′łne· a$_a$ʻko′ła·′s. ta′x̣as k!ιknuqo·′qo· pa·ł yama′kpa·ł ałtsa′$_a$t$_i$mu q!a′pe· ke′ιn tι′tq$_a$·t!s n′o·k!^{u}ita′mne· pa′łke$_i$ n′ι′nse· ałnana′e·s ka′tska·ts. ta′x̣asts ka′tska·ts n′ιˋsnιł′u′px̣$_a$ne· k!ι′k!o·m′s ne$_i$s k!e·knuqo·′qus pa·ł peι′k!a·ks sιłts!ιnmeˋq!ał·e·kaku′pse·. qake′$_i$ne·: "ka·′as kapapana′ła k!aqa′qna." ne$_i$s qanmιq!ał·ιˋkako′$_u$nets na$_a$s qaox̣aq!ałιkaqo′$_u$ne·. ta′x̣as sιłtsx̣aˋnatka′$_a$ne· ne$_i$s ksaosa′qa·ps na$_a$s a$_a$ʻko′q!no·ks. ta′x̣asts sιłhułtoq!tsqake′$_i$ne·. ta′x̣as qakiłι′łne·. ta′x̣as husoˋ$_u$k^{u}ιłq!o′$_u$k$_u$ne·: "ta′x̣a łu′n·u." ta′x̣as łahołqkupιłqak$_a$na′$_a$ne· kia′kx̣o·. ta′x̣as ts!ιnałqana′′nte· ki′e·k. at słaqaqa′$_a$ne· kia′kx̣o· na$_a$s a·t kia·ˋq!an·o′ho·s n′ι′nse· a$_a$ʻko′ła·ks ne$_i$s ki′e·k. ta′x̣as n′itaqna′me·ł ktsx̣ał′o′pił yawo′$_u$ne·k!s. qake′$_i$ne·: "ta′x̣as hutsx̣ałhułnu′q$_u$ne·, hutsx̣ał′ιts!kι′łne·." ta′x̣as pa′ł kaqa wu′sa·q! n′o·k!^{u}iłqåł′atι′łne·. nułnu′q$_u$ne·ts. qake′$_i$ne·: "ka′min wu′saq!; ka′min wu′saq!." ta′x̣asts sιłhał·ax̣wa′te·k n′uˋpskιłqaˋwiłhułnu′q$_u$ne·. at k!ιktsno·′qo·. ta′x̣as ła.upka′x̣e· ι′n·ta·sts qa$_a$kiłqa′$_a$tse· yama′kpa·ł. n′ιˋsniłk$_i$nu′q$_u$ne· n′ιtskι′łne·. ta′x̣as k!u′px̣a·. qałwi′yne· ktsx̣ałq!aˋkpakιtqo·′ke· a$_a$ʻkłam′ι′se·s ktsx̣ałqaox̣ak.łι′kx̣a. wιˋt!qkupqo·qłam·aki′ne·ts yuˋk!ka·$_a$ka′te·. ta′x̣as ne$_i$s łuˋqano·ˋtqo·łι′łne· ne$_i$s k.łoˋq^{u}ak!ałe′et.s ne$_i$s łałoka′x̣e· ya·ˋkił′ι′nske·. ya·qo·na′ske·. łaqaka′x̣e. ne$_i$s yaknuso′$_u$kske·. qałwi′yne· ktsx̣ałqaˋnałtsaqa′na·m. qunakιnx̣a′łne·. n′o·ła′n·e yama′kpa·ł a$_a$ʻke· łayuˋk!ka$_a$ka′te·. no·ˋk!^{u}łoqłaqłe·k!o·′łne·. qakałtunwaˋ$_a$kałhanuso′$_u$k$_u$ne·, sł′akaqa′$_a$ne· kqał′at.łιtι′tna·m ya·knoso′$_u$k^{u}e·. ła$_a$tska′x̣e·ts ιs ya$_a$kwu′ła·ks a′$_a$ʻke· qaˋox̣ał′upa′x̣e·.

it. Then he told him to open his mouth. | Then he threw it.
Nałmu'qtse knew that he was | angry with him. He nodded his head,
and (the whetstone) stood there just alongside of him. || He said: 110
"He'he he'he he'!" He said: | "My brothers are angry with
me. I have escaped." | The name of that place was Little
Heart.[1] Then he came down the lake and | saw a Water Bird[2] and
a Water Ousel. He spoke to them and gave them | food. He
said to them: "You will go along each side of the lake. You will
say, || 'You are invited, you are invited, you are invited, | you are 115
invited, you are invited.'" They were told: "If you don't come
to me, your lake will be dried up." | Then those who went on each
side of the lake said so. | Wherever there is a bay here, there they
danced. | He said to them: "All the fish shall come ashore to the
tent of || Woodpecker to eat (his food)." Then, when he came back, | 120
all the fish came ashore, there at the tent. Woodpecker | was told:
"The chief has not come back yet. He will | tell you something."
They waited for him, and the fish[3] arrived. | When he arrived, he
was given a pipe. Then he, || Woodpecker, and his brothers, smoked. 125
They were all men. | Only one of them was a woman; namely, their
younger sister (a bird with yellow breast and gray feathers). | Then
the sister herself saw the fish smoking | and moving his eyebrows
while he was smoking. | He said: "Where is our grandson?" Then ||
he moved his eyebrows in this direction. He moved them a little 130
ways. | Then he told them that (the grandson) was on this lake. |
He finished telling the news. Then he was told: "Now | I am glad.
Now go!" Then the fish went back into the water quickly. | Then
he had some food. || The fish is like that. He is red on each side; | 135
that is the meat, the food (that he was given).

Now they made ready to kill | the Water Monster. Woodpecker said:
"I'll go into the water; | I'll search for him." Now they saw one person
named Long Legs. | He went into the water and said: "I am Long Legs, ||
I am Long Legs." He was proud of himself. He had not gone | far 140
from the lake shore when he sank down. Next Woodpecker himself
went along the lake shore | and went into the water. He searched for
him. | Then he saw (the monster). He thought he would kick him dead
in the water. He intended to kick him | on the head, but the blow
glanced off from the head. || He missed it. Then (the monster) was 145
chased this way along the | other big river. It came back this way by
way of Windermere.' | It came back to Red Water. It thought it would
go along that river, | but it was stabbed by Woodpecker. The monster | escaped again. It was hit on the foot. There was some blood, ||
and the water turned red. Therefore it is named Red Water. | It 150

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[1] Name of a place east of Nelson, which was given its name by Nałmu'qtse owing to this incident.

[2] A small gray bird living on the lake shore.

[3] A small fish with large head and small tail.

qaˋox̣ał’upa′x̣e· a$_a$ʻkił·aˋłaqu′no·ksts aqanaqo·x̣u′′mne· yama′kpa·ł. namatι′ktse· a$_a$ʻk$_i$yuk^{u}a′e·s nałmux̣na′yi·t tsuk!otiya′ł’e·s. qakι′łne·: “ne$_i$s hιn’u′px̣a łapska·ł’aka′wats!ts hιntsqakι′łne·: ‘a· he′i·.’” ma n’oˋpsawιtsaˋ$_a$kι′nx̣a yama′kpa·ł ŏpιłna′we· yawo′$_u$nek!s. qakiłι′łne·: “na$_a$sts hιntsqakι′łne· tsx̣a·łtsł’o·niłι′s$_i$ne·ts hιntsιłso·kqaˋox̣ak$_i$na′x̣$_a$ne·.” ta′x̣as n’o·naqo$_u$q!ankι′me·k yama′kpa·ł sιł’ιts!kιłqo·k^{u}ι′n·e·. ta′x̣as qakiłι′łne· nałmex̣na′yet[1] ła$_a$psaˋkx̣awa′ts$_i$ne·. tax̣as nawιtsnułk!o′$_u$ne·. qake′$_i$ne·: “a·, ma ła·psa$_a$wιtsa·kι′nx̣a nałmux̣na′yit uˋpiłna′we· yawo′$_u$ne·k!s.” ma· kqa′k.łaps yama′kpa·łs kts!ak!łana′ke· si·ł’uˋpt!enmιtιˋłwiyx̣ona′pse· pa·ł ksιł’ιseka′te·′s. ta′x̣asts sιłyu·k!k^{u}a·ka′te·. ta′x̣asts k$_u$wu′$_u$ka·t yawo′$_u$ne·k!s qak.ła′pse·: “ma· kuł’ι′′m·qo·ł.” sιłpιsnιnmι′te· ne$_i$s ktsqunaˋ$_a$kinx̣a′m·o. tsιł·ahoˋ$_u$sanux̣unqa′$_a$ne·. ta′x̣as qakiłι′łne· nałmŏ′qtse·: “łats!ι′na·n’ ιn yιsoˋ$_u$x̣aq!no′$_u$ke·. hιntsx̣ałmaˋnuqłιˋknatι′t$_i$ne·. ma$_a$ts łιn·łaqayaˋ$_a$qał·qa′$_a$tse·.” n’ιsts ke′$_i$wa·m yιswa$_a$kaq!nu′kske· sιłqanaqłι′kx̣$_a$ne· ιs a$_a$ʻkwuk.łe′ets. sιłqasιł·uˋn·mιtιkι′n·e·. ta′x̣as sιˋłtsιˋniłqo$_u$qmιx̣umu′n·e·[2] a$_a$ʻq!ana′k!e·s. ta′x̣as yama′kpa·ł k.ła$_a$tskanu′tqo·ł. ta′x̣as yunaq$_u$wu′mne· kanutqu′łe·ł. skι′n·ku·ts pał n’ι′n·e· kałnuku′pqa. kwa′nx̣o· nałkι′n·e· a$_a$ʻkιnu′qłe·′s. ta′x̣as kwa′nx̣o· tsx̣ałtsłqaˋnaqkupła·′łte· ne$_i$s qałtse$_i$kata′pse·. qak.ła′pse·: “ma kuł’ι′′m·qo·ł.” łaˋho·sa$_a$nx̣unqa′$_a$ne· na′k!$_i$yu. ta′x̣asts qaˋso$_u$sa′x̣e·. ta′x̣asts n’ιˋsniłtsuk^{u}a′te· ne$_i$s a$_a$ʻknu′qłe·′s. ta′x̣asts k.łaxa′′nx̣o·. ne$_i$s qałtse$_i$kata′pse·. qakι′łne·: “a· he′i. ke′$_i$ło· tι′tqa·t!; hoˋpaks koιˋsniłqanła′łe·t yawo′$_u$ne·k!.” a$_a$ʻk.ḷam’ι′se·s qaox̣ała′łte·. ta′x̣as pa·ł ksιłq!aqpakι′tx̣o·. ta′x̣as qa$_a$kιł’o$_u$mιtsqa′łne·. ta′x̣as tsιk!qa′łne·. łaqakx̣ał’anax̣a′mne· ma′$_a$ka a′$_a$ʻke ła′tuq! tιłnamo′t$_i$mu·. na$_a$s at pa·ł kqaˋ$_a$kιsq!an·menu′qło· ła′tuq!ts a′$_a$ʻke ma′$_a$ka. ta′x̣asts sιł’ιktoqo′$_u$me·k. ta′x̣asts n’ιˋsniłqake′$_i$ne· ła′tuq!ts ma′$_a$ka; pa·ł ła′tuq! tιłnamo′$_u$t$_i$mo ke′en k!oˆnoq!^{u}wi·ˋyatqułmu′n·aps yawo′$_u$ne·k!s yaqso′mι′ł’e·s. qake′$_i$ne· qo$_u$sts haosaqa′$_a$ke· a$_a$ʻkwum’ι′se·s yawo′$_u$ne·k!s at ksιnq!o$_u$kox̣a′me·k yaqso′mι′ł’e·s at qa′k.łaps: “ma$_a$ts k.łŭwι′łιnq!o·kox̣a′me·k. ło·q!ko·ps aqa.ι′se·s. ta′x̣asts ma′$_a$ka sιłqasnanukx̣o′łne· sł’ι′ne·sqa′pte·k.

Ta′x̣as n’omιtsqa′łne· łuq^{u}ałι′s$_i$ne· a$_a$ʻknoka′k!e·s. ts!ιk$_i$mιt.łι′s$_i$ne·. na nał’o·nanmito′$_u$ke· na han·ŏmu′k!ke· ιsts n’ι′nse· a$_a$ʻknoka′k!e·s. n’ao·′k!^{u}ists qo$_u$s łałuq^{u}anιn·mit.łι′s$_i$ne· qo$_u$sts ya$_a$kił’omitsqa′łke·. ta′x̣asts sł’aqa·ł’at.łιtitna′mne· ya$_a$kιnoka·′ke·. ne$_i$sts a$_a$ʻkuła′k!ιsts ta′x̣as k!omιtsqa′łe·s pa·tsnιnmit.łι′s$_i$ne·. na$_a$sts iyιˋsa·ts qa·ˋkiłhaqa′$_a$ke· aqłsma′k$_i$nιk!

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[1] Or *nałmux̣na′yet.*

[2] Or *sιˋłtsιˋniłqo$_u$qmux̣umu′n·e·.*

came back to Long-Water Bay,[1] and | there it went ashore. It went
ashore into a cave under water. There it went in. | Woodpecker
gave his war bonnet and his | spear to Flicker, and said to him: "If
you see it coming out of the water, || say 'Ahei!'" Woodpecker was 155
ready | to kill the Water Monster. He was told: "You must say
this, 'Ahei!' | Then it will be afraid of you, and you will hit it in the
right place." Then Woodpecker | stepped into the water. He waited
for it. Then | he was told that Flicker was going there. He stood ||
ready to spear the monster. He said: "Ah! Flicker is waiting to 160
spear it. | He will kill the Water Monster." | Woodpecker had told
him differently. He trembled for fear, for | the monster looked fierce.
Then he missed it. When | the Water Monster saw him, it said to
him, "I shall swallow you." || Then Flicker let go the spear and ran 165
away. |

Then Naɫmu'qtse was told: "Start for | the end of the lake and
shut up the water. Don't let it | go through." When he arrived
at the end of the lake, | he kicked this mountain[2] and broke a piece
off. || Then he made the mud solid with his knees. | Then Wood- 170
pecker started in pursuit. Many were pursuing | the monster. Coy-
ote was the fastest one. He caught up with it. | He carried his
tomahawk pipe. He caught up with it, and was just about to strike
it. | Then the Water Monster looked at him, and said, "I'll swallow
you," || and he ran away. Next Fox overtook him and | took the 175
tomahawk pipe. When he caught up to it, | he looked at it, and said:
"Ahei! there is no other man like me. I shall be the first | to strike
the Water Monster." He hit its head, | killed it, and it was cut to
pieces. || Then it was cut open. Then Flicker and Duck | and his wife 180
came out. Duck and | Flicker were white on each side. They washed
themselves. Then | Duck and Flicker and Duck's wives, | those who
had been swallowed by the Water Monster in their canoe, said || that 185
while they had been in the belly of the Water Monster | they had
made a fire with their canoe. They had been told: "Don't | make a
big fire; it might melt the fat (of the monster)." Then Flicker | was
worn down to his present size. |

Then the ribs on one side of the monster were cut off. They were
thrown away || down the river. The one side of the ribs is now a cliff 190
below. | Then the other side was thrown away, there | where it was
being cut up. Therefore the cliff is named Standing Rib. | Then its
body was cut up and was | scattered about where there are people. ||

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[1] South of Windermere.

[2] Pointed out by the narrator.

ktsx̣a'ł'ιns ke'e·kts a$_a$ʽkuła'k!e·s. ta'x̣as k.ła'ło$_u$s a$_a$ʽkuła'k!e·sts q!akpayo·tι'łne· na$_a$ aqłsma'k$_i$nιk!. qo$_u$sts ya$_a$qaˋ$_a$knuq!mι'łke· saˋkιłqaskikiˋłιtu'k$_u$ne·. qakya'mne· ιsts ksuwι'suqs a$_a$ʽko$_u$k!ała'$_a$k!e·s. ta'x̣as ksιłhonι'ke$_i$t qakiłamna'mne·: "ka$_a$sts ktsx̣a'ł'ιns na$_a$ haˋkιłhaqa'$_a$ke· aqłsma'k$_i$nιk! ho·słqaˋ$_a$kił'oˋpiłnaˋła n'ι's$_i$ne· am·a'k!e·s." ta'x̣as łatsoko·knι'łne· wa'n'mo· pa·ł kpa$_a$tsιnmu'x̣o·. qakya'mne·: "na$_a$s tsx̣ał'ι'nse· na$_a$ aqłsma'k$_i$ne·k!. ta'x̣as tsx̣ałn'ι'n·e· tsx̣ałtsamna'ne· na aqłsma'k$_i$ne·k!. tsx̣ałqayunaqa'$_a$ne· tsqaιˋtełx̣o'$_u$me·k. ts!upsłaˋtιyiłhaqa'$_a$ne· mι'ka yuna'qaps kwaˋnaqna'napsts tsx̣ałqatał'o$_u$kta'pse·." ta'x̣as sιłhoknι'łne·. ta'x̣as słqaqa's$_i$ne·.

[No. 51. Told by Felix Andrew (recorded by Robert T. Aitken)]

51. THE GIANT

Qa$_a$k.łuna'mne· ki'as nιtsta'hał n'ιn·e tsa'$_a$t$_i$mo·. k!o·kunmi'yιt.sts nał'ana'x̣e· ne$_i$ tsa'$_a$t$_i$mo. qa·kqa·'tse· ne$_i$ kwι'łqa· n'u'px̣$_a$ne· kwι'łqłe·'sts, n'ιłwa'n·e· łatskało·kałkι'n·e·. ta'x̣as sιłwałkwayι't.se·, ta'x̣as nowa's$_i$ne·. qałwe·'yne·: "huł'aq!amał'ιłkox̣a'mekts hutsx̣ał·uk!mox̣a'me·k. hunho'ł'ιkts kuts'ιtwask!onι'łek." ta'x̣as qasιłx̣unmι'te· ne$_i$s kwι'łqłe·'sts ku'kopsts n'ι'k$_i$ne·. łιtk!amx̣onełax̣nι'se·ts qałwe·'yne·: "hułqasιł·oqa·'mek kułuk!mox̣a·'mek." ta'x̣as qasιł·o·qa'mιkts x̣unmι'te·. ko·'kopsts ta'x̣as n'ι'k$_i$ne· so·kax̣ne'$_i$se· łaqasιł·o·q^{u}ne·ts łax̣unmι'tets ła.ι'k$_i$ne·. n'aimeyι't.sits kq!apxa'mek. ta'x̣as tsιn ιnqapta'kse· ma'k!e·s. ta'x̣as ne$_i$s tsa'e·s k.łała·'x̣asts, kkanmi'yιt.s qałwe·'yse·: "hułts!ιnałι'tskιł ka'ta·t." ts!ιna'x̣e·. qa·na'x̣e· ne$_i$s ma yaˋ$_a$kιł'ana'$_a$mke·. qaox̣a'x̣e· nułpałnitι't$_i$ne· nałuk.łeι't.se· n'ιt$_u$wιsqa'$_a$ne·ts tsιn k!apałte'łe·k. qahaq!yu·mina'se· qo·sts pa·ł qanak!aˋpałtι'łe·k. qaox̣a'x̣e·ts k$_i$yu'$_u$x̣a·m. qo·nawιtskι'k$_i$ne· sanιnq!oku'pse·. qaox̣a'x̣e· nułpa·'łne· pa·ł nιłkι'kse· ne$_i$s ta·'t!e·s pa·ł qakι'kse·: "heyâ', ma kutsła'kιł ka'tsats kutsa.imιtι't$_i$mo." ta'x̣as qaox̣a'x̣e· k!u'px̣$_a$na·ps mιtyax̣na·'pse· qanłałtmona·'pse· a$_a$ʽko·q^{u}t!e.ι'se·sts qanmιtx̣omona'pse·ts n'upła·'pse·. qa$_a$qwu'mne·ts qak$_i$ya'mne·: "x̣ma hιˋn'ιtskιłkι'łne· ne$_i$ tsa'$_a$t$_i$mu." ts!ιna'se· ne$_i$ kwι'łqa tιłnamo''e·s n'ιtsk.ła'pse·. qa·na'x̣e· ne$_i$ pa'łke$_i$. qanak!aˋpałtι'łe·k nałuk^{u}łeι't.se·. qaox̣a'x̣e· qonawιtskι'łne· sanaq$_a$na·'kse· pa·ł qakι'kse·: "heyâ' ma kutsła'ki·ł kanx̣a'łe·ts kutsa.imιtι't$_i$mo." n'ok!^{u}ιnł·aa·ˋntsox̣a'x̣e· ne$_i$ pa'łke$_i$ts qakiłι'łne·: "tapts!e'$_i$tιn' ak!ano'$_u$ko· a$_a$ʽqa·twuˋmłatnι'smi·ł tsx̣ałqanłaˋłt$_i$munι's$_i$ne· a$_a$ʽko·q^{u}t!e·'e·s. tsx̣ałsłaˋłasq$_a$napsι's$_i$ne· ne$_i$s no'$_u$k^{u}e$_i$s. tsx̣a·łsłqata·łtsιnkιnι's$_i$ne·." ta'x̣as kta'pts!e$_i$t no'$_u$k^{u}e$_i$s a$_a$ʽqatwumła'$_a$t!e·s. ta'x̣as k!q!a$_a$qat!o·'x̣am qanłałta·'pse·ts q!ax̣o·na·'kse· a$_a$ʽkoqt!e.ι'se·s. pał ka·'łkιn ne$_i$s aqa·'łt!e·s

Its flesh was to be their food. Then its body was gone entirely, | and the people here had been forgotten, where | it was being carved. There was no water there. Some one said: "Is that | in the water there its backbone?" When it was all done, they talked | among themselves. "What shall belong to these || people, because we killed it on their own land?" Then | they picked up the blood and scattered it. They | said: "This will belong to these people. | These people will be few. They will | not be many. They will not increase, but they will always remain; || even if many make war against them, they can not be exterminated." | Now it is finished. The end. |

[No. 51. Told by Felix Andrew (recorded by Robert T. Aitken)]

51. The Giant[1]

There was a town. One day | two men, brothers, went out hunting. The two brothers were going along. The elder one | saw a bighorn sheep and shot it. He carried it down. Then toward | sunset he became hungry. He thought: "I'll make a fire || and roast a piece of meat. When I have finished eating, I will hang up the meat and dry it." | Then he threw a piece of the bighorn-sheep meat into the fire. When it was cooked, he ate it. | It was without taste. He thought: "I'll cut a piece of my own body and I'll roast it in the fire." | Then he cut a piece off of himself and threw it into the fire. When it was done, | he ate it. It tasted good. He cut off another piece and threw it into the fire and ate it. || After two days he had eaten himself entirely. Only his bones were left. | Then his younger brother went home, and the following morning he thought: "I will go and | look for my elder brother." He started and went along to the place where they had been hunting. | He arrived there and heard a sound. He stood still | and listened. There was a hill. He heard the sound || from that direction. He arrived there and went up. A little ways off | there was a fire. He went there, and he heard his elder brother making that noise. He was | saying: "Oh, I love my brother, and it will take me two days to eat him!" | Then he arrived there. The elder brother saw him and ran after him. | He struck him with his intestines, and threw him down with them and killed him. || Those at home said they ought to look for the brothers. | The elder one's wife started looking for them. The woman | went along. She heard a sound somewhere. She went there, and she saw him from a little ways off | sitting down. He was saying: "Oh, I love | my son! It will take me two days to eat him." The woman went along behind a hill. || Something told her: "Stick sharp stones on your clothing. | He will strike you with his intestines, and the stones will cut them. | Then he will not be able to catch you." Then she stuck | stones on her clothing. She went nearer. He struck her, | and his intestines

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[1] See p. 272.

qawoqankι'nse· ne$_i$s no·łaq$_a$na'e·s. łahe·tsi‘nqkupe·kι'me·kts mιtyax̣na·'pse·. pa·ł ke'ιns ma·k!s qata·łts!ιna·'kse·. łaqa·ox̣a'x̣e·ts qake'$_i$ne·: "pał q!a'px̣$_a$ne· kanuł'a'q$_a$na tsa'e·s. qałwe·'yne· a'$_a$‘ke· ktsx̣ał'ι'tx̣a kanx̣ałe'$_i$mił. mats tsx̣a'x̣e·." ta'x̣as qak$_i$ya'mne·: "hułhoq^{u}naneya'ła." qak$_i$ya'mne·: "qa'ła ke'ιn kwiłι'łwey tsx̣ałqahaosaqa·'$_a$ne·ts tsx̣ał'upι'łne· n'aqaske·'łwas." qake'$_i$ne· skι'n·ku·ts: "hutsx̣ał'ιsi‘niłqaha‘o·saqa'$_a$ne·." qakiłι'łne·: "ma$_a$ts." qake'$_i$ne· qaspι'ł'o·k^u: "hutsx̣ał'ιsi‘niłqaha‘osaqa'$_a$ne·." qakiłι'łne·: "so'$_u$k^{u}ne·." ta'x̣as qaha‘osaqa'$_a$ne· qaspι'ł'u·k^{u}ts, a'$_a$‘ke· tιłnamo''ιsts x̣ałe'e·s ne$_i$ tι'tqa·t!. ta'x̣as no‘q^{u}nane·ya'mne·. qaosaqa'$_a$ne· ne$_i$ kqa'łsa. qawunekι't.se·, ta'x̣as kts!ι'na·m qałspι'ł'ok^u. ta'x̣as wa'x̣e· ne$_i$ tι'tqa·t!. ałonamι's$_i$ne·. n'asqapta'kse· tιłnamu''e·sts x̣ałe'e·s. k!u'px̣a tιłnamu''e·sts qakι'lne·: "tskake'nin' łka'm·u." namatιktsa'pse·, ktsu'$_u$ka·t.s ne$_i$s qa·ł'asqaox̣aya'x̣$_a$ne·ts tsιk!kι'n·e·. qałwe·'yne· ktsx̣a'l'e·k. qak.ła'pse· tιłnamu''e·s: "tskake'nen' hutsx̣ałts!inał'iktuqo'$_u$ne·. saha'nse· a‘q!ołe'es." namatι'ktse· tιłnamu''e·s. tsuk^{u}a'te· ne$_i$ pa'łke$_i$ ts!ιnałx̣ona·łkι'n·e·. k!antso'x̣amts n'ιłqanmι'te·ts n'ιtsinqkupe·kι'm·e·k. sιłts!ιnanx̣ok^{u}a'$_a$ne·. k.łax̣an·x̣o·'ka·ts qake'$_i$ne·: "wa'x̣e· ne$_i$s yaqake‘$_i$kałhoq^{u}naneyamι'ske·. n'upι'łne· x̣ałe'e·s." ta'x̣as qakiłι'łne· qaspι'ł'o$_u$k^u: "ła·ts!ιnamι'ł'en'ts hιntsx̣ał'upι'łne·." ta'x̣as ła$_a$ts!ιna'x̣e· qaspι'ł'o$_u$k^u. qaox̣a'x̣e· sιn·ʋmo'k!se·. qanał'ιtk!a‘meknι'łe·k qa'$_a$łιn yι‘sιnwosa·'q!ke· qa‘sιnwo$_u$k!amι'se·. ta'x̣as qa‘haosaqa'$_a$ne·.

Ta'x̣as qahaosaqa'$_a$ne. ne$_i$ tι'tqa·t!. łaqawa'$_a$se· tιłnamu'e·s. qałwe'yne·: "hułts!ιna'mi·łts a'$_a$‘ke· kutsx̣ał'u'pe·ł." qaox̣a'x̣e· na's ma yaqana'ske·ts ło'$_u$se· n'uk!kιkqa'pse· ne$_i$s x̣ałe'e·sts n'ι'k$_i$ne·. ta'x̣as ts!ιna'x̣e· ne$_i$s yaqanax̣amι'ske·. qana'x̣e· sιn·ʋmo'k!se·. skιkιł'aq!asnamanamι's$_i$ne· ιsts qaosaqa'pse· qaspι'ł'o·k^{u}sts qaox̣a'x̣e·ts qa.u'px̣$_a$ne· ne$_i$s ksa‘osa'qaps qaspι'ł'o·k^{u}s. ta'x̣as manq!ankι'me·k ne$_i$s ak!a'$_a$me·s. k!u'px̣$_a$naps qaspι'ł'o·k^{u}s ne$_i$s qał'ιt!naqkupq!ałsa'q!se·ts wat!mι‘te·kna'pse·ts x̣unaqo'$_u$ne·. ta'x̣as n'ι'p$_i$ne·ts ta'x̣as ts!ιna'x̣e· qaspι'ł'o$_u$k^u. ta'x̣as.

[Nos. 52–77. Told by Barnaby]

52. NAŁMʋ'QTSE·[1]

Ho'ya's, hutsx̣ałqake'$_i$ne· yaqał'u'pke· nałmʋ'qtse· kapapana'ła.

Qa·naq$_a$nu'k$_u$ne· nałmʋ'qtse·. ta'x̣as tsx̣ałqawunekι't.se· ktsx̣a'ł'e·p na$_a$s a'm·a·k's ktsx̣ał·a'ło·. qałwi'yne·: "ta'x̣as hułama'$_a$tke·ts a$_a$‘kιk.łiyi'e·s na a'm·a·k. ktsx̣a‘łsιłqaq!akpaya'$_a$ta·p ałkaa·'qa·łt." ta'x̣as ts!ιna'x̣e·. ta'x̣as namatι'ktse· a$_a$‘kιk.łiye.ι'se·s na$_a$s am·ak!ι'se·s ałaaqa'łt!e·s. ta'x̣as kq!a‘piłhama'$_a$tkits

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[1] Several times the speaker used the form *Nałmöqtsin*.

were torn. She carried her child. || Her husband could not catch her. She started to run, | and he pursued her. He was only bones. He could not run fast. | She got back, and said: "My husband ate his younger brother, | and he intended to bite my son. He is coming." Then | they said: "We will move camp." Some one said: "Who has || enough courage to stay and kill him when he comes?" | Coyote said: "I myself shall stay." | He was told: "Don't." Crane said: "I myself shall | stay." He was told: "That is good." | Then Crane and the wife and son of that man staid. || They moved camp, but the three staid there. It was not long before | Crane started. Then the man arrived. There | was nobody left. Two only were there—his wife and his son. When he saw | his wife, he said to her: "Give me the child." She gave it to him. | When he took it, he took hold of it at the two ends and tore it. || He thought he would eat it. His wife said to him: "Hand it to me. I shall | go and wash it. The dung is bad." He gave it to his wife. | The woman took it and carried it down to the water. Then she went behind. | She threw it away. She began to run. She followed (the other people). When | she reached them, she said: "He arrived at the place where we moved camp. || He has killed his boy." Then Crane was told: | "Go back and kill him." Crane went back. | There was a steep bank. He made a hole for himself. The hole was as long | as his legs. Then he staid there. |

That man staid there. His wife did not come back. || He thought: "I'll go and kill her." He went | in the direction in which she had gone. There was nothing there. Only his son was lying there, | and he ate him. Then he started in the direction in which she had gone. He went along | the steep bank. The trail passed close to the bank, and | Crane staid there. He went there, and did not know that Crane was staying there. || He walked past that hole. Crane saw him. | He stretched out his foot quickly and kicked him over the bank, | and he fell into the water. Then he was dead. Then Crane went off. | Enough. |

[Nos. 52–77. Told by Barnaby]

52. NAŁMU′QTSE

Well, I am going to tell how our grandfather Nałmu′qtse | died. |

Nałmu′qtse was crawling about in the water. It was not (to be) long before he was | to die in this world, which was to be without him. He thought: "Now let me give || names to this land, so that my children may not forget me." | Then he started, and he gave names | to the places of his children. He gave | names to this their

a$_a$ ‘kik.łiye.ι'se·s na$_a$s am·a'k!e·s; at qa.owu'k$_u$ne· ne$_i$s ke'$_i$kqa·ts at nanu'k$_u$ne·. tu'x̣^{u}a at qanałso'$_u$kse·. ne$_i$s nι''nha·ks ne$_i$sts qa'nam o·'k!^{u}q$_u$na at ka‘nuk sιł'aqaqa'pse· ne$_i$s k!ałmanmi'tuks. kqa'na·m mϋ'ka n'o'$_u$ło·ps at qananu'k$_u$ne·. n'u'px̣$_a$ne· yama'ḳpa·łs ałtsa'$_a$t$_i$mo·s. qo$_u$s a$_a$‘kwok.łe'et.s yu'nọ·'s qo$_u$s qaha·k!aqomatι'tse·. yama'kpa·ł sakιłsa·niłwi'yne· ne$_i$s ha'nq!o·'s ne$_i$s ku'tski·ks, ta'x̣as kts!ι'na·m k!anax̣a'ka ne$_i$s kqa‘nałwa'ha·m k!anax̣a'ka; ta'x̣as k!omι'tskin ne$_i$s a$_a$‘k$_a$mana'mes a'ts!po·. k!upx̣a'łe·s pał sιłhotske'$_i$ne· ha'nq!o·. ta'x̣as kqałwi'ynam ktsłao·k^{u}a'x̣am, pał n'umιtsḳι'n·e· a'ts!po a$_a$‘k$_a$mana'me·s. łaqa‘tał'ukax̣a'mne·. n'ιtk!o'$_u$łne· nυ'm·a. ta'x̣as kama'$_a$tił a$_a$‘kιnqo'wa q!a'pe· aq!o·k.łu'pqa. yama'kpa·ł ałtsa'$_a$t$_i$mu ło'$_u$se· nιnko'e·s. ta'x̣as sa·nιłwi'yne·. ne$_i$s ya·qa‘naqa‘nuqka'ske· qana'x̣e· at yaqa‘nałwat!mᴇnuqka'ske·. łaqahał'una'x̣e·. ta'x̣as łats!ka'x̣e· am·a'k!e·s. n'u'px̣a aqłsma'k$_i$nιk!s ne$_i$s łayaq$_a$ka'mke· at n'u'kte·. qo$_u$s qa$_a$ki·łmι'tx̣$_a$ne· kianu'kx̣o·'s qawułe.ι't.se· a$_a$‘ku'q!nuks. ta'x̣as ke'e·k ne$_i$s kianu'kx̣o·'s.

N'u'px̣$_a$ne· ne$_i$s u'me·'s haq$_a$nu'kske· nałmυ'qtsins. pał sa'kiłsa·nι'łwey yama'kpa·l ne·$_i$sts k!u'px̣a ne$_i$s nuł'a'q$_a$na·'s. sa·nłιkpakta'pse·. n'u'px̣$_a$ne· ksa‘kiłhama$_a$'tki·ts a$_a$‘kik.łeyι'se·s na$_a$s a'm·a·ks. qałwi'yne·: “hoł'u'pił n'ι'nse· hatsa'e·s.” qakι'łne·: “kaha'tsa·.” nułpa'łne· nałmυ'qtsin hatsa'e·s. qake'$_i$ne·: “ha'i.” qakiłι'łne·: “hutsx̣ałhe·sι's$_i$ne·. n'ιłιnqa‘$_a$pskiłqahwasikι'me·k kιnsa‘ke·łat.łe'$_i$te·t.” qake'$_i$ne· nałmυ'qtsin: “Há·, hoso'k^{u}iłq!u'k$_u$ne·.” qakiłι'łne·: “małιnk!ałι'man'.”[1] yama'kpa·ł x̣unakι'n·e· no'$_u$k^{u}e·s n'oqox̣^{u}akι'n·e· a$_a$‘kι'łwi·s kianu'qx̣o·'s. ne$_i$s k!u't$_i$me·'s no'$_u$kwe·s. ta'x̣as nałmυ'qtsin małιnk!ałma'n·e·. ta'x̣as yama'kpa·ł ts!ιnał'onmι'te· ne$_i$s a‘kι'łwi·s. pał kᴇnϋpk!aqa'qa yama'kpa·ł, a'$_a$‘ke· qaqa'$_a$ne· nałmυ'qtsin. ta'x̣as tu'x̣^{u}a ktsłax̣mo'x̣us nałmυ'qtse·. n'u'px̣$_a$ne· pał sιłsa·niłwiynata'pse· hatsa'e·s. naq!an·a‘q!$_a$ne·nι'łne· ne$_i$s a$_a$‘kι'łwe·ys, ne$_i$s łuwa‘x̣$_a$mox̣u'n·e· ne$_i$ a$_a$‘kι'łwey. qake'$_i$ne· nałmυ'qtse·: “ę·, kinłqał'at.łitι't$_i$nam kιniłwiynana'ke·.” mϋ'ka ksιłsa·nιłwiyna'$_a$ti·ł pa'$_a$mik sιł'at.łititmu'n·e· o·'k!^{u}q$_u$na kse'$_i$łkqa$_a$ts ktsx̣ałhama·'tke·ts a‘$_a$‘kik.łiye.ι'se·s na$_a$s a'm·a·ks.

Qakiłι'łne·: “ma$_a$ts hιntsx̣ałqaox̣ałq!u'mne'$_i$ne· na qa‘$_a$kiłhaq!a‘nqu·ts!ła'in.” łuq^{u}ałqa‘kiłka'$_a$ne·: “ma$_a$ts hιntsx̣ałqunyax̣akι'łne· to'ho·ł na·‘x̣qakqa‘yqokι'me·k to'ho·ł.” ta'x̣as ts!ιnaq$_a$nu'k$_a$ne·. ta'x̣as n'ι'nse· ne$_i$s tsᴇma‘$_a$kk!unuq!^{u}wiya'$_a$taps yawo'$_u$nιk!s ma'$_a$ka.

Qa·na'x̣e· nałmϋ'qtse·. qałwi'yne·: “huła‘q!mał'o'$_u$wo·k kułι‘t!e·ka'$_a$me·k.” ta'x̣as n'uwo'k$_u$ne·. ta'x̣as tsᴇma'k!a·łe·t!ŋaot!a'łaka'me·k. (pał koq^{u}a'ke· kwι'łqa nałmϋ'qtse·. ne$_i$sts k!o'wok a$_a$‘k$_i$yukwa'e·s wox̣omu'n·e· a$_a$‘kiłmi'yit.s ne$_i$s

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[1] Or *małιnk!ało'$_u$man'*.

country. He did not arise when he was going about, | but crawled on hands and feet. It was almost the best way, || for there is water now where he crawled along. Therefore the rivers have that width.[1] | He crawled along, even where there was much water. He saw Woodpecker and | his brothers sitting in a row on the top of a mountain. |

Woodpecker was still angry at Muskrat, who | had lied at the time when the warriors started off, at the time when the warriors went up (to the sky), || and when Wolverene tore their trail, | and they knew that Muskrat had told a lie. When they wished to come down again, | Wolverene had torn the trail, and they could not go down. | They shot the thunderbird, and they were given its feathers and | down. There were none for Woodpecker and his brothers. || Then they got angry. They went to the place | where the sun goes down, and there they came down and returned | to their country. When they saw the people, as they were going home, | they killed all. Then they saw a mountain goat not far from | a lake, and they ate the goat. ||

They saw below Nałmu′qtse crawling along. | Woodpecker was still angry; and when he saw the old man, | he hated him. He knew that Nałmu′qtse was still giving names | to the country. Then he wished to kill his uncle. He said to him: | "Uncle!" Nałmu′qtse heard his nephew. He said: || "Hai!" He was told: "I'll give you to eat. Maybe you are hungry on account of your | going about and giving names to the land." Nałmu′qtse said: | "Oh, I am glad!" He was told: "Open your mouth." Woodpecker | put a stone into the fire and put | the hot stone into the heart of the mountain goat. Then Nałmu′qtse opened his mouth, || and Woodpecker threw the heart into it. Woodpecker had manitou | power, and Nałmu′qtse was the same way. | When Woodpecker reached him, Nałmu′qtse knew that his nephew was evilly disposed | toward him. He nodded to the heart, and it | fell down on one side. Nałmu′qtse said: "Ę, || you will be named Little Heart." Even though somebody was angry with him, | he gave names to places, because he was walking about this world | in order to give names. |

(Woodpecker) was told: "Don't sleep where there is a | thick forest." (Nałmu′qtse) turned around, and said also: "Don't touch the || charr while it is rolling in the water." Then Nałmu′qtse crawled along in the water, | and there it was where Flicker was swallowed by the | Water Monster. |

Nałmu′qtse went along. He thought: "I'll stand up for a while. | I'll stretch myself." He stood up and || stretched his back. (I said Nałmu′qtse was large. When | he stood up, his war bonnet touched the sky.) His | war bonnet fell down; and when his hat fell down, |

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[1] That is, the rivers were formed on the trail which he made by crawling along.

a$_{a}$ʻk$_{i}$yukwa'e·s.) qanax̣u'n·e· ne$_{i}$s yaqanmox̣u'ske· a$_{a}$ʻk!ayukwa'e·s nιnko'e·s a$_{a}$''ke· ne$_{i}$s yaqanmox̣u'ke·. qake'$_{i}$ne·: "ka$_{a}$s na· qawax̣$_{a}$mu'x̣o ka·k!ayu'kwa k.łqał'at.łetι'tnam wι'tsq$_{u}$wat!." ta'x̣as qanax̣u'n·e, pał sł'u'p$_{a}$ne· naso'$_{u}$k^{u}e·n nałmŏ'qtse·. ne$_{i}$sts na·mox̣u'k^{u}e· ktsx̣a'ł'e·pts pa'$_{a}$me·k łao·k!^{u}e.ι'se· k!at.łe'$_{i}$te·t.

Ta'x̣as hosιłhułtsx̣amι'łne· ya'$_{a}$qał'u'pke· kaaʻts$_{i}$mi·łq!aʻłuk!^{u}pukamna'ła nałmŏ'qtse·.

53. YA.UK^{U}E'$_{I}$KA·M

Ho'yas, hutsx̣ałtsx̣anemι'łne· yaqałaqa'$_{a}$ke· naso'$_{u}$k^{u}e·n ya.uk^{u}e'$_{i}$ka·m ktuna'x̣a ne$_{i}$s pι'k!a·ks.

(*a*) THE BIRTH OF YA.UK^{U}E'$_{I}$KA·M

Qa·nιt.ła'$_{a}$ne· wa'ta·k.· naqa'pse· tιte'e·s qak.ła'kse· niło$_{u}$q^{u}atna'nas. at nałq!at!e'$_{i}$ne· niło$_{u}$q^{u}atna'na. qakι'łne· wa'ta·k tιte'e·s: "at ma$_{a}$ts hιntsx̣ał'e·ku'łne·[1] ne$_{i}$ a'$_{a}$ʻk!a·q. ta'x̣ta· hιnłatka'x̣a·m ka$_{a}$ʻkιt.łana'ła at hιnts!e·ku'łne·." na$_{a}$qsanmi'yιt.s at qaqna'pse· tιte'e·s. k!o$_{u}$k!unmi'yιt.s ła·łq!at!e'$_{i}$ne· nιło$_{u}$q^{u}atna'na ława'x̣e· nok!unuq!ł$_{u}$ma'ne· qałwi'yne·: "ho'yas, huł'e'$_{i}$ko·ł na a$_{a}$''k!aq." n'e·ku'łne·. qakał'akahe'$_{i}$se· tι'tqa·t!s n'ιktsιnuqkιna'pse·. qałwi'yne· ktsx̣ałtsι'ł'ip. n'u'px̣$_{a}$ne· pa·ł n'ι'nse· a$_{a}$ʻkιt.łana'me·s ne$_{i}$s ya$_{a}$qaʻox̣ał'ιktsιnuqkιnι'łke·. pa'ł sιłtsuk^{u}ata'pse· tι''tqa·t!s. pał sιłhałałitι't$_{i}$ne· ne$_{i}$ tι'tqa·t!. qa'k.łe·k a$_{a}$ʻkmιnuqłu'nuk. qasaqa'$_{a}$ne·. ta'xas at n'ana'se· ne$_{i}$s nułaq$_{a}$na''e·s. k.łuma'yit.s naqa'pse· aqa'łt!e·s. ta'x̣a ne$_{i}$ łka'mu qał'atι'łne· ya.uk^{u}e'$_{i}$ka·m. qał'ata'pse· tιtu'e·s ma''e·s ya.uk^{u}e'$_{i}$ka·m's. n'u'px̣$_{a}$ne· ne$_{i}$ tι'tqa·t! ktsx̣a'ł'e·ns naso'$_{u}$k^{u}e·ns x̣ałe'e's słaqaqa'pse kama'$_{a}$tke·ts a$_{a}$ʻkιk.łeyeι'se·s.

Ta'x̣a a$_{a}$'kmιnuqłu'nuk naqa'pse· ta't!e·s. saha'nse· ta'x̣a ne$_{i}$ tι'tqa·t! at saniłwiynawe'$_{i}$ne·. qał'atι'łne· a$_{a}$ʻqux̣ma'nuks. ta'x̣a ne$_{i}$ tsa'$_{a}$t$_{i}$mu a$_{a}$ʻqux̣ma'nuk nao'k!^{u}e· at sa·niłwiynawe $_{i}$ne·, nao·'k!^{u}e· ne$_{i}$ ktsaqu'na at qasaniłwi'yne. tsᴇmak!qa'pse· a$_{a}$ʻkιłwi'ye·s. ta'x̣as ne$_{i}$sts ka'qa ya.uk^{u}e'$_{i}$ka·m na·qt!ox̣a'nuk a$_{a}$ʻqux̣ma'nuks at nałukułwita'kse·. ta'x̣as ke$_{i}$kqa·ts ya.uk^{u}e'$_{i}$ka·m qak.ła'pse· ma''e·s: "atιnsahankιʻkq!a$_{a}$nx̣o'$_{u}$ne· x̣a'$_{a}$ne·s a$_{a}$ʻqux̣ma'nuk. ta'x̣as pał kιnsιłwι'łqa ts!ιnamι'łen' ne$_{i}$s sanιt.ła'$_{a}$ne· papa''ne·s. qa'k.łe·k wa'taks; at tsłakι'łne· q!a'pe·s łka'm·u's kwι'łqaps q!a'pe· aqłsma'knιk! n'ι'nse· papa''e·sts tιte'e·s. n'ι'n·e· katι'te· wa'ta·k. ne$_{i}$sts hιnłax̣a''nme·ł n'u'px̣$_{a}$ne$_{i}$s tsx̣ałqak.łι's$_{i}$ne.: 'kapa'pa, kułsιł'uʻpx̣atsx̣ałsłak.łι's$_{i}$ne·' qo tax̣ hιntsqaʻ$_{a}$kiłk.łιnq!u'łe·k."

Ta'x̣as ya.uk^{u}e'$_{i}$ka·m ts!ιna'x̣e·' sanιt.łanamι's$_{i}$ne·. łax̣a'x̣e· tιnawιtskι'k$_{i}$ne·. n'u'px̣$_{a}$ne· tιłna'mu's saosaqa'pse· sła·ʻt$_{i}$yi-

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[1] Pronounced continuously: *ma$_{a}$tsιntsx̣ałe·ku'łne·*.

he also fell. He said when he fell: "The place where | my hat falls is to be called Ear." || Then the chief fell and died. Nałmu′qtse fell and was nearly dead, and nevertheless | he named one more place. |

Now I have told you how Nałmu′qtse, our great-great-grandfather generations back, died. |

53. YA.UK^{U}E′$_{I}$KA·M

Well, I'll tell about Chief Ya.uk^{u}e′$_{i}$ka·m, | the Kutenai, long ago. |

(*a*) THE BIRTH OF YA.UK^{U}E′$_{I}$KA·M

Frog was living in a tent. There was her granddaughter, named Young Doe. | Young Doe went picking berries. Frog said to || her granddaughter: "Don't go and drink at the water hole in the ice. | When you come into the house, drink here." For a few days | her granddaughter did so. One day Young Doe was picking berries again. | She came to be thirsty, and thought: "Let me drink | from the water hole." She drank. Then a man put out his hand || to pull her into the water. She thought she would die. She saw, however, there was | a tent where she had been taken into the water. | The man took her and married her. | The name of this man was White Stone. She staid there. | Then her husband went hunting. In the spring of the year she had a child. || Then the child was called Ya.uk^{u}e′$_{i}$ka·m. His father and | his mother called him Ya.uk^{u}e′$_{i}$ka·m. That man knew that his son would be | a chief, therefore he gave him this name. |

Then White Stone had an elder brother. That man was bad. | He was quick-tempered. He was named Gray Stone. Then among these || brothers, Gray Stone, the one, was always angry; | the other, the younger one, was not angry. He had a strong | mind. Then Ya.uk^{u}e′$_{i}$ka·m was like stones striking together (?). | Gray Stone made noise inside. Then when he went around, | Ya.uk^{u}e′$_{i}$ka·m was told by his mother: || "Your father's brother, Gray Stone, does not feel good when you are here. Now you are large, go to your | great-grandmother's tent. Her name is Frog. She loves all | children and all big people who are her grandsons | and her granddaughters. Frog is my grandmother. When you get there and she sees you, | she will say to you: 'My grandchild, let me see you and love you.' || You will always play there." |

Then Ya.uk^{u}e′$_{i}$ka·m started for the tent. He arrived and | looked in. He saw an old woman | sitting there in the rear with her back

ł·a‘n·taqanaqna'kse·. n'onι'łne·. pał ktsaqu'na sɬ'aimaktι't$_{i}$ne· ya.uk^{u}e'$_{i}$ka·m. ta'x̣as tsx̣ałsɬ'ιtkι'n·e· qa'psins q$_{u}$na·k$_{a}$na'x̣$_{a}$ne· q!u'mne''nis ne$_{i}$s tɬna'mu's qa·n$_{a}$qa'me·k wa'ta·k, atqaq!u'mne'$_{i}$ne·. n'uk!^{u}niłhats!$_{a}$łaqa'$_{a}$ne·. n'itx̣o'$_{u}$me·k. q!u'mne'$_{i}$ne·. ta'x̣as tιnax̣a'mne· ya.uk^{u}e'$_{i}$ka·m. ta'x̣as k.łιnq!u'łe·k. n'u'px̣$_{a}$ne· ma qak.ła'pse· ma''e·s ne$_{i}$sts kqa'kx̣a·s. no'$_{u}$ne· a$_{a}$‘k.łιtιt!ι'se·s ma''e·s. ta'x̣as k.łιnq!o.imu'n·e·. kwałk$_{u}$wa'yit.s łats!ιna'x̣e· ma''e·s. k.łax̣a'x̣am qak.ła'pse· ma''e·s: "qa'psin kι‘nsił·ats!ι'ka·'m ma kιnsqaosa'qa· n'ι'n·e· papa''ne·s." qake'$_{i}$ne· ya.uk^{u}e'$_{i}$ka·m: "hun'onι'łne· n'ιse$_{i}$kate'$_{i}$ne· ne$_{i}$ tɬna'mu." n'umats$_{i}$nata'pse· ałaknι'k!e·s. qak.ła'pse·: "tax̣ta·' hιntsx̣ałsłakι'łne·. q!a'pe· łka'm·u atsłakι'łne· ιs tɬna'mu's." qahak.łe'$_{i}$ts$_{i}$ne· wa'ta·k nuk$_{u}$nux̣a''mne·. n'u'px̣$_{a}$ne· k!a$_{a}$qałe'e·t.s ne$_{i}$s a'qła·'s a$_{a}$‘kιt.ła'e·s. tse$_{i}$ka'te· pał n'uła'se· łka'm·u's. qake'$_{i}$ne·: "ha·'ksa, katι'te·, kapa'pa, kłswa·'ka·m koa‘qałq!u'mne'$_{i}$mił."

Kanmi'yιt.s a'$_{a}$‘ke· łats!ιna'x̣e· ya.uk^{u}e'$_{i}$kam. ne$_{i}$sts k!u'px̣a kałikina'$_{a}$tits łka'mu·'s wa'ta·k. "qa.u'px̣$_{a}$ne· qa'psins nι'n'ιns sɬ'aqake'$_{i}$ne· kapa'pa katι'te·." ta'x̣as n'ιtkι'n·e· t!awuι'se·s na'hek$_{i}$nanaι'se·s. pιskι'n·e·. qałwi'yne·: "pał kosɬq!u'mne''me·ł ne$_{i}$sts ktka'x̣a·'m. na'pit a'$_{a}$‘ke· hułaq!u'mne''mił tka'x̣a·m, ta'x̣as kuts!u'px̣a qa'psin n'ι'n·e·." sł'aqaqa'pse· k!asqana'qaps k!e·'tkin k.łιnqo'$_{i}$mo·'s. qaosaqa'$_{a}$ne· wa'ta·k nats!ałaqa'$_{a}$ne· n'ιtx̣o'$_{u}$me·k q!u'mne'$_{i}$ne·. a'$_{a}$‘ke· łao·ła'se· ya.uk^{u}e'$_{i}$ka·ms sɬ'a‘qał·aq!u'mne'$_{i}$ne·. tιnax̣a'mne· ya.uk^{u}e'$_{i}$ka·m. n'u'px̣$_{a}$ne· sa$_{a}$kιsqa'pse· t!awuna'na's nahek$_{i}$na'na's. mit$_{i}$ya'x̣$_{a}$ne· ne$_{i}$s t!awuna'na's pał a'$_{a}$‘ke· n'ιtkι'nse· tsa'$_{a}$tsas. ta'x̣as tsuk^{u}a'te· ne$_{i}$s t!awuna'na's. n'anax̣a''mne·. ta'x̣as mι'tx̣$_{a}$ne· ne$_{i}$s tsa'$_{a}$tsas. tuwo·'x̣a kwałkwa'yit.s q!apnuq!^{u}mọk!ọ'$_{u}$ne· ne$_{i}$s tsa'$_{a}$tsas. łatnałkι'n·e·. łats!ιna'x̣e· no‘k^{u}noxa''mne· wa'ta·k. tse$_{i}$ka'te· ne$_{i}$s ma ke'$_{i}$tkιn sła·tq!a'nse· ne$_{i}$s nahek$_{i}$na'na's. ne$_{i}$s t!awuna'na's skιknoq!umι'se·. n'u'px̣$_{a}$ne· pał n'ι'nse· nιtstahałna'na's. qake'$_{i}$ne.: "ha·'ksa kapa·'pa kapa·'pa. k.łe'wa·m kuaqałwuł·e·e'tsme·ł." kanmi'yιt.s qałwi'yne·: "mι'ka honats!ała'$_{a}$qa. ma$_{a}$ts kutsq!u''mne·." ła.ιtkι'n·e· tsa'$_{a}$tsas. łapιskι'n·e·. n'ιtx̣o'$_{u}$me·k. qałwi'yne·: "hołakqa'p'me·ł." qaosaqa'x̣e· ya.uk^{u}e'$_{i}$ka·m. tιnawιtskι'łne·. pał sła·tkik.łe'$_{i}$tse· ne$_{i}$s tɬna'mu's. qałwi'yne·: "pał ksi·łq!u''mne·." ta'x̣as tιnax̣a''mne·. tsuk^{u}a'te· ne$_{i}$s t!awuna'na's a$_{a}$'‘ke· ne$_{i}$s tsa'$_{a}$tsas. ta'x̣as tsx̣ałtsił'anałkι'nse· tsx̣ałk.łιnq!o'$_{i}$mo·s: n'u'px̣$_{a}$ne· wa'ta·k. suk$_{u}$nohu's·e· a$_{a}$‘kuqła'nt!ι'se·s ne$_{i}$s łka'm·u's so'$_{u}$k^{u}se·. mit$_{i}$ya'x̣$_{a}$ne·; tsιnkι'n·e·. qakι'łne·: "ha·'ksa, kapa·'pa, kapa·'pa." qak.ła'pse·: "ta'x̣a·'s pιskι'no·." ta'x̣as n'anax̣a''mse·. ta'x̣as mι'tx̣$_{a}$ne· tsa'$_{a}$tsas ya.uk^{u}e'$_{i}$ka·m. ta'x̣as wa'ta·k ak!ι'se·s n'ιtkι'n·e· a$_{a}$'‘ke· tsa'$_{a}$tsas. ta'x̣as pał ksłu'px̣$_{a}$naps ya.uk^{u}e'$_{i}$ka·m ne$_{i}$s tɬna'mu's. ta'x̣as qaosaqa'$_{a}$ne· pał uk.-

toward the door. He was afraid. | Ya.uk^{u}e′$_{i}$ka·m was small, two years old. Then he was going to throw something, to throw || sleep into the old woman. Frog was sitting there, and did not sleep. | She became sleepy and lay down. She slept. | Then Ya.uk^{u}e′$_{i}$ka·m entered. He began to play. | He knew, for his mother had told him, how she was. He knew the belongings | of his mother. Then he played with them in the evening and went || back to his mother. When he arrived, his mother said to him: "Why do you | come back? You ought to stay with your grandmother." Ya.uk^{u}e′$_{i}$ka·m said: | "I was afraid; that old woman looks terrible." | His parents laughed at him. They said to him: "Later you will love her. | All children like that old woman." Frog was asleep. || She arose and saw that the inside of her tent looked strange. | She looked, and she found out a child had been there. She said: | "Oh, my grandchild, my grandchild has arrived, and therefore I slept." |

In the morning Ya.uk^{u}e′$_{i}$ka·m started again, and Frog saw | the evidence of a child having been there. "Nobody knows whether || it is my grandson or my granddaughter." Therefore she made a bow and | a little basket. She put them down. She thought: "I was asleep | when he came in. If I should go to sleep again, when | he comes back I'll know what it is." That was the reason why | she made the two kinds of toys. Frog was || sleepy. She lay down and slept. Again | Ya.uk^{u}e′$_{i}$ka·m came in. Therefore she went to sleep again. | Ya.uk^{u}e′$_{i}$ka·m entered. He looked, and there was the little bow and the little basket. | He ran for the little bow. She had also made two figures of deer (of grass). | Then he took the little bow and went out. He shot || at the figure of the deer. When it was almost evening, | the figure of the deer was torn to pieces. He carried it in again and went back. Frog arose. | She looked at what she had made, and the little basket was hanging there. | The little bow was lying there. It was broken. Then she knew that her grandchild was | a boy. She said: "O grandson, grandson! He must have come while || I was sound asleep." On the following morning she thought: "Even if I do | feel sleepy, I'll not go to sleep." She made a figure of a deer (of grass) and put it down. | She lay down. She thought: "Let me lie down again." There was | Ya.uk^{u}e′$_{i}$ka·m. He looked in, and the old woman was asleep. | He thought: "She is sleeping." Then he entered. He took || the little bow and the figure of the deer. Then he carried | them out. He was about to play with them. Frog saw him. His clothing was | bright red. The child was good-looking. She ran for him | and took him. She said to him: "O grandchild, grandchild!" | He said to her: "Let me go!" Then Ya.uk^{u}e′$_{i}$ka·m went out and || shot at the figure. Frog had made an arrow | and the figure of a deer. Then | Ya.uk^{u}e′$_{i}$ka·m was seen by the old woman; and he staid there, on the pil-

ła·′′mx̣o’s ma′′e·s. ta′x̣as wa′ta·k suk.łιk$_{i}$natι′t$_{i}$ne· a$_{a}$‘kᴇmo·x̣o.ι′se·s papa′e·s. n’u′px̣$_{a}$ne· ne$_{i}$s ksuku′qła’ns. słaqaqa′pse· ktsᴇma′k!iłsuk.łιk$_{i}$na′$_{a}$te·t, a$_{a}$‘kᴇmox̣o·ι′se·s ya.uk^{u}e′$_{i}$ka·ms.

(*b*) YA.UK^{U}E′$_{I}$KA·M OBTAINS ARROW WOOD

Ta′x̣as wιłqa′$_{a}$ne· ya.uk^{u}e$_{i}$′ka·m: qałwi′yne·: “qa′psin huł’e·′tke·n?” ne$_{i}$s pι′k!a·ks ło′$_{u}$ne· sq!u′m·o· na’s yιsłeι′tske·. tsιn·ok!kιk.łe.ι′t.se· yaki‘łaqa˘á′ke·. o·′k!q$_{u}$na kqawunι′ki·t.s ka′qa ya.uk^{u}e′$_{i}$ka·m sł’aqałqa.u′px̣$_{a}$ne· na’s a′m·a·ks. qake·′$_{i}$ne·: “hya· ła′qa a′k!$_{u}$wo·k huł’e·′tkιn ka′ak!.” ne$_{i}$s pι′k!a·ks at n’ι′n·e· a·k! sq!u′m·o· a$_{a}$‘k!$_{u}$wok^{u}a′e·s, pał ke′$_{i}$ło·$_{u}$s sιł’a˘qa˘ke′$_{i}$ne· ya.uk^{u}e′$_{i}$ka·m. qake′$_{i}$ne· wa′ta·k: “ha·′ksa, kapa·′pa, kapa·′pa, iłqa′ha·ks qa·‘kiłhaqa′$_{a}$ne· a′k!$_{u}$wo·k at qa‘ox̣ał’up$_{i}$na′m’ne· naya′x̣ał a′k!$_{u}$wo·k n’ιsιnkikiłwιtskι′łne· k.ła′wła ne$_{i}$s a′k!$_{u}$wo·ks. qa′ła łax̣aya′x̣a at n’ιt!x̣$_{a}$na′pse· k.ła′wła’s.” ta′x̣as ts!ιna′x̣e· ya.uk·^{u}e′$_{i}$ka·m. łax̣a′x̣e· sawasaqa′pse· n’a′se· qaspι′ł’uks at t!ało′$_{u}$kse· n’upx̣a′ka’s. ta′x̣as at n’u′px̣$_{a}$ne· k.ła′wła kskax̣a′m·e·s k!u′px̣$_{a}$naps qaspι′ł’uks ya.uk^{u}e′$_{i}$ka·m qałwi′yse· ktsx̣ałt!a′łuks. qakι′łne·: “a· ma$_{a}$ts tsx̣ana′$_{a}$tki·ł k.ła′wła. tax̣ta·′ hułaqa′ham hιntstsx̣anatkι′łne·.” ła$_{a}$ts!ιna′x̣e·. n’u′px̣$_{a}$ne· n’a′se· kianłι′k!x̣o·’s, qałwi′yse·.ktsx̣ałt!a′ło$_{u}$ks. qakι′łne·: “ma$_{a}$ts tsx̣ana′$_{a}$tki·ł. tax̣ta·′ hułaqa′ham he·‘ntsx̣a‘natkι′łne·.” ła·ts!ιna′x̣e·. n’u′px̣$_{a}$ne· n’a′se· sι′n·a·’s. qałwi′yse· ktsx̣ałt!a′ło$_{u}$ks qakι′łne·: “ma$_{a}$ts t!ało′$_{u}$k^{u}e·ł.” ta′x̣as ya.uk^{u}e′$_{i}$ka·m n’u′px̣$_{a}$ne· sq!u′m·o·’s suk^{u}akate′$_{i}$se·. ta′x̣as tsuk^{u}a′te· a′k!$_{u}$wo·ks yunaqa′pse·. ta′x̣as q!a′pe·’s a′m·a·ks qawax̣$_{a}$mι′te·. qake′$_{i}$ne·: “tax̣ta·′ pał ktsιyuna′q’wo·m na a′m·a·k x̣ma ktsqa′qa tsιn x̣ma kts!u‘k!kιk.łe′et.s am·a′k!e·s sq!u′m·o·.” ta′x̣as q!a′pe·’s a′m·a·ks at siłhaqa′$_{a}$ne· sq!u′m·o·. n’oła′n·e· ya.uk^{u}e′$_{i}$ka·m.

Ta′x̣as nałax̣o′$_{u}$ne· ne$_{i}$s a′k!$_{u}$wo·$_{u}$ks. łats!ιna′x̣e·. łałax̣a′x̣e· sι′n·a’s. qakι′łne·: “ta′x̣as tsx̣ana′$_{a}$tki$_{i}$ł k.ła′wła.” ta′x̣as t!ało′$_{u}$k$_{u}$ne·. nułpa′łne· k.ła′wła sι′n·a’s, qake′$_{i}$ne·: “’yà, ’yà, qa′psin ksιł·aqo‘łqałukułmi′yit?” qawuni·kι′t.se· a′$_{a}$‘ke· t!ało′$_{u}$k$_{u}$ne. kianłι′k!x̣o·. a′$_{a}$‘ke· łaqake′$_{i}$ne· k.ła′wła qawunikι′t.se· t!ało′$_{u}$k$_{u}$ne· qaspι′ł’uk a′$_{a}$‘ke łaqake′$_{i}$ne· k.ła′wła. qakι′łne· ałaqa′łt!e·s: “anax̣a′′mki·ł. k!a$_{a}$qanι′ke·t?” n’anax̣a′′mse· ałaqa′łt!e·s n’u′px̣a’s łało′$_{u}$se· sq!u′m·o·’s a$_{a}$‘k$_{u}$wok^{u}a.ι′se·s. qak.ła′pse·: “łało′$_{u}$ne· sq!u′m·o·.” sa·niłwi′yne· k.la′wła. nawasx̣o·′mek. tsuk^{u}a′te· a$_{a}$‘qa‘t$_{u}$wumła′t!e·s. n’ι′nse· a$_{a}$‘qa‘t$_{u}$wumła′t!e·s k.ła′wła’s a$_{a}$‘ku′qła·’s. qanax̣a′′mne·. n’ιnqa′pte·k k.ła′wła’s. n’anax̣a′′mne· łatιk$_{i}$me·t$_{i}$ya′x̣$_{a}$ne· ałaqa′łt!e·s. ła‘ntaox̣akιsink!ata′kse·. qakι′łne·: “koa·‘qaka′te·?” qak.ła′pse·: “ni′n’ιse·kate′′ne·.” ta′x̣as ła·’nax̣a′′mne· k.ła′wła. tse$_{i}$kat.łι′k!ne·. n’u′px̣$_{a}$ne· n’ιsιnłι′kse· ya.uk^{u}e′$_{i}$ka·ms. nułpałnitι′t$_{i}$ne· kuła′k.łe·’s nιts-

low of | his mother. Frog made a good place | for her grandson to sit
down on. She knew that he had good clothing. Therefore she
made || a really good place for Ya.ukᵘe′ᵢka·m to sit down. | 80

(b) YA.UKᵁE′ᵢKA·M OBTAINS ARROW WOOD

Now, Ya.ukᵘe′ᵢka·m was growing up. He thought: | "What shall
I do?" Long ago there were no service berries in this world. | There
was just one place where there were some. Because it was not long |
since Ya.ukᵘe′ᵢka·m was born, therefore he did not know this world.
He said: || "Hya! I wish there might be some arrow wood! Then 85
I might make arrows." Long ago | arrows were made of service-
berry shoots. There were none. Therefore | Ya.ukᵘe′ᵢka·m said so.
Frog said: "O grandchild, grandchild! | far away there is arrow
wood. | Those who go to get arrow wood die there. Grizzly Bear
watches the arrow wood. || Whoever goes to get it, is bitten by 90
Grizzly Bear." Then | Ya.ukᵘe′ᵢka·m started. He arrived where
two Cranes | made a noise when they saw anybody. Then Grizzly
Bear knew | that somebody was coming. When the Cranes saw
Ya.ukᵘe′ᵢka·m, they wanted | to make noise. He said to them: "Oh,
don't tell Grizzly Bear! || When I pass again, then you may tell him." 95
He started again, and saw two | Marmots. They intended to whistle.
He said to them: "Don't | talk now! Later on, when I pass again,
you may talk." | He started again, and saw two Beavers. They in-
tended to make a noise. | He said to them: "Don't make a noise!"
Then Ya.ukᵘe′ᵢka·m saw || plenty of service berries. He took much 100
arrow wood. | He threw it all over the country. He said: | "By and by
there will be many people in this world. It would not be right if ser-
vice berries were | only in one place in the world." Then there were |
service berries in every country. It was he, Ya.ukᵘe′ᵢka·m, who
did it. ||

Then he put the arrow wood on his back. He started back, and 105
came to | Beaver. He said to him: "Now tell Grizzly Bear."
Then (Beaver) made | a noise. Grizzly Bear heard Beaver. He said:
"Yà, yà!—what does it mean? | I hear noise going back." After a
little while | the Marmots also made noise, and Grizzly Bear said so
again. After a little while || the Cranes made a noise, and Grizzly 110
Bear spoke again. He told his children: | "Go out (to see) what has
been done!" His children went out, and | they saw there were no
more service-berry bushes. They said: | "There are no more service-
berry bushes." Then Grizzly Bear became angry. He sang. |
He took his coat. The coat of || Grizzly Bear is a skin. He put 115
it on and became a grizzly bear. | He went out and jumped near his
children. The two (children) jumped back. | He said to them: "How
do I look?" He was told: "You look terrible." Then Grizzly Bear |
went out. He looked at the tracks, and he saw | that it was
Ya.ukᵘe′ᵢka·m. He had heard that || the youth had grown up and 120

ta′hałs ktsx̣a′ł’ιns naso′$_u$kwe·ns. ta′x̣as sa·niłwiyna′$_a$te·. ta′x̣as ts!ιna′x̣e· ne$_i$s łaya·ˋqana′ske·. łax̣a′x̣e· sι′n·a·’s. qakι′łne·: “ka$_a$ kina·ˋqak$_i$na′pke·ł kιnsιłqa.upx̣a′ke·ł nak.łqaha′x̣am?” qak.ła′pse·: “hoq!u’mne·’nała′$_a$ne·.” łahats!ιna′xe· łax̣a′x̣e· kianłι′k!x̣o·’s. qakι′łne·: “ka$_a$ kιn’a·ˋqaqna′pke·ł kιnsιłqa.upx̣a′ke·ł nak.łqaha′x̣a’m?” qak.ła′pse·: “hoq!u’mne·nała′$_a$ne· hosιłqa.uˋpx̣$_a$nała′$_a$ne·.” łahats!ιna′x̣e·. łax̣a′x̣e· qaspι′ł’uks. qakι′łne·: “ka$_a$ kιn’a·ˋqana′pke·ł kιnsιłqa.upx̣a′ki·ł naqłqaha′x̣a’m.” qak.ła′pse·: “ne$_i$ ma kski·łwał’ni′kit hoq!u’mne·nała′$_a$ne· hosιł’aˋqałqa.upx̣$_a$nała′$_a$ne·.” qakι′łne·: “tax̣ta·′ honuł!ι′t!x̣a ya.uk^{u}e′$_i$ka·m hoła′wa·m hutsx̣ał’upłιskι′łne·.” słaˋt$_i$yił’aq$_a$ne·tsa′pse· ne$_i$s ιłwat!na′′e·s. tax̣a ne$_i$ ałswυ′t$_i$mu qałspι′ł’uk no′h$_u$ne· ne$_i$s ke′e·ns ya.uk^{u}e′$_i$ka·ms sł’aqał’o$_o$nι′łne·. ta′x̣as k.ła′wła ts!ιnanu′te· ya.uk^{u}e′$_i$ka·ms. ta′x̣as n’u′px̣$_a$ne· ya.uk^{u}e′$_i$ka·m k!u′pska·s k.ła′włas ktsx̣ał’u′płaps. n’ιtkι′n·e· nŏpι′k!a·’s. qatał·ax̣anx̣ona′pse·. n’itkι′n·e· a$_a$‘qanq!$_i$yumι′n·as. ta′x̣as q!awats!ι′nme·k k.ła′wła. qałwi′yne· ya.uk^{u}e′$_i$ka·m: “ka$_a$ hułaˋa·qa′oˇx̣am łqaˋtał’ι′t!x̣nap k.ła′wła?” qałwi′yne·: “hołats!ιna′mi·ł ka′ma. ma ksa′han ka′x̣a a$_a$‘qux̣ma′nuk.” ta′x̣as łałax̣a′x̣e· ya.uk^{u}e′$_i$ka·m ma′′e·s. qake′$_i$ne·: “skanuta′p$_a$ne· k.ła′wła.” a$_a$‘qux̣ma′nuk qake′$_i$ne·: “hê:.” n’owo′k$_u$ne· a$_a$‘qux̣ma′nuk. nawasx̣o′$_u$me·k. n’ιtkι′n·e· nŏpι′k!a·’s. qake′$_i$ne·: “hutsx̣ał’upι′łne· k.ła′wła.” ta′x̣as n’ιnqa′pte·k no′$_u$k^{u}e·s a$_a$‘qux̣ma′nuk. ta′x̣as tsuk^{u}a′te· t!ιna′mu’s q!apιłts!aqa′me·k. łaˋwιłił’iłkułι′s$_i$ne·. n’itx̣o′$_u$me·k ne$_i$s aq!a′saks a$_a$‘kιnq!u′kups. qawunekι′t.se· ta′x̣as łax̣a′x̣e· k.ła′wła. qake′$_i$ne·, “o·k!^{u}ιnkι′nki·ł łaq!anx̣o′$_u$na·ł.” qakι′łne· ya.uk^{u}e′$_i$ka·ms: “qoq^{u}awι′sqan’ a$_a$‘kuˋq!yuk!ałax̣we′et.” ta′x̣as wa′x̣e· k.ła′wła. n’u′px̣$_a$ne· ya.uk^{u}e′$_i$ka·ms sawιsqa′pse· ne$_i$s a$_a$‘kuˋq!yuk!ałax̣we′et.s. qake′$_i$ne· k.ła′wła: “hà·, k.łse$_i$łhonmeła′k.łe· ya.uk^{u}e′$_i$ka·m naso′$_u$k^{u}e·nts kutsx̣ał’o′pi·ł.” ta′x̣as a$_a$‘qux̣ma′nuk n’owo′$_u$k$_u$ne·. łats ne$_i$s łuq^{u}ałitx̣o′$_u$me·k pał k!ιnqa′pte·k no′$_u$k^{u}e·s. ta′x̣as sιł’uˋt$_i$meku′me·k. tsᴇmaˋk!ιł’u′t$_i$me· tsx̣ałt!anoko′$_u$ne·. ta′x̣as k.ła′wła qake′$_i$ne·: “hoyaˋsułts!oˋpin’łaaˋtιqłιłx̣$_a$ni′·yat ya.uk^{u}e′$_i$ka·m naso′$_u$k^{u}e·n.” ta′x̣as mit$_i$ya′x̣$_a$ne·. n’ι′t!x̣$_a$ne·. a$_a$‘qux̣ma′nuk ne$_i$s łox̣aq!anaˋq!$_a$ninι′łne· ya.uk^{u}e′$_i$ka·ms ne$_i$s łoaˋq!mawιsqa′$_a$ne· a$_a$‘koˋq!yuk!ałax̣$_a$we′e·ts ya.uk^{u}e′$_i$ka.m. ta′x̣as pa·ł kts!opna′qłił k.ła′wła. n’ι′t!x̣$_a$ne· sq!amawι′tsx̣$_a$ne· a·ma′łe·t.s. małnaqłι′łne·, pa·ł n’ι′nse· a·ma′łe·ts ne$_i$s kawι′tsx̣a. tse$_i$ka′te· ya.uk^{u}e′$_i$ka·ms ne$_i$s łonιˋk!q!yok!ałax̣we′e·t.s swιsqa′pse·. qake′$_i$ne· k.ła′wła: “ho′yas, hołts!oˋpinła$_a$tιqłιłx̣$_a$ni′$_i$yat ya.uk^{u}e′$_i$ka·m naso′$_u$k^{u}e·n.” ta′x̣as a′$_a$‘ke· ła.ι′t!x̣$_a$ne·. a$_a$‘qux̣ma′nuk łatsιne$_i$sło·x̣^{u}aq!anaq!ninι′łne·, ya.uk^{u}e′$_i$ka·ms ne$_i$s ło·aq!mawιsqa′pse·. małnaqłι′łne· k.ła′wła pał swι′tsx̣$_a$ne· a$_a$‘kuˋq!yok!ałax̣we′e·t.s. tse$_i$ka′te· ya.uk^{u}e′$_i$ka·ms ne$_i$s sιł·oaq!mawιsqa′-

that he was to be a chief. Then he was angry at him. Then | he started after the one who was going back. He came to the Beavers. He said to them: | "What have you done to me? Why did you not know that somebody passed by?" | He was told: "We were asleep." He went on, and he came to | the Marmots. He said to them: "What have you done to me? Why didn't you || know that somebody passed by?" He was told: "We were asleep, | therefore we did not know." He went on, and he came to the Cranes. | He said to them: "What have you done to me? Why did you not know that somebody passed by?" | They said: "There was a snowstorm at that time, and we were asleep. | Therefore we did not know." He said to them: "After I have bitten || Ya.uk^{u}e′$_{i}$ka·m, I'll come back and I'll kill you." His servants were fooling him. | Then those friends the Cranes | knew it was Ya.uk^{u}e′$_{i}$ka·m. Therefore they were afraid of him. Then | Grizzly Bear pursued Ya.uk^{u}e′$_{i}$ka·m. Then Ya.uk^{u}e′$_{i}$ka·m knew that Grizzly Bear | was coming to kill him. He called his manitou, || and Bear could not catch up with him. He made a hill. Then Grizzly Bear | became tired. Ya.uk^{u}e′$_{i}$ka·m thought: "Where | shall I go so that Grizzly Bear can not bite me?" He thought: "I'll | go back to my mother, but my uncle Gray Stone is bad." Then | Ya.uk^{u}e′$_{i}$ka·m came to his mother. He said: "Grizzly Bear || is pursuing me." Then Gray Stone said: "Hé!" | Gray Stone arose. He sang. He called his manitou, and he said: "I shall | kill the Grizzly Bear." Then Gray Stone became stone. | He took grease and rubbed himself all over. | A large fire was made. He lay down near the fire. It was not long || before Grizzly Bear arrived. He said: "Open | the door!" They said to Ya.uk^{u}e′$_{i}$ka·m: "Stand there by | the doorway." Then Grizzly Bear arrived. He saw | Ya.uk^{u}e′$_{i}$ka·m standing there by the doorway. | Grizzly Bear said: "Há! Chief Ya.uk^{u}e′$_{i}$ka·m is a full-grown man. || I shall kill him." Then Gray Stone arose and | lay down the other way. He became stone. | He heated himself by the fire. He became very hot, and was about to burst from the heat. Then | Grizzly Bear said: "Well, I'll close my eyes. I will bite Chief | Ya.uk^{u}e′$_{i}$ka·m." Then he attacked him. He bit him. || Gray Stone made signs to Ya.uk^{u}e′$_{i}$ka·m, who | (then) stood a little to the other side of the doorway. | Grizzly Bear had his eyes shut when he bit him, and he stood biting the post. | He opened his eyes and had the post in his mouth. | He looked at Ya.uk^{u}e′$_{i}$ka·m. He stood on the other side of the doorway. || Grizzly Bear said: "Well, I'll close my eyes and bite | Chief Ya.uk^{u}e′$_{i}$ka·m." Then he bit again. Gray | Stone just made a sign to Ya.uk^{u}e′$_{i}$ka·m, who | jumped to the other side. Grizzly Bear opened his eyes, and he stood there biting the doorway. He looked | for Ya.uk^{u}e′$_{i}$ka·m, who was standing on the other side. || Now Gray

pse·. ta'x̣as a$_a$ʻqux̣ma'nuk tsᴇmaˋk!ιł'ut$_i$me'$_i$ne·. qake'$_i$ne· k.ła'wła: "ta'x̣as hułakιˋłwιtskιkx̣$_a$ne'$_i$ya·t ya.uk^{u}e'$_i$ka·m naso'$_u$k^{u}e·n." ta'x̣as małᴇnk!ałma'ne· k.ła'wła. ta'x̣as a$_a$ʻqux̣ma'nuk t!anoko'$_u$ne·. k.ła'wła a$_a$ʻk!ałma″e·s qanałtsᴇqan'mιˋnx̣o$_u$qa'$_a$ne. a$_a$ʻqux̣ma'nuk. n'upsιł'oqoˋ$_u$name·tι'łne·. a$_a$ʻk!ałax̣ιkpł!ι'se·s. łaqaˋnał'anax̣a″mne· a$_a$ʻqux̣ma'nuk. k.ła'wła tuwu'ninmux̣u'n·e·. a$_a$ʻqux̣ma'nuk qo's qana'qayqa'me·k. qake'$_i$ne· łama·ˋtsx̣małataksa'p$_a$ne·. ta'x̣as sιł'opiłi'łne· k.ła'wła. ta'x̣a ne$_i$ k.ła'wła pał k!ιnqa'pte·k k.ła'wła's. łaqa.ι'n·e· aqłṣma'k$_i$nιk!s qo'sts kts!ι'ka'm a$_a$ʻkιt.ła'e·s. ta'x̣as pał k!ιnqa'pte·k k.ła'wła's. ta'x̣as n'upsłaˋt$_i$yił'ι'n·e· k.ła'wła's ne$_i$s k!u'płaps a$_a$ʻqux̣ma'nuks. łaqa.ι'n·e· tι'tqa·t!s.

Qo wιsqa'$_a$ne· ya.uk^{u}e'$_i$ka·m. qałwi'yne·: "pał sιłqasts!o$_u$mqaqa'$_a$ne· ka'x̣a a$_a$ʻqux̣ma'nuk. k!u'pi·ł k.ła'wła's. łe'$_i$ło· a$_a$ʻqux̣ma'nuk x̣ma na·qan'u'płap k.ła'wła." qałwi'yne· ya·uk^{u}e'$_i$ka·m: "ho'yas, hułtse'$_i$ka·t kapa'pa wa'ta·k, ka$_a$s x̣ma n'aqa'q$_a$na ne$_i$s huł·aqaox̣a'mi·ł a$_a$ʻkιt.ła'e·s." qake'$_i$ne·: "ho'yas łułama'$_a$ki·ł ιn k.ła'wła. hutsts!ιnano·ˋk^{u}itmι'łne· kapa'pa wa'ta·k, ka$_a$s x̣ma a·qahaˋte·na'łap." ta'x̣as łułama'$_a$łne· k.ła'wła a'$_a$ʻke· a$_a$ʻke$_i$si'ye·s. ta'xas ts!ιnanok^{u}e'$_i$te· ya·uk^{u}e'$_i$ka·m. łatιnax̣a″mne· papa″e·s. qakι'łne·: "kapa'pa skanuta'p$_a$ne· k.ła'wła." qake'$_i$ne· wa'ta·k: "ha·'ksa kapa·'pa, kapa·'pa. ka$_a$ ko·ł'a$_a$q$_a$kι'n·e·s koqo·q^{u}ahaq!a·'ł'e·n'. kqa'q$_a$na kιˋnsił·a$_a$qaˇwa·ˋka·x̣a″mktse·k. x̣ma he·nłaqaoˇx̣amι'łne· ałak$_i$nι'k!ne·s. mι'ksan qasts!o$_u$mqaqa'$_a$ne· xa″ne·s a$_a$ʻqux̣ma'nuk. x̣ma n'upι'łne· k.la'wła's." n'uwo'k$_u$ne· wa'ta·k. nawax̣o'$_u$me·k. tsuk^{u}a'te· nạmι't·a·s n'ιt$_i$nosłaˋq!tsa'$_a$me·k. tsuk^{u}a'te· a$_a$ʻkιnuq!ła·ˋnuk!^{u}ι'n'es. qaoˇx̣$_a$kι'n·e· a$_a$ʻk!ałax̣witι't!e·s. tsuk^{u}a'te· popo″e·s. ta'x̣as nawιts$_i$nułx̣o'$_u$ne· k.ła'wła's. qawuka'te· wa'ta·k ne$_i$s a$_a$ʻkts!ι'ka·'s kanukwe'$_i$t$_i$mo's ya.uk^{u}e'$_i$ka·ms qusιłqaqałtkax̣una'kse·. ta'x̣as k!u'px̣a ya.uk^{u}e'$_i$ka·m ḳułatι'q$_i$naps papa″e·s. ta'x̣as n'aˋko·nkι'n·e· ne$_i$s a$_a$ʻkts!ι'ka·'s. ta'x̣as k.ła'wła a$_a$ʻk.ła'm'e·s n'o·niłkax̣u'n·e· qo's łaq!anx̣o'$_u$na·łs. qaskałtkak!unka'k$_i$ne· k.ła'wła n'u'px̣$_a$ne· wa'ta·k ta'x̣as ktka'ła'ms k.ła'włas ne$_i$s yaˋqahakqa'pske· a$_a$ʻkιnuˋq!łanok!^{u}ι'n'e·s. ta'x̣as tu'x̣^{u}ats q!aˋpiłtkanoˋx̣o'nła″mse· k.ła'wła's. qałwi'yne· wa'ta·k: "ta'x̣as tu'x̣^{u}a ł'aˋpko·k!$_u$naˋm'te·'x̣a kapapa'mi·ł." ta'x̣as qanaqkupła'łte· a$_a$ʻk.lam'ι'se·s k.ła'wła's. ta'x̣as ksa·qx̣aˋłat!x̣o'$_u$me·k wa'ta·k, ya.uk^{u}e'$_i$ka·m n'akonqkupkι'n·e· ne'$_i$s a$_a$ʻkts!ι'ka·'s. tιk$_i$mι'tx̣$_a$ne· a$_a$ʻk.łam'ι'se·s k.ła'wła's wa'ta·k tsι'ne$_i$s qaoˇx̣aqkupła'łte· a$_a$ʻkιnuˋq!łanuk!^{u}ι'n'e·s. nan·uˋqo.ix̣o'$_u$ne· a$_a$ʻkιnuˋq!łanuk!^{u}ι'n'e·s. n'u'px̣$_a$ne· wa'ta·k pał sιłk!umna'nta'pse· papa″e·s. n'ιła'n·e· pał ksιł'ιłkiłx̣a'mqana·na'ksaps papa″e·s sιł'aqał'ιła'n·e·.

Stone had become very hot. Grizzly Bear said: | "I'll watch and bite Chief Ya.uk^{u}e′$_{i}$ka·m." | Then Grizzly Bear opened his mouth, and Gray Stone | burst from the heat.[1] He flew into the mouth of Grizzly Bear. | Gray Stone went right through him, and came out || at his backside. Then Grizzly Bear fell back. | Gray Stone rolled himself about and said: | "I have soiled my flesh." Thus Grizzly Bear was killed. Then | Grizzly Bear was changed into a grizzly bear. He was not a person | when he started from the tent. Then he changed into a grizzly bear, || and he remained a grizzly bear when Gray Stone had killed him. | He was no longer a man. |

Chief Ya.uk^{u}e′$_{i}$ka·m stood there. He thought: "My uncle Gray Stone is skillful. | He killed the grizzly bear. If it had not been for Gray | Stone, Grizzly Bear would have killed me." Ya.uk^{u}e′$_{i}$ka·m thought: || "Well, let me see my grandmother Frog. What may she do | if I go back to her tent?" He said: "Well, cut off the head of | the grizzly bear. I'll drag it to my grandmother Frog. What | may she do for me?" Then the head of the grizzly bear and its paws | were cut off. Ya.uk^{u}e′$_{i}$ka·m dragged it along. He entered his grandmother's || tent. He said to her: "Grandmother, Grizzly Bear is pursuing me." Frog said: | "O grandson, grandson! what can I do for you? | What am I? Why do you come back to me? | You should go back to your parents. Your uncle | Gray Stone is very skillful. He ought to kill Grizzly Bear." Frog arose. || She sang(?). She took red paint and painted her legs. | She took a sharp flat stone and put it up by the doorway. | She took her hammer and stood ready to strike Grizzly Bear. Frog did not | see the rawhide strap with which Ya.uk^{u}e′$_{i}$ka·m was dragging the head. | (The head) was lying in the doorway. When Ya.uk^{u}e′$_{i}$ka·m || saw his grandmother ready (to strike), he pulled the strap. | Then the grizzly-bear head dropped down under the door. | Grizzly Bear put his nose into the tent. Then Frog saw | Grizzly Bear put in his head where the flat stone lay. | Almost the whole head of Grizzly Bear came in. Frog thought: || "The head might jump at my grandson," | and she struck the grizzly-bear head. | When Frog was striking it, Ya.uk^{u}e′$_{i}$ka·m pulled hard at | the strap and pulled the grizzly-bear head in. Just then Frog | struck it and hit her flat stone. She broke || the flat stone. Then Frog saw that her grandson | was fooling her. She cried because | her grandson had done some damage. Therefore she cried. |

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[1] Here the narrator indicated the flying about of the stone by clapping his hands.

(*c*) YA.UK^{U}E'$_I$KA·M OBTAINS FEATHERS

Ta'x̣as qaoˇsaqa'$_a$ne· ya.uk^{u}e'$_ι$ka·m. qake'$_ι$ne·: “ła'q·a a$_a$‘kιnqo'wa huł'ιtkax̣nι'łik.” qake'$_ι$ne· wa'ta·k: “n'ᴀqa·łaqa'$_a$ne· a$_a$‘kιnqo·'wa ne$_ι$s sakq!$_a$nu'k$_u$ne· sakᴀhaqa'$_a$ne· kia'q!ła łu'n·qo·'s, at qaˋhałhaqa'$_a$ne· at qa·upka'x̣e·. yakaya'x̣a a$_a$‘kιnqo·'wa's at tsιn tsuˇkuqkι'n·e· ne$_ι$s a$_a$‘q!a'so·ks, at qa·hałaˇqa·'$_a$ne· a$_a$‘kιnqo·'wa n'ι'nse· k.łunqowa''x̣o· kia'q!ła.” ta'x̣as ya.uk^{u}e'$_ι$ka·m ts!ιna'x̣e·. k.ła'x̣a'm nałkι'n·e· a$_a$‘ku'k!^{u}pma·k!s. n'u'px̣$_a$ne· pał tsᴇmak!kι'kse· papa'e·s ło'n·qo·'s qa·łaqa'pse· kia'q!ła's. ta'x̣a n'ι'ne· qo kwι'łqa wu'o ne$_ι$s yaqaoˇx̣a'mke· ya.uk^{u}e'$_ι$ka·m qo·'s a‘q!a'so·ks. qahanqa'me·k. qaaˋło·qałnu'k!$_u$ne. kia'q!ła·'s. n'u'px̣$_a$ne· na·'s a‘qa't!aks pał n'uk!wiłsła·hatqaˋnwisqu'kse·, mι'ksa·n qo's kiyuna'qaps wᴀkaˋniłpałnex̣u'se· k.łιnq!u'kse·. n'u'px̣$_a$ne· ne$_ι$ k!o·'k!^{u}e kia'q!ła ne$_ι$s a$_a$‘q!a'sq!nuks tι'tqa·t!s sla·hatιqa·'tse·. ta'x̣as n'ιsak$_ι$nu'se·. suk$_u$nusx̣u'se· at qa.u'px̣$_a$ne· ne$_ι$s tι'tqa·t!s. pał at k!upsła·t$_ι$yił·ax̣aya'x̣ał a$_a$‘kιnqo·'wa. sł'aqaqa'pse· kqao'ho· ne$_ι$ kia'q!ła ne$_ι$s tι'tqa·t!s. qake'$_ι$ne· ya.uk^{u}e'$_ι$ka·m, qakι'łne· ne$_ι$s k!o·'k!^{u}e·'s kia'qła's: “haq!mał'u'pka·n'.” qałwi'yne· ne$_ι$ kia'q!ła: “łιnts!upła'p$_ι$ne·.” qatał'upa'x̣e·. qake'$_ι$ne· ya.uk^{u}e'$_ι$ka·m: “ma$_a$ts onι'ło·. hutsx̣ałqa.upłι's$_ι$ne·. hutsx̣ał'ιtk$_ι$nι's$_ι$ne·. nιntsx̣a·łso'$_u$k$_u$ne·.” ta'x̣as n'upa'x̣e· ne$_ι$ kia'q!ła. n'u'px̣$_a$ne· tsιnła·kate'$_ι$se· ne$_ι$s nιtsta'hałs. qak.ła'pse·: “hutsx̣ałtsuk^{u}a'te· a$_a$‘kιnqowa''ne·s. hunałtso'$_u$kwa·t hutsx̣ał'itιnmakanᴀłι's$_ι$ne·.” ta'x̣as qałwi'yne· ne$_ι$ kia'q!ła: “pał ksᴀsuku'qła'nt na$_a$ nιtsta'hał. naqaˋntsx̣ałsuk^{u}ιnmakanι'ła·p.” qake'$_ι$ne: “ho'yas tsuk^{u}a'te·n'.” ta'x̣as ya.uk^{u}e'$_ι$ka·m łu''nte· a$_a$‘kιnqowa.ι'se·s ne$_ι$s kia'q!ła's. kułq!aˋpił·o'$_u$ne·t. ta'x̣as tsuk^{u}a'te· a$_a$‘kuk!pma·k!s ya.uk^{u}e'$_ι$ka·m. ta'x̣as t!apts!a'$_a$nte· ne$_ι$s yaqakeˋ$_ι$kał·uk^{u}ι'nke· a$_a$‘kιnqowa.ι'se·s. qakι'łne·: “ta'x̣a łu'n·u łahułu'q^{u}e·n'.” ta'x̣as ne$_ι$ kia'q!ła łahułu'q$_u$ne· qo·'·s a:nłᴜ'nqo·'s. qakι'łne·: “ho'yas, ne$_ι$ qałwanwι't!e·n'.” ta'x̣as kia'q!ła nit!naˋkιswι't!$_ι$ne· ne$_ι$s qałwanwι't!$_ι$ne·. tse·nłakate'$_ι$se a$_a$‘kιnqowa'e·s. ta'x̣ qo· k$_ι$yuna'qa kia'q!ła n'u'px̣$_a$ne· qo's hanaˋq$_a$nakι'ske· tι'tqa·t!s. qo's k!o·ˋk!^{u}ił'ᴀqawιsqo'k^{u}eş saˋqx̣ał'opa'qse·. n'u'px̣$_a$ne. k.łaqank.ła'pse·s qo's tι'tqa·t!s k!u'pa·'s. ta'x̣as k.łats!ι'ka·s nas a:nło'n$_ι$qo·'s n'u'px̣$_a$ne· wanwι't!se·. qι'n·a tsιn·ła·kate'$_ι$se·.hȁ·, ne'sts k.łaho'łọqs ya.uk^{u}e'$_ι$ka·m qakι'łne·: “łaqonamι'łe·n' qo a$_a$‘kιnιk!namo''ne·s. tsx̣ał'upka'x̣e·. na·sts yaqaqa'$_a$ke· ku.ιtkι'n·e·s q!a'pe· hutsx̣ałqał'ιtkι'n·e·.” ta'x̣as k.łała'x̣a'm a$_a$‘kιnιk!namu''e·s mι'tsu·k. ta'x̣a ne$_ι$ ko·ł'ιtkι'naps ya.uk^{u}e'$_ι$ka·ms. qał'atι'łne· mι'tsu·k. k.łała'x̣a'm qo's yaqaˋhałyunaqa'pske· kia'q!ła's, n'upx̣$_a$na'pse· yaqaˇqa'pske· a$_a$‘kιnq$_u$wa''e·s łało'$_u$se· n'ak.łaˇnaˋqapqa'pse· so'$_u$kse·. qake'$_ι$ne· mι'tsu·k: “tse$_ι$kata'pki·ł ka$_a$ koa·qa'qa.” qakiłι'łne·: “nιntsιˋnłakat$_ι$mu'n·e· ιn kqa$_a$kᴀha'qa a$_a$‘kwιt!nι's$_ι$mi·ł.” qak.łι'łne·: “ho'yas ne$_ι$ qałwanwι't!e·n'.” ta'x̣as mι'tsuk wankιswιt!ne·. n'upx̣ałι's$_ι$ne· n'ιse$_ι$ł-

(c) YA.UKᵁE'ᵢKA·M OBTAINS FEATHERS

Then Ya.ukᵘe'ᵢka·m staid there. He said: "If there were | feathers, I should feather my arrow." Frog said: "There are || feathers far off. There is a lake, and there are some ducks way out on the lake. | They stay there and do not come ashore. Those who go to get feathers | just pick them up along the shore. | The feathers are there. They come off from the ducks." Then Ya.ukᵘe'ᵢka·m | started. When he arrived there, he carried ear ornaments. He discovered that his grandmother || had spoken the truth. Way out on the lake were some ducks. | It was a large (body of) water. Then Ya.ukᵘe'ᵢka·m | went to the shore and sat down. He did not know how to get the ducks. | He saw one there swimming not far away; | but many ducks were making a noise with their mouths, playing. || One Duck saw the man | walking along the shore. Then (Ya·ukᵘe'ᵢka·m) sat down. He was bright red. The Duck had never seen | a man. They always went to get feathers on shore. | Therefore the Duck did not know (what) a man (was). | Ya.ukᵘe'ᵢka·m said to the one Duck: "Come ashore for a while." || Duck thought: "He might kill me," and did not come ashore. | Ya.ukᵘe'ᵢka·m said: "Don't be afraid of me, I won't kill | you. I will make you (look) nice. You will be handsome." | Then Duck came ashore. It saw that the youth looked nice. | He said to Duck: "I'll take your feathers. When I have taken them, || I'll pay you for them." Then Duck thought: "This youth | is well dressed. Maybe he will reward me well." | He said: "Well, take them!" Then Ya.ukᵘe'ᵢka·m | plucked out the feathers of the Duck. | He took them all off. Then Ya.ukᵘe'ᵢka·m took the ear ornament and stuck it on || where he had plucked off the feathers. He said: "Now | go, swim away!" Then Duck swam away there, | far out to sea. (Ya.ukᵘe'ᵢka·m) said (to Duck): "Well, move your wings!" Then | the Duck stretched out its wings and moved them. | Its feathers looked pretty. Then many ducks saw the man sitting there away off. || That one floating about alone started to swim ashore. | They knew that the man must have called it ashore. | When they saw it coming back, farther out to sea, they saw it spreading its wings. Oh, | they were pretty, ha! When (the Duck) began to swim back, Ya.ukᵘe'ᵢka·m said to it: | "Go back there to your relatives! They shall come ashore. I'll make them all (look) in the same way || in which I made you." Then, when (the diver[1]) came back | to its relatives after it had been finished by Ya.ukᵘe'ᵢka·m, | it was called Diver. When it arrived back where the many ducks were, | they saw how its feathers were. | It had pretty new ones. Diver said: || "Look at me, how I am!" They said to him: "You look pretty on account of the things that are on | your wings." He was told: "Go on, move your wings!" | Then Diver

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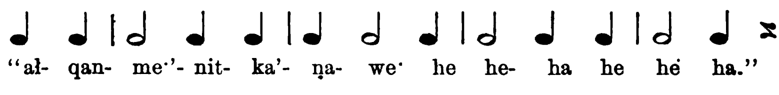
[1] The duck had been transformed into a diver called *mitsuk*, smaller than a loon, with a long slender neck, white belly, and dark back.

so′$_{u}$kse·. qake′$_{i}$ne· mι′tsu·k: “qake′$_{i}$ne· qo· nιtsta′hał, kιnł’upamι′łki·ł na·sts ya‘xqał’itk$_{i}$na′pke·, a′$_{a}$‘ke tsx̣ałqał’ιtknιskι′łne·.” ta′x̣as q!a′pɔ· kia′q!ła n’upa′x̣e·. ta′x̣as ya.uk^{u}e′$_{i}$ka·m łok^{u}ι′n·e· a$_{a}$‘kιnqowa.ι′se·s q!a′pe·s. qakι′łne·: “ta′x̣as łahułqa′$_{a}$tski·ł, kιnła‘k.łιnq!o′yki·ł. na’s tsx̣ałqaqa′$_{a}$ne. ts!up’na·′kot tsx̣ał·awuq^{u}a′$_{a}$ne· a$_{a}$‘kιnqowanι′ski·ł. łuma′yit.s tsx̣ał·ałux̣u′n·e·. łaa′k!ła·k at tsx̣ał·aka‘łak.łe′$_{i}$ne·.” ta′x̣as qakι′łne· kia′q!ła’s: “ta′x̣as atinhołnox̣ok^{u}ι′łne·. suk.łeι′t$_{i}$ne· ne$_{i}$ ι′nta. q!a′pe· naqa′$_{a}$ne· a$_{a}$‘ko′q!nuk na yιsłeι′tke· a‘tιntsq!apiłkqa·tskι′łne·. tax̣ta·′ ts!upna′ko·t atιntsławakι′łne· na· am·ak$_{i}$nι′ski·ł m·ι′ksa·’n qo· ιłqa′ha·k at n’ιsqa‘t!łe.ι′t$_{i}$ne·.” ta′x̣as łahołqa·′$_{a}$tse· kia′q!ła. suk^{u}iłq!u′k$_{u}$ne· ksuk^{u}ił’itk$_{i}$nι′ktsaps ya.uk^{u}e′$_{i}$ka·ms. ta′x̣as tse$_{i}$kata′mne· pał q!a′pe· so′$_{u}$kse· a$_{a}$‘kιnqowa″e·s a$_{a}$ku′k!pma·k!s. ta′x̣as ya.uk^{u}e′$_{i}$ka·m tsuk^{u}a′te· a$_{a}$‘kιnqo′was, łats!ιna′x̣e·. ta′x̣as sιł’ιtkι′n·e· ya.uk^{u}e′$_{i}$ka·m na’s yιsłe.ι′t.ske· at sιłq!ape·łaqa′$_{a}$ne· kia′q!ła a$_{a}$‘qsu‘k!^{u}itna′mo’s. ne$_{i}$s pι′k!a·ks kia′q!ła at qa.upka′x̣e· qo’s kwι′łqaps wu′o·s. łałax̣a′x̣e· a$_{a}$‘kιt.ła′e·s ya.uk^{u}e′$_{i}$ka·m.

(*d*) YA.UK^{U}E′$_{I}$KA·M OBTAINS THE ARROW STRAIGHTENER

Qaosaqa′$_{a}$ne·. qake′$_{i}$ne·: “ła′qa· koapιswo$_{u}$k!onι′łmo·.” qake′$_{i}$ne· wa′ta·k: “ło′$_{u}$ne· at qa′ox̣ał’upna′mne· ya·ke$_{i}$ł’aqa′$_{a}$ke· a‘pe·swok!onι′łmo·ł. n’isιnkikιłkι′n·e· kwι′łqłe·; at qaox̣a‘qał’opιłka′$_{a}$ne· łax̣a‘yax̣a′łe·s.” ts!ιna′xe· ya.uk^{u}e′$_{i}$ka·m. qałwi′yne·: “hułts!ι′na·’m, me′$_{i}$ka n’u′płap kaha′tsa.” n’ι′nse· ałιtskι′ł’e·s ma.ι′se·s ya.uk^{u}e′$_{i}$ka·ms kwι′łqłe·. łax̣a′x̣e· san·ιt.łanamι′s$_{i}$ne·. t$_{i}$nax̣a″mne·. sanaq$_{a}$na′kse· nuł’a′q$_{a}$na’s wuq!ła″mse·. ta′x̣a ne$_{i}$ nuł’a′q$_{a}$na ne$_{i}$sts k!ιse$_{i}$łwu′q!ła’m sιł’aqał’atι′łne· kwι′łqłe’s. qake′$_{i}$ne· kwι′łqłe·: “qa′psin kι′n’o$_{u}$t?” qake′$_{i}$ne· ya.uk^{u}e′$_{i}$ka·m: “hun’o′$_{u}$te· a·pιswo$_{u}$k!o′$_{u}$na·ł.” qake′$_{i}$ne· kwι′łqłe·: “ło′$_{u}$ne· nas kakιt.ła″mi·ł qo’s łe′$_{i}$nes a$_{a}$‘kιnmι′tuks saq!a′n·e·. hutsx̣ał’ałqa‘na’ntι′s$_{i}$ne·.” ta′x̣as n’ałq$_{a}$na″nte·. ne$_{i}$sts kts!ι′ka·’m ya.uk^{u}e′$_{i}$ka·m papa″e·s tsx̣ane·ta′pse· tsx̣ałyaqakna′pske· ne$_{i}$s nuł’a′q$_{a}$na’s tsx̣ałyaqakι′n·ke·. ta′x̣as ne$_{i}$s k!ałqana″ntaps qak.ła′pse·: “ta′x̣a łu′n·u. ιn qa‘nałyu′$_{u}$x̣^{u}an’ ιs a:nłu′n·us saq!a′n·e· hιntsx̣ałtskałkι′n·e·.” ta′x̣as n’u′px̣$_{a}$ne· ya.uk^{u}e′$_{i}$ka·m ta′x̣as kts!u′płaps. yo·x̣a′x̣e· qo’s a:nqana′x̣e·. łayux̣^{u}a′x̣e·. tse$_{i}$ka′te· ne$_{i}$s nuł’a′q$_{a}$na·’s pał sιł·aho·łqu′łse· qo’s qayaqa′wo·’s. tsuk^{u}a′tse· qa′psins. nιłe·kx̣aqkι′nse·. wanuqkι′nse·. nawasx̣una′kse·. qakι·kse·:



łaoqo·‘x̣aqkι′nse·. ta′x̣as łats!ιnaqu′łse·. ta′x̣as ya.uk^{u}e′$_{i}$ka·m suk^{u}ιł’u′px̣$_{a}$ne· yaqaq$_{a}$na′pske· ne$_{i}$s nuł’a′q$_{a}$na’s. pał ksuk^{u}iłts-

moved his wings, and they saw that he looked nice. | Then Diver said: "That youth said, 'You shall | go to the shore there. He will make you look the same way as I am.'" || Then all the ducks went ashore. Ya.ukᵘe′ᵢka·m | took off the feathers of all of them. He said to them: "Now | swim out again and play. It will be this way: | in the fall your feathers will be long again; in the spring they will | come off, and others will grow." Then he said || to the ducks: "You may fly to a nice place there back from the shore. There are | lakes all over that place, and you shall visit all of them. | Then in the fall come back here to this your country; | but there far away it is very cold." Then the ducks swam away. | They were glad. Ya.ukᵘe′ᵢka·m made them look nice. || Then they looked at one another, and all the ear ornaments had become pretty feathers. | Then Ya.ukᵘe′ᵢka·m took the feathers | and went back. Then Ya.ukᵘe′ᵢka·m did this. There are | ducks all over the country in the summer time. Long ago | the ducks did not come ashore out on the big sea. || Ya·ukᵘe′ᵢka·m went back to his tent. |

(*d*) YA.UKᵁE′ᵢKA·M OBTAINS THE ARROW STRAIGHTENER

There he staid. He said: "I wish I had an arrow straightener!" Frog said: | "There is none, but people die where there are | arrow straighteners. Mountain-sheep Ram has them. He kills those | who go to get them." Ya.ukᵘe′ᵢka·m started. He thought: || "Let me start, even if my uncle should kill me." The Ram was | the brother of Ya.ukᵘe′ᵢka·m's mother. He arrived there, and there was a tent. | He entered. An old man with long hair was seated there. Now, this | old man with long hair was called Bighorn. | Bighorn said: "What do you want?" Ya.ukᵘe′ᵢka·m said: || "I want an arrow straightener." Bighorn said: "There is none here | in my tent. It is hanging on the other side of the river. I'll take you across in my canoe." | Then he took him across. When Ya.ukᵘe′ᵢka·m was about to come, | his grandmother had told him what the old man | would do to him. When he had taken him across, Ya.ukᵘe′ᵢka·m was told: || "Now go on, climb up the mountain! Farther along it hangs. You | shall bring it." Then Ya.ukᵘe′ᵢka·m knew that (Bighorn) intended to kill him. | He went up and went on some distance. Then he went up again. He looked at the | old man, who was going back in his canoe. When he was in the middle of the water, he took | something, put it into the water, and shook it in the water, and sang, || saying: |

"I always take them across in my canoe, he he ha, he he ha!"[1] |

Then he put it back into the canoe and went back. Now, Ya.ukᵘe′ᵢka·m | knew very well what the old man had done. He had been

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[1] My interpreter could not translate the words of this song, but explained it in the way given here.

x̣$_{a}$na·''taps papa·''e·s tsx̣ały a·qaqna'$_{a}$ke·. ta'x̣as kułtse'$_{i}$kat ne$_{i}$s nuł'a'q$_{a}$na'. ne$_{i}$s qana'x̣e· k!unanmι'tuks. n'u'px̣$_{a}$ne· sanιt.łanamι's$_{i}$ne·. tιnax̣a''mne·. ta'x̣as wa·miłnikι't.se·. tsᴇmaˋk!ιł'ιsqat!łe·ι't$_{i}$ne·. qak.ła'pse· ne$_{i}$s kt$_{i}$na'x̣a'm: "há·, qa'psins x̣ma··ksiłaqaha'kqa ka'pa·t!?" qak.łaˋpse· aqsakax̣a·'mι'łe·n'. ałkιnuˋk!ko·x̣a'ma·ł. ta'x̣as ya.uk^{u}e'$_{i}$ka·m n'itx̣o'$_{u}$me·k. ta'x̣as n'oˋ$_{u}$yank$_{i}$na'pse·. qaoˇsaqa'$_{a}$ne·. qanła'łte· aˋ$_{a}$'kmaq!a'n'e·s. k.łayo''x̣am kwι'łqłe·. n'ιtx̣o'$_{u}$me·k yo$_{u}$x̣aqanmι'te· k!o·'ya·s. yo$_{u}$x̣aqanmitx̣a'me·k. ta'x̣as sιłqa.it!ko'$_{u}$ne· at qaˋkałqał'ιtkι'n·e·. qa·hakqa'$_{a}$ne· ne$_{i}$ nuł'aˋq$_{a}$na ne$_{i}$s qanła'łit a·k'maq!a'n'e·s qo hanit.ła'$_{a}$ke·. qake'$_{i}$ne· ne$_{i}$ nuł'a'q$_{a}$na: "hoi, skιˋkq!me·qo·kuˋmuqłι'łko·." ya.uk^{u}e'$_{i}$ka·m kuˋn'me·ła'k.łe·nιtsta'hał· wunekι't.se· a'$_{a}$'ke· k.łaqanła'łit a$_{a}$'k'maq!a'n'e·s qo hanit.ła'$_{a}$ke· a'$_{a}$'ke· łaqake'$_{i}$ne· kwι'łqłe· ne$_{i}$s ma sιłya·qake'$_{i}$ke·. qake'$_{i}$ne·: "ta'x̣as ma$_{a}$ts ła.ιsqat!łe'e·t." ta'x̣a ne$_{i}$ nuł'a'q$_{a}$na at sιł'ιtkι'n·e· nŏpι'k!as. qakiłι'łne· ya.uk^{u}e'$_{i}$ka·m: "ta'x̣a łu'n·u. waˋsιł·aqunamι'łe·n'. ne$_{i}$ nuł'a'q$_{a}$na peι'k!a·kstsx̣ał·a-ałqaˋkaqu'łne· hιnłax̣a'm·ił. n'upka'qo·ł ma$_{a}$ts tsupx̣$_{a}$nι's$_{i}$ne·. ta'x̣as yu'$_{u}$x̣^{u}a'm n'antso'$_{u}$x̣^{u}a'm·, ta'x̣as nι'nko· hιntsx̣ał·aoqox̣ax̣a''mne· yaqso''mił. ta'x̣as nιntsłahołqu'łne· ne$_{i}$s ya$_{a}$qaq$_{a}$na'$_{a}$ke· ne$_{i}$s kqa'łwi·y ktsx̣ał'u'płe·s. hιntsx̣ałqakι'n·e·. ta'xas hιnłaałqana'qo·ł hιnłayo'$_{u}$x̣wa'm. ta'x̣as hιntsx̣ałyo$_{u}$x̣waqaˋnmitx̣a'me·k k!o·'ya qa'psin. hιntsaˋwutsk!apałtι'łe·k hιn'u'px̣a nakq!meqo$_{u}$kuˋmuqłι'łko. a'$_{a}$'ke· łaha'q!me·qo$_{u}$kuˋmuqłι'łko·. ta'x̣as hιntsx̣ałqake'$_{i}$ne·: 'ta'x̣as ma$_{a}$ts ła.ιˋsqat!łe'et.' ta'x̣as hιntsx̣ał·aaˋłqakaqu'łne· hιntsx̣ałyo$_{u}$x̣a'x̣e·. tsx̣ałsakqa'$_{a}$ne·. tsx̣ał'ιnqa'pte·k kwι'łqłe·. ta'x̣as hιntsx̣ałtsuk^{u}a'te· aˋpe·swok!o·'na·ł." ta'x̣as nułqakiłι'łne· ya·uk^{u}e'$_{i}$ka·m. ta'x̣as łats!ιna'x̣e·. łaqaoˇx̣a'x̣e·. n'u'px̣$_{a}$ne· ne$_{i}$s nuł'a'q$_{a}$na·'s qa:'łιn słuˋpkaqu'łse· qa.upx̣$_{a}$na'pse·. ta'x̣as yo$_{u}$x̣a'se· ne$_{i}$s a$_{a}$'kuq!yu'muk!s. ta'x̣as nιnko'e·s ya.uk^{u}e'$_{i}$ka·m ła.oqox̣ax̣a''mne· łahołqu'łne·. sakιł'oqohaˇkqa'pse· ne$_{i}$s kwanu'qkins n'ι'nse· a'kułats!ι'se·s ne$_{i}$s at kwanu'qkιns. ta'x̣as ts$_{u}$k^{u}a'te· ya.uk^{u}e'$_{i}$ka·m. tse$_{i}$ka'te· ne$_{i}$ nuł'a'q$_{a}$na yaqso'mι'ł'e·s pał peι'k!a·ks sιł·ahułqu'łse· ya.uk^{u}e'$_{i}$ka·ms. pał qatał'opι'łne·. qakι'łne·: "ła.upkaqu'łe·n'." qatse$_{i}$katι'łne· ne$_{i}$ nuł'a'q$_{a}$na. yunaq!anke'$_{i}$ne·. ta'x̣as qayaqa'wo$_{u}$s qaˋox̣ał'ιt$_{u}$witsqu'łne· ya.uk^{u}e'$_{i}$ka·m. tsuk^{u}a'te· a$_{a}$'kułats!ι'se·s ne$_{i}$s nuł'a'q$_{a}$na's. qake'$_{i}$ne· ne$_{i}$ nuł'a'q$_{a}$na: "ma$_{a}$ts qunya'x̣an' ιn hakqa'$_{a}$ke· x̣ałe'$_{i}$ne·." ta'x̣as kqunya'x̣a qake'$_{i}$ne·: "ma$_{a}$ts x̣unaqkι'ne·n'." ta·'x̣as kx̣una'qke·n. nawasx̣o'$_{u}$mek ya.uk^{u}e'$_{i}$ka·m. qake'$_{i}$ne·:

"ałqanme·'nitka'nawe·, he he ha, he he ha!"

Ta'x̣as n'ιła'n·e· ne$_{i}$ nuł'a'q$_{a}$na. ya.uk^{u}e'$_{i}$ka·m ła.upaqu'łne·. łatιnax̣a''mne· a$_{a}$'kιt.ła.ι'se·s. n'ιtxo'$_{u}$me·k. yo·x̣aˋqa·nmιtx̣a'-

told | by his grandmother what he would do. Then, after he had looked at the || old man, he went down the river. He saw a tent | standing there, and entered. Then there was a snowstorm. It was very | cold. He was told to come in. "Ha! why | should my nephew be lying here?" He was told: "Come in here | to your brothers and sisters!" Then Ya.uk^{u}e′$_{\iota}$ka·m lay down, || and they warmed him. He staid there and struck his testicles. | When Bighorn went up again, he lay down and threw warm things on him, | and he threw them on himself. Thus he was not cold. | He always did so. The old man lay there while the tent owner was striking | his testicles. The old man said: "Hoi, || there is noise of bursting eyes!" Ya.uk^{u}e′$_{\iota}$ka·m was a full-grown | man. After a long time the tent owner again struck his testicles, | and Bighorn said again what he had said before. | Now he said: "Don't let it be cold any more!" Then the old man | called his manitous. Ya.uk^{u}e′$_{\iota}$ka·m was told: || "Go on; go there quickly! The old man will soon be on this side of the water. | When you get there and he comes ashore, don't let him see you. Then, | when he goes up, go behind and get into | his canoe. Then go back in the canoe. Do the same as he did | when he wanted to kill you. You shall do the same. When || you get across in the canoe, then go up and throw | warm things on yourself. Then listen; and when you hear | again noise of eyes bursting, | then say: 'Don't let it be cold any more.' | Then come back in your canoe and go up. || He will be lying there, and he will become a mountain sheep. Then take | the arrow straightener." Thus Ya.uk^{u}e′$_{\iota}$ka·m had been told. Then | he started. He got there, and he saw the old man just | coming back to this side in his canoe. (The old man) did not see him. He went up the cliff | on the bank of the river. Now Ya.uk^{u}e′$_{\iota}$ka·m went aboard and went back. || His penis that he had moved in the water | and that he shook in the water was lying in the canoe. Then Ya.uk^{u}e′$_{\iota}$ka·m took it. | The old man looked at his canoe, and Ya.uk^{u}e′$_{\iota}$ka·m was already | on the water. (The old man) had not been able to kill him. He said to him: | "Come back to the shore!" (Ya.uk^{u}e′$_{\iota}$ka·m) did not look at the old man, who said this many times. || When he was in the middle of the water, he stopped there | and took the old man's penis. The old man said: | "Don't touch the thing that lies there, son." | Then, when he touched it, he said: "Don't put it into the water." When | he put it into the water, Ya.uk^{u}e′$_{\iota}$ka·m sang. He said: ||

"I always take them across in my canoe, he he ha, he he ha!" |

Then the old man cried. Ya.uk^{u}e′$_{\iota}$ka·m went back ashore. |

me·k k!o·'yas qa'psins. qahakqa'$_a$ne·. ta'x̣as tsEma'k!ił'ιsqat!łeι't.se·. nułpa'łne· n'asq!a‘łiłha‘kq!me·qo$_u$ku‘muqłιłku'pse· ne$_i$s nuł'a'q$_a$na's. qake'$_i$ne· ya.uk^{u}e'$_i$ka·m: "ta'x̣as ma$_a$ts ła.ιsqat!łe'e·t." ta'x̣as łao·k$_u$nux̣a''mne·. łaałqanaqu'łne· ya.uk^{u}e'$_i$ka·m. yo$_u$x̣a'x̣e·. sakqa'pse· pał n'ιnqapta'kse· k$_u$wι'łqłe·'s ne$_i$s nuł'a'q$_a$na·'s. pιtsx̣o'$_u$ne· a$_a$‘kuqłe.ι'se·s. ta'x̣as tsx̣ał'ι'nse· a‘pιswo·k!una'ł'e·s. łats!ιna'x̣e·. ta'x̣as a'$_a$‘ke· sιł'upι'łne· ne$_i$s x̣ma ktsx̣a'ł'ιns yaqaoˇx̣a‘qa·ł'up$_i$namι'ske·. ta'x̣as łałax̣a'x̣e· papa''e·s. qaoˇsaqa'$_a$ne·.

(*e*) YA.UK^{U}E'$_I$KA·M OBTAINS SINEW

Qake'$_i$ne.: "ła'qa· a$_a$‘kιnq!a'łqa·, ta'x̣as x̣ma ko·ιtkax̣$_a$nι'łe·k." qake'$_i$ne· wa'ta·k: "ha·'ksa kapa·'pa, kapa·'pa; ło'$_u$ne· a$_a$‘kιnq!a'łqa·. ts!ιnamι'łe·n' ne$_i$ sanιt.ła'$_a$ne·; qa'k.le·k tι'tqa·t! ι'ntsu·k!s. sawιsqa'pse· a$_a$‘kιt.ła'e·s. kaq!a'łe·'s to·'x̣^{u}a tsx̣a·ł'omιtsk!o'$_u$se· a$_a$‘kιt.ła'e·s. hιntsx̣ał'ιłwamι'łne· hιntsx̣ałtsuk^{u}a'te· a$_a$‘kιnq!a'łqa·." ta'x̣as ts!ιna'x̣e· ya.uk^{u}e'$_i$ka·m. łax̣a'x̣e· a$_a$‘kιt.ła.ι'se·s ι'ntsuk!s a$_a$‘qo·ła'$_a$ka·'s. tιnax̣a''mne·. qake'$_i$ne· ι'ntsuk!: "qa'psin kι'n'o$_u$t?" n'u'px̣$_a$ne· ke'e·ns ya.uk^{u}e'$_i$ka·ms. nułpałnitι't$_i$ne· ka'qaps nιtsta'hałs kqaqła'ke·s ya.uk^{u}e'$_i$ka·ms, ktsx̣a'łe·ns naso'$_u$k^{u}e·ns ne$_i$s tskqa'k.łaps ι'ntsuk!s: "qa'psin kι'n'o$_u$t?" nałatsuk^{u}ι'kse·. qake'$_i$ne· ya.uk^{u}e'$_i$ka·m: "husιłwa'xe·." wιłke'$_i$ne· ne$_i$s ke'$_i$tsx̣a ya.uk^{u}e'$_i$ka·m. qake'$_i$ne· ι'ntsuk!: "ma$_a$ts wιłki·kmι'łen'. to'x̣^{u}a tsx̣al'o·mιtsk!o'$_u$ne· ka·kit.łanała'e·s kaq!a'łe·." qake'$_i$ne· ya.uk^{u}e'$_i$ka·m: "ho'yasts tskakι'ne·n' t!awu''ne·s." namatιktsa'pse·. tse$_i$ka'te·, pał saha'nse·. ławaq!wu'se· tsa.ι'se·s. qakι'łne· ne$_i$s k.ława'q!wo·s: "tskakι'ne·n' t!awu''ne·s." namatiktsa'pse·. tse$_i$ka'te·. to'x̣^{u}a pał so'$_u$k^{u}se·. ta'x̣as ła.anax̣a''mne· ya.uk^{u}e'$_i$ka·m. mι'tx̣$_a$ne· ne$_i$s kaq!a'łe's a'$_a$‘ke: łamι'tx̣$_a$ne·. ta'x̣as n'ιłwa'n·e·. qakι'łne·: "ta'x̣as tsuk^{u}a'tki·ł a$_a$‘ku'ła·k a'$_a$‘ke· a$_a$‘ku'qla. hιnts!ałasqa kι'łne· na a$_a$‘ku'qła. ka'mi·n tsιn tsuk!^{u}e'$_i$ne· a$_a$‘kιnq!a'łqa·. hutstsuk^{u}a'te·." ta'x̣as n'umιtse'$_i$te· ι'ntsuk! ałtsa'$_a$t$_i$mo. ta'x̣as łats!ιna'x̣e· ya.uk^{u}e'$_i$ka·m. k.łała'x̣a·m papa''e·s. qaoˇsaqa'$_a$ne·. ta'x̣as n'ιtkι'n·e· a'k!e·s. ta'x̣as q!a'pe·'s no·k^{u}ι'n·e·.

(*f*) YA.UK^{U}E'$_I$KA·M OBTAINS FLINT

Qake'$_i$ne·: "hoł'u'px̣a ka$_a$s naqa‘$_a$ki·łha'qa a·qa'tsko·. hułaya'x̣a." qake'$_i$ne· wa'ta·k: "ha·'ksa, kapa·'pa, kapa·'pa. wułe.ι't.se· ya$_a$kiłaqa'$_a$ke· a·qa'tsko·. n'ι'n·e· tι'tqa·t!s ne$_i$ a·qa'tsko·. pał ke'e·n no'$_u$k^{u}e·$_i$s ne$_i$sts ła'x̣a·m tι'tqa·t! qa'łwiy ktsx̣ałtso'$_u$kwa·t, ne$_i$s no'$_u$k^{u}e·s at n'ιnqa'pte·k tι'tqa·t!s. ta'x̣as at qa‘tałtsuk^{u}atι'łne·." qałwi'yne· ya.uk^{u}e'$_i$ka·m: "hułts!ιna'me·ł ne$_i$ no'$_u$k^{u}e·." ta'x̣as ts!ιna'x̣e·. łax̣a'x̣e· a$_a$‘kιt.-

He entered the old man's tent and lay down. He threw | something
warm on himself and lay there. Then it became very cold. |
Twice he heard the bursting of eyes of the ‖ old man. Ya.ukᵘe′ɩka·m 340
said: "Don't let it be cold any more." | He arose. Ya.ukᵘe′ɩka·m
went across. | He went up, and there he was lying. The old man
had turned into a mountain sheep. | Ya.ukᵘe′ɩka·m chopped off its
horn, which was to be | his arrow straightener. Then he started,
and he also killed that ‖ which was to be killed by the people. Then 345
he went back to | his grandmother. He staid there. |

(*e*) YA.UKᵁE′ɩKA·M OBTAINS SINEW

He said: "If there were sinew, I should put feathers on my
arrow." | Frog said: "O grandson, grandson! there is no sinew. | Go
there. There is a tent. The name of the man is Mouse. ‖ His tent 350
stands there. Bull Moose almost breaks | his tent. You will kill him.
You will take | the sinew." Then Ya.ukᵘe′ɩka·m started and came |
to the tent of Mouse at Aₐ‘qo·ła′ka's.[1] He entered. Mouse said: |
"What do you want?" He knew it was Ya.ukᵘe′ɩka·m. ‖ He had 355
heard that there was a youth named Ya.ukᵘe′ɩka·m | who was to be
chief. When Mouse spoke to him, "What | do you want?" he
whispered. Ya.ukᵘe′ɩka·m said: "I have come." | When Ya.ukᵘe′ɩka·m
spoke, he spoke loud. Mouse said: | "Don't speak loud. Bull
Moose might break our tent." ‖ Ya.ukᵘe′ɩka·m said: "Give me | your 360
bow." He gave it to him. He looked at it. | It was bad. (Mouse's)
younger brother carried meat. He said to the one who brought the
meat: | "Give me your bow." He gave it to him. He looked at it.
It was almost | good. Then Ya.ukᵘe′ɩka·m went out. He shot ‖ the 365
Bull Moose, shot it again, and killed it. He said to them: | "Take
the meat and the skin. You shall split | this skin. I shall take only
one thing. I shall take the sinew." | Then Mouse and his brothers
cut it up. | Ya.ukᵘe′ɩka·m went back, and arrived at his grandmother's
(tent). ‖ He staid there. Then he made an arrow. 370
Then it was all finished. |

(*f*) YA.UKᵁE′ɩKA·M OBTAINS FLINT

He said: "If I knew where there is some flint, I should get it." |
Frog said: "O grandson, grandson! | it is far away where the flint is.
The flint is a man. | It is a stone. When a person arrives and intends ‖
to take it, then the stone becomes a man. | Then it can not be taken." 375
Ya.ukᵘe′ɩka·m thought: "I'll | go after that stone." Then he started,

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[1] This is a small hill on the south side of St. Marys River, an isolated part of the lowest terrace in the valley of the Kootenay River. The hill is called Aₐ‘qo·ła′ka's.

łaι'se·s. ta'x̣as peι'k!aks n'ιnqapta'kse· tι·'tqa·t!s ne$_{i}$s no'$_{u}$k^{u}e·s, ne$_{i}$sts k!u'px̣$_{a}$naps k.ła'x̣a·m n'ιnqapta'kse. no'$_{u}$k^{u}e$_{i}$s. a'$_{a}$‘ke· ne$_{i}$s qa·wιts$_{i}$nu'kse· at qa‘ke$_{i}$ka‘kιnłι's$_{i}$ne·. ta'x̣as at sιłqanłałtmułι's$_{i}$ne·. qa'ła n'ιtιnma'ka ta'x̣as at sιłtsuk^{u}a'te· ne$_{i}$s no'$_{u}$k^{u}e$_{i}$s. ta'x̣a ne$_{i}$ no'$_{u}$k^{u}ey at qake$_{i}$kakιnι'łne· nιłko'$_{u}$ts!ap a$_{a}$‘ktsa'ma·ł. at sιł'aqaqa'$_{a}$ne· at k!ιtι'n·ma·k ne$_{i}$sts n'itιnma·ka˘nι'łe$_{i}$ł a·qa'tsko· at qatał'ιnqa'pte·k no'$_{u}$k^{u}e$_{i}$s. qa.itιnmakanι'łe·ł at n'ιnqa'pte·k tι'tqa·t!s. at qa·ma'$_{a}$te· a$_{a}$‘kuła'k!e·s. ta'x̣as ya.uk^{u}e'$_{i}$ka·m ktιna'x̣a'm, peι'k!a·ks pał n'ιnqapta'kse· tι'tqa·t!s. qałwi'yne. a·qa'tsko·: "·pał ke'ens naso'$_{u}$k^{u}e·ns ya.uk^{u}e'$_{i}$ka'ms ktsx̣ałwιłιnmakanι'łaps." qake'$_{i}$ne. a·qa'tsko·: "qa'psin kι'n'o$_{u}$t?" qake'$_{i}$ne· ya.uk^{u}e'$_{i}$ka·m: "hun'o'$_{u}$te· a·qa'tsko·." qake'$_{i}$ne· a·qa'tsko.: "hιnts!ιtιnmaka'$_{a}$ne·, ta'x̣as hụtsιnqa'pte·k no'$_{u}$k^{u}ey, ta'x̣as hιntstsuk^{u}ata'p$_{i}$ne·." qa·nqa'me·k ya.uk^{u}e'$_{i}$ka·m. qałwi'yne·: "huł'a'q$_{a}$ne·ts." ta'x̣as ła.anax̣a''mne·. qao˘x̣a'x̣e· tuwukx̣o'$_{u}$na·łs. qakι'łne·: "qake'$_{i}$ne· a·qa'tsko· at kιnq$_{a}$ta'$_{a}$x̣o·." qake'$_{i}$ne· tuwukx̣o'$_{u}$na·ł: "ha· słutske'$_{i}$ne· a·qa'tsko·, pał kutsma'k!e· at wιłqał·unmιtx̣o'$_{u}$ne· husa$_{a}$nłwi'yna$_{a}$t, k.łaqa'ke?" ła.anax̣a''mne· ya.uk^{u}e'$_{i}$ka·m. łaqao˘x̣a'x̣e· a·qa'tsko·s. qakι'łne·: "tuwukx̣o'$_{u}$nał sła‘t$_{i}$yiłqake'$_{i}$ne. at kwιłqa·ł·unmιtnukx̣o'$_{u}$ne·s." qake'$_{i}$ne· a·qa'tsko·: "a:, słutske'$_{i}$ne· tuwukx̣o'$_{u}$na·ł. at q$_{a}$tax̣ọna'p$_{i}$ne· ne$_{i}$ huts!aqa'me·k at hutsᴇmak!e'$_{i}$ne·." ła.anax̣a''mne· ya.uk^{u}e'$_{i}$ka·m. qao˘x̣a'x̣e· tuwukx̣o'$_{u}$na·łs. qakι'łne·: "qake'$_{i}$ne· a·qa'tsko· at kιnq$_{a}$ta'$_{a}$x̣o·. kιnsłutskι'k$_{i}$mi·ł. ne$_{i}$s kts!aqa'me·k, ta'x̣as at ktsᴇma'k!e·." qake'$_{i}$ne· tuwukx̣o'$_{u}$nał: "qonamι'łe·n' kιnłqa'ke·ł kutsk.łaq$_{a}$nane'ma·ł." ła.anax̣a''mne· ya.uk^{u}e'$_{i}$ka·m. qakι'łne· a·qa'tsko·s: "qake'$_{i}$ne· tuwukx̣o'$_{u}$na··ł, kιnk.łaq$_{a}$nane·'ma.ł." ta'x̣as tsuk^{u}a'te· a$_{a}$‘ktsama'ł'e·s tuwukx̣o'$_{u}$na·ł, a$_{a}$‘ke· a·qa'tsko·. qake'$_{i}$ne·: "ho'ya· hułk.łaq$_{a}$namna'ła·." ta'x̣as mit$_{i}$yax̣na'mne· qanłałta'mne·. qι'n·a, a·qa'tsko· łitiłx̣ustι'łe·k. wιłqa·ł·u‘nmιtnukx̣o'$_{u}$łne·. ta'x̣as ya.uk^{u}e'$_{i}$ka·m tso·kok^{u}ι'n·e· a·qa'tsko·sts tuwukx̣o'$_{u}$na·łs. ta'x̣as yunaqa'pse· sakiłk.łaq$_{a}$nana'mse·. ta'x̣as tsuk^{u}a'te· a·qa'tsko·sts tuwukx̣o'$_{u}$na·łs. pa·tsιnmι'te· na's ą'm·a·ks. qake'$_{i}$ne·: "ta'x̣as k.łq!a'pe·łha'qa· a·qa'tsko·ts tuwukx̣o'$_{u}$na·ł na's a'm·a·ks. pa·ł ktsx̣a·łwunι'ke·t.s ktsx̣ałqahakιłha'qa aqłsma'k$_{i}$nιk! na's a'm·a·ks. at x̣ma ktsx̣ał'ιsιłkι'n·e·'s naya'x̣a a·qa'tsko·sts tuwukx̣o'$_{u}$na·łs." sakiłk.łaq$_{a}$na'mne· swʋ't$_{i}$mo. qa.u'px̣$_{a}$ne· pι'k!a·ks sła‘t$_{i}$yiłpa·tsιnmι't.se· ya.uk^{u}e'$_{i}$ka·ms. ta'x̣as kuł'e'tkin qa'psins ya.uk^{u}e'$_{i}$ka·m. qakι'łne· swʋ't$_{i}$mo·'s: "ta'x̣as qaqask$_{i}$na'mki·ł. ma kusιł'aq$_{a}$netsι'ske·ł. ta'x̣as atι‘ntsx̣ał·aqa.ιnkι'łne· εqłsma'k$_{i}$nιk! ne$_{i}$s nayax̣anι'ske$_{i}$ł. ta'x̣as husιł·ułιtkι'n·e· tsx̣ał'-

and arrived at | the house, and already the stone had become a man. |
When the stone saw him coming, it had changed its form, || and there 380
was another stone there where they get it from, | which is used to hit
(the flint). Those who pay | can take the stone. Then it is a stone |
from which they get arrow points and knives. For this reason | they
pay for it; namely, that || the flint may not transform itself. When 385
they do not pay, it turns into a man | who does not give his flesh.
When Ya.uk^{u}e'$_{i}$ka·m entered, | the stone had already turned into a
man. Flint thought: | "Ya.uk^{u}e'$_{i}$ka·m is a chief; he will pay a great
deal." | Flint said: "What do you want?" Ya.uk^{u}e'$_{i}$ka·m said: || "I 390
want flint." Flint said: | "You will pay for it. Then I'll become a
stone. | Then you may take me." Ya.uk^{u}e'$_{i}$ka·m sat down. | He
thought: "I'll fool him." Then he went out. | He went to Diorite,[1]
and said to him: "Flint says || you can not break him." Diorite said: 395
"Oh, | Flint lies, I am strong. I break him into big pieces | when I
get angry. Why did he say so?" Ya.uk^{u}e'$_{i}$ka·m went out. | He
went back to Flint. He said to him: "Diorite | always says he will
break you into big pieces." Flint said: || "Oh, Diorite lies, he can not 400
break me. | When I grease my body, I am strong." Ya.uk^{u}e'$_{i}$ka·m
went out again | and came to Diorite. He said to him: "Flint | says
you can not break him. He says you are lying. When he | greases
himself, then he is strong." Diorite said: || "Go back and tell him 405
that I'll fight with him." | Ya.uk^{u}e'$_{i}$ka·m went out again and said
to Flint: "Diorite says | you shall fight with him." Then Diorite
took his knife, | and also Flint. They said: "Well, | let us fight!"
They attacked each other and struck each other. || Oh, Flint lost. 410
Big pieces of stone were coming off from him. | Then Ya.uk^{u}e'$_{i}$ka·m
took the flint and diorite. | He had much because they were fighting.
Then | he took the flint and diorite and scattered them over | this
world. He said: "Let flint and || diorite occur all over this world. 415
For a long time people will be | here in this world. It might be | difficult for them to get flint and diorite." | The friends were fighting.
They did not know that | Ya.uk^{u}e'$_{i}$ka·m had scattered the stones.
When Ya.uk^{u}e'$_{i}$ka·m finished doing this, || he told the friends: "Now 420
stop doing this to each other. | I cheated you. You will not be | people any more when they come to get you. Now I have put an end

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[1] Or some other tough stone.

ya·qaqa′$_{a}$ke· ne$_{i}$s u′s′me·ks.” ta′x̣as łapιskιna′mne· swυ′t$_{i}$mo. ta′x̣as łats!ιnałx̣o′$_{u}$ne· a·qa′tsko·s ya.uk^{u}e′$_{i}$ka·m. ta′x̣as a·q̲a′tsko· q!apiłaqa′$_{a}$ne. na′s a′m·a·ks.

(*g*) YA.UK^{U}E′$_{I}$KA·M OBTAINS BOW WOOD

Ta′x̣as n′uk!qa‘pιł·o′$_{u}$se· tawu′′e·s. k·łała′x̣am ya.uk^{u}e′$_{i}$ka·m papa′′e·s. qake′$_{i}$ne·: “hoł′u′px̣a ka$_{a}$s na· qa·kιłha′qa a$_{a}$‘k.ła′$_{a}$k^{u}o·. ho$_{u}$łaya′x̣a.” qake′$_{i}$ne· wa′ta·k: “ha·′ksa kapa·′pa, kapa·′pa. wułe.ι′t.se· ya·kιłhaqa′$_{a}$ke· a$_{a}$‘k.ła′$_{a}$k^{u}o· at qa‘ox̣ał′op$_{i}$na′mne· naya′x̣a·ł.” ts!ιna′x̣e· ya.uk^{u}e′$_{i}$ka·m. wułe.ι′t.se· yaqana′mke·. qana′x̣e·. nułpałnetι′t$_{i}$ne· nak.łe.ι′t.se·. qak.ła′pse· papa′′es· ne$_{i}$sts qa′qa·ps ta′x̣as ktsx̣ałsιła′x̣am. qa·na′x̣e·. nułpa′łne· ta′k!a·ts· t!ało′$_{u}$kse·. tax̣ ne$_{i}$ ta′k!a·ts at n′ιt!x̣aka′$_{a}$ne·. n′u′px̣$_{a}$ne· ya.uk^{u}e′$_{i}$ka·m ne$_{i}$s a$_{a}$‘kmana′m·e·s ne$_{i}$s qałya·nιts!ła.ι′nse· ya$_{a}$kx̣ała·‘tqa‘nox̣u′nqa′pse·. n′ιse·kate′$_{i}$se· at n′upιłka′$_{a}$ne· ne$_{i}$ a$_{a}$‘kιts!ła′e·n. qatał′upι′łka ta′x̣as ta′k!a·ts at n′ιt!x̣aka′$_{a}$ne· ne$_{i}$s pι′k!a·ks yι′ske· k.ła′wła·′s at qa′s$_{i}$ne· ta′k!a·ts. at n′ιse$_{i}$kate′$_{i}$ne·. tsuk^{u}a′te· tsuk!otiya′ł′e·s ya.uk^{u}e′$_{i}$ka·m ne$_{i}$s qa·ł·ayanιn·mo·x̣u′n·e· ne$_{i}$ a$_{a}$‘kιts!ła′e·n qao˘x̣aq!ałkι′n·e· tsuk!otiya′ł′e·s ya.uk^{u}e′$_{i}$ka·m. łaqawane′$_{i}$se·. ta′x̣as qayaqana′x̣e· ta′k!a·ts. ta′x̣as sa·nιłwi′yne·. qałwi′yne· ktsx̣ał′ι′t!x̣a ya.uk^{u}e′$_{i}$ka·ms. n′a$_{a}$ko′$_{u}$łne· ta′k!a·ts. n′upiłι′łne·. ne$_{i}$sts ki′e·p ta′k!a·ts qakx̣aq!$_{a}$nu′n·e· tuq!tsqa′mna. na′s qa·nιts!łaι′nse· qanałwa‘haq!$_{a}$nu′n·e·. qake′$_{i}$ne· ya.uk^{u}e′$_{i}$ka·m: “a:, ιn tax̣ kιnłe′e·n ta′k!a·ts. pa′ł ktsyu·na′q^{u}o·m. tax̣ta·′ at x̣ma ke·ntsx̣ałιt!x̣a′ka mι′ksa·′n k.łιnq!oymu′n·e·s łka′m·u, atιnts!ι′t!x̣$_{a}$ne· a$_{a}$‘ke′y′e·s.” ta′x̣as q!ax̣o′$_{u}$ne· ya.uk^{u}e′$_{i}$ka·m a$_{a}$‘k.ła·k^{u}o′$_{u}$t!e·s. ta′x̣as pa·tsιnmι′te·. qake′$_{i}$ne·: “ta′x̣as k.łq!apiłha′qa ι′ts!na·t! na′s a′m·a·ks.” ta′x̣as sł′aqaqa′$_{a}$ne· kq!apiłha′qa ι′ts!na·t!, at ke′e·ns a$_{a}$‘k.ła·k^{u}o′$_{u}$t!e·s aqłsma′knιk!. ta′x̣as łats!ιna′x̣e· ya.uk^{u}e′$_{i}$ka·m.

(*h*) YA.UK^{U}E′$_{I}$KA·M GOES TO THE END OF THE WORLD

Lałax̣a′x̣e· papa′′e·s·. qakι′łne·: “kapa′pa, k!a′qa·s na a′m·a·k?” qake′$_{i}$ne· wa′ta·k: “tsaq$_{u}$na′ne· a′m·a·k.” qake′$_{i}$ne· ya.uk^{u}e′$_{i}$ka·m: “qa′psins a′m·a·ks at qake′$_{i}$ka·m nata′nιk!?” qake′$_{i}$ne· wa′ta·k: “wułe·ι′t.se·.” qake′$_{i}$ne· ya.uk^{u}e′$_{i}$ka·m: “ka$_{a}$s at k!a·qa·′ox̣am nata′nιk!.” qake′$_{i}$ne· wa′ta·k: “wułeι′t$_{i}$ne· at yaqao˘x̣a′mke· nata′nιk!.” qake′$_{i}$ne· ya.uk^{u}e′$_{i}$ka·m: “hutsx̣ał′u′px̣$_{a}$ne· ka$_{a}$s at n′a·qake′$_{i}$ka·m nata′nιk!. a′$_{a}$‘ke· hutsxał′u′px̣$_{a}$ne· ka$_{a}$s at n′aqa′ox̣a·′m nata′nιk!. tax̣ta·′.”

Ta′x̣as husιłqaqaso‘$_{u}$x̣ał′upx̣amι′łne· yaqał′ιtkι′n·ek naso′$_{ι}$k^{u}e·n ya.uk^{u}e′$_{i}$ka·m ne$_{i}$ pιk!a′k$_{i}$nιk! aqłsma′k$_{i}$nιk!.

to this as | it was going to be first." Then the friends let go of each
other. | Ya.uk^{u}e′$_{i}$ka·m carried the flint along, and now || there is 425
flint everywhere in this world. |

(*g*) YA.UK^{U}E′$_{I}$KA·M OBTAINS BOW WOOD

Now, there was one thing that he did not have, a bow. When
Ya.uk^{u}e′$_{i}$ka·m came back | to his grandmother, he said: "Let me see
where there is bow wood. | I'll get it." Frog said: "O grandson,
grandson! | it is far away where bow wood is found, and those who try
to get it are killed." || Ya.uk^{u}e′$_{i}$ka·m started. He went a long ways. | 430
He went along and heard a noise. His grandmother had told him |
that he would be near by when it would be like that. He went along
and heard | squirrels making a noise. That squirrel bit everybody. |
Ya.uk^{u}e′$_{i}$ka·m saw a tree standing on each side of the trail. || They 435
struck each other continually. It looked terrible. The trees killed |
every one. If they could not kill him, the squirrels | bit him. Long
ago they were of the size of grizzly bears. | The squirrel was big and
looked terrible. Ya.uk^{u}e′$_{i}$ka·m took his spear, | and, when the trees
went apart, he || put his spear across. Then they did not move any 440
more, and | he went through. Then the squirrels were angry and
tried | to bite Ya.uk^{u}e′$_{i}$ka·m, but the squirrel was stabbed and killed.
Then | the squirrel was dead, and from it crept a little animal, which |
climbed up the tree here. Ya.uk^{u}e′$_{i}$ka·m said: "Oh, || you shall be 445
Squirrel. There shall be many of you. | You may continue to bite,
but you may bite only the hands of children | that play with you."
Then he chopped down | the bow wood and scattered it. He said: |
"Let cedar grow all over this world." Therefore || cedar, that is 450
the bow wood of the people, grows everywhere. | Then Ya.uk^{u}e′$_{i}$ka·m
started back. |

(*h*) YA.UK^{U}E′$_{I}$KA·M GOES TO THE END OF THE WORLD

He came back to his grandmother, and he said to her: "Grand-
mother, how big is this | world?" Frog said: "The world is small."
Ya.uk^{u}e′$_{i}$ka·m said: | "From what place does the sun start?" || Frog 455
said: "It is far." Ya.uk^{u}e′$_{i}$ka·m said: "Where | does the sun go
to?" Frog said: "It is far | where the sun goes to." Ya.uk^{u}e′$_{i}$ka·m
said: "I shall | look for the place where the sun starts from, and
later on I | shall look for the place where the sun goes." ||

That is all I know about what Chief Ya.uk^{u}e′$_{i}$ka·m did | among the 460
people of ancient times. |

54. Coyote and Ya.uk^{u}e'$_{i}$ka·m

(*a*) COYOTE AND THE FAT

Ts!ιna'x̣e· skι'n·ku·ts n'as'ma'łne· ya.uk^{u}e'$_{i}$ka·ms. qake'$_{i}$ne· ya.uk^{u}e'$_{i}$ka·m, qakι'łne· skι'n·ku·ts·: "saq!a'n·e· t!ιna'm·u, at n'o·k^{u}!qnałqasx̣a'łne· ne$_{i}$ t!ιna'mu." ta'x̣as łax̣a'x̣e·. ta'x̣as qa'sx̣$_{a}$ne· ya.uk^{u}e'$_{i}$ka·m. ta'x̣as ts!ιna'x̣e·. łax̣a'x̣e· skι'n·ku·ts a'$_{a}$ʻke· qasιłu'x̣$_{u}$ne·. ta'x̣as a'$_{a}$ʻke· ts!ιna'x̣e·. ta'x̣as n'unuq!wiya'$_{a}$te·. sukwax̣ane'$_{i}$se·. no·k^{u}ma·'nx̣a'me·k. qatsx̣ana'$_{a}$te· ya.uk^{u}e'$_{i}$ka·ms. łaloqałqa'$_{a}$tse· skιn·ku·ts. łalax̣a'x̣e· ne$_{i}$s t!ιna'mu's ya$_{a}$qaq!a'nske·. ta'x̣as n'ι'k$_{i}$ne·. nuqax̣u'se· ne$_{i}$s t!ιna'm·u's. yaqłei't.se· ne$_{i}$s yaqaq!a'nske· ne$_{i}$s t!ιna'mu's ne$_{i}$sts koqa'x̣ŏ· ts!ιnaqayqa'$_{a}$ne·. ta'x̣as mitiya'x̣$_{a}$ne· skι'n·ku·ts. qasιłu'x̣$_{u}$ne·. nanoq!wiya'$_{a}$te·. n'u'px̣$_{a}$ne· pa·ł tsx̣ałx̣unaku'se· ne$_{i}$s t!ιna'm·u's. no$_{u}$łu'se·. ta'x̣as łamitiya'x̣$_{a}$ne· a'$_{a}$ʻke· łaqasιłu'x̣$_{u}$ne·. pι'sx̣$_{a}$ne· łamitiya'x̣$_{a}$ne· a'$_{a}$ʻke· łaqasιłu'x̣$_{u}$ne; a'$_{a}$ʻke· łapι'sx̣$_{a}$ne·. ta'x̣as xunaku'se·. ta'x̣as niktsinoku'se· ne$_{i}$s t!ιna'mu's. qawιsqa'$_{a}$ne· skι'n·ku·ts. qalwi'yne·: "ta'x̣as hułats!ι'na·m, ta'x̣as kułe'e·k ne$_{i}$ koq^{u}asιł·u'x̣^{u}a." ta'x̣as łats!ιna'x̣e· skι'n·ku·ts. łaqaox̣a'x̣e· ne$_{i}$s ya$_{a}$kιłpιsx̣a'ke· ne$_{i}$s t!ιna'mu's. łaqa.ι'nse· t!ιna'mu's; n'ιnqapta'kse· n'o'$_{u}$k^{u}eys kamnu'qłu·s. ta'x̣as qa·wιsqa'$_{a}$ne· skι'n·ku·ts. n'unuq!wιtsta'pse· ne$_{i}$s t!ιna'mu's ne$_{i}$s kx̣una'qo's. qałwi'yne·: "huł'ito$_{u}$kwi'ke·n." ta'x̣as n'ιtkι'n·e·. ta'x̣as kuno'$_{u}$ko·ps, ta'x̣as qunałqunok!o'$_{u}$ne· ne$_{i}$s yaqa·wιso'qske· ne$_{i}$s t!ιna'mu's.

Qana'x̣e· ya.uk^{u}e'$_{i}$ka·m łamanwιtskι'k$_{i}$ne· n'u'px̣$_{a}$ne· ło'$_{u}$se· skι'n·ku·ts. qałwi'yne· ma kqaapι'se· skι'n·ku·ts. łats!ιna'x̣e· ya.uk^{u}e'$_{i}$ka·m. łałax̣a'x̣e· qo's yaqaq!a'nske· t!ιna'mu's. ło'$_{u}$se· ne$_{i}$s t!ιna'mu's. qawιsqa'$_{a}$ne· pa'ł kiyaqłe'et.s. n'u'px̣$_{a}$ne· ne$_{i}$s pa·ł sιłqanał'unaˋq!małι'kse· skι'n·ku·ts. a'$_{a}$ʻke· ne$_{i}$s t!ιna'mu's pa·ł sιłqanaˋq!małιkma'łse·. ta'x̣as ts!ιnał'una'x̣e·. n'u'px̣$_{a}$ne· qo's u'me·'s nanq!oku'pse·. n'u'px̣$_{a}$ne. skι'n·ku·ts qo$_{u}$s pał n'ι'nse·. qaox̣ał'una'x̣e·. n'u'px̣$_{a}$ne· pa·ł sιłqaˋox̣ałqunok!o'$_{u}$se· ne$_{i}$s yaqawιsu'qske· t!ιna'mu's. qaˋsιł'awak!muwιsu'qse· ne$_{i}$s t!ιna'mu's. skι'n·ku·ts qsakox̣amu'n·e ne$_{i}$s t!ιna'mu's. k.ła'x̣a·m ya.uk^{u}e'$_{i}$ka·m. qawukatka'$_{a}$ne· skι'n·ku·ts. n'u'px̣$_{a}$ne· ya.uk^{u}e'$_{i}$ka·m pa·ł sιłk!umnaqałts!aˋkikta'kse· swυ'e·s. qakι'łne·: "qa'psins kιn'u'pske$_{i}$n?" naq!manax̣watι'łne· skι'n·ku·ts. qake'$_{i}$ne·: "sukwaˋx̣$_{a}$ne·neła'p$_{a}$ne·." qakiłι'łne·: "ma.uqak.łι's$_{i}$ne· at tse·n k!o·ˋk^{u}!qna·łqaˋsiłu'x̣wa·ł.[1]" ta'x̣as tsuk^{u}a'te· ya.uk^{u}e'$_{i}$ka·m a'$_{a}$ʻki·ts. qaˋox̣ałt!aptsakι'n·e· a$_{a}$ʻktsa'ma·łs. ta'x̣as qunakna'x̣$_{a}$ne· qo's t!ιna'mu's. ta'x̣as n'umitse'$_{i}$ne· ne$_{i}$ t!ιna'm·u. ta'x̣as n'awak!mo$_{u}$su'q$_{u}$ne·[2] ne$_{i}$ t!ιna'mu. ta'x̣as qakiłι'łne· skι'n·ku·ts: "ta'x̣as ι'ke·n' q!a'pe·." ta'x̣as skι'n·ku·ts n'upka'nqu'łne· ne$_{i}$s t!ιna'mu's.

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[1] I heard: *K!owo·ˋk!qna·łqaˋsiłu'x̣wił.*

[2] Creston dialect: *n'awakaqu'ne·.*

54. Coyote and Ya.uk^{u}e'$_i$ka·m

(a) COYOTE AND THE FAT[1]

Coyote went along with Ya.uk^{u}e'$_i$ka·m. Ya.uk^{u}e'$_i$ka·m said, | he said to Coyote: "Fat is hanging there. | They bite that fat once." Then they got there. | Ya.uk^{u}e'$_i$ka·m bit off a piece. Then he started. Coyote arrived || and bit off once. Then he went on. Then he swallowed. | It tasted good, and he wanted more. He did not tell | Ya.uk^{u}e'$_i$ka·m. Coyote turned back. He came back to where | the fat was hanging. Then he ate of it. The fat fell down. | It was steep where the fat was hanging. When it fell, || it began to roll. Then Coyote ran after it. He bit a piece off | and swallowed it. He saw that the fat was about to roll into the water | where it was deep. Then he ran after it and bit off another piece. He put it down with his mouth, | ran after it, and bit off another piece, and he put it down with his mouth. Then | the fat fell into the water and sank. Coyote remained there. || He thought he would go back and eat | what he had bitten off. Then Coyote started back. He arrived | where he had put down the fat with his mouth. There was no fat. It had become | a white stone. Then Coyote stood there. | He wanted to swallow the fat which was in the water. He thought: || "Let me heat stones." Then he did so. When they were red-hot, | he took them with sticks to where the fat was in the water. |

Ya.uk^{u}e'$_i$ka·m was going along. He looked back, and he saw there was no | Coyote. He thought Coyote was not acting right. Ya.uk^{u}e'$_i$ka·m went back. | He came to where the fat had been hanging. There was no || fat. It was steep there. He saw the | tracks of Coyote going down, and also the fat | and the tracks going along with it. Then he started down. Way below he saw | a fire. He saw Coyote, who was there. | He went down. He saw him carrying the stones with sticks || to the place where the fat was in the water. A piece of the fat came up to the top of the water. | Coyote took a mouthful of the fat. | When Ya.uk^{u}e'$_i$ka·m arrived, Coyote did not see him. Ya.uk^{u}e'$_i$ka·m saw | his friend suffering. He said to him: | "Why did you do that?" Coyote was scared. || He said it tasted good. He was told: "I told you | they take just one bite." Then Ya.uk^{u}e'$_i$ka·m took | a pole. He fastened a knife to it. He speared | the fat. Then the fat was broken up. | The fat came to the top of the water. Then Coyote was told: || "Now eat all." Then Coyote took | the fat ashore. |

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[1] See p. 48.

(*b*) COYOTE AND THE GIANT

Ta'x̣as ts!ιna'x̣e· ne$_i$sts yax̣kana'mke·. qana'x̣e·. qake'$_i$ne· ya.uk^{u}e'$_i$ka·m, qakι'łne· skι'n·ku.ts: "saˇq!a'ne· łka'm·u nank!oma'łne·. at n'iła'ne· ne$_i$ łka'm·u. at qa·tsιn·k!apa·łtex̣a'łne·. ma'$_a$tsᴇntstsιn·k!apaʻłtiya'x̣$_a$ne·." ta'x̣as łax̣a'x̣e·. n'ułpa'łne· skι'n·ku·ts ne$_i$s łka'm·u's. se$_i$ł'ιła'se·. ta'x̣as k.ła'x̣am ya.uk^{u}e'$_i$ka·m qayaqana'x̣e·. qatse$_i$ka'te· ne$_i$s łka'm·u's· ta'x̣as k.ła'x̣am skι'n·ku·ts a'$_a$ʻke· qatse$_i$ka'te· ne$_i$s łka'm·u's. qayaqana'x̣e·. qawułιnqa'$_a$tse· k!umnanłeʻkpayax̣wata'pse·[1] ne$_i$s łka'm·u's. łałoʻq^{u}ałqa'$_a$tse· łaqaox̣a'x̣e· naqtuʻq!^{u}atsq!ahe'$_i$ne· a$_a$ʻkałma.ι'se·'s. ta'x̣as tsutiła'pse· ne$_i$s a$_a$ʻkιtsqahe'e·s ne$_i$s łkam·u's. so$_u$kikq!anax̣na'pse·. ta'x̣as łaqa.iła'se· ne$_i$s łka'm·u's. ta'x̣as ts!ιnanuq^{u}e$_i$x̣una'pse·. ta'x̣as n'u'px̣$_a$ne· pa·ł tsx̣ałtsił'unuq!wiyata'pse·. ta'x̣as n'akunła't!ne· łaqaʻtał'akała't!ne·.

Ta'x̣as n'u'px̣$_a$ne· ya.uk^{u}e'$_i$ka·m łam·anwi·tskι'k$_i$ne· ło'$_u$se· skι'n·ku·ts· swυ'e·s. pał siłaqa.iła'se· ne$_i$s łka'm·u's. łałoqa·łqa'$_a$tse· ya.uk^{u}e'$_i$ka·m. łałax̣a'x̣e· ne$_i$s łka'm·u's skι'n·ku·ts. pa·ł sιł'unuq!wiyata'pso· ne$_i$s łka'm·u's. tsuk^{u}a'te· ya.uk^{u}e'$_i$ka·m a$_a$ʻktsa'm·a·łs n'a·komu'n·e· ne$_i$s łka'm·u's a$_a$ʻkłam'ι'ses. ta'x̣as n'ι'p$_i$ne· ne$_i$ łka'm·u. ya.uk^{u}e'$_i$ka·m tsuk^{u}a'te· skι'n·ku·ts· a$_a$ʻk.łat!ι'se·s ła·łitq!ux̣mała·'t!ne· skι'n·ku·ts. n'u'px̣$_a$ne· skι'n·ku·ts pa·ł qaι'nse· łka'm·u's, pa·ł n'ι'nse· e·'ka·'s. ta'x̣as łats!ιna'x̣e· swυ't$_i$mu·. nao·'k!^{u}e· ła·łιtq!u'x̣mała't!ne·.

(*c*) COYOTE AND THE THUNDERBIRDS

Qa·na'x̣e· swυ't$_i$mu·. qakiłι'łne· skι'n·ku·ts: "ne· hu·tsyax̣qanax̣ała'$_a$ke· nιntsx̣ałhułpa'łne· to$_u$q!^{u}tsqa'mna. ma'$_a$tsᴇntstsᴇnk!apa·łtiya'x̣$_a$ne·." ta'x̣as qa·na'x̣e·. ta'x̣asts nułpa'łne· ne$_i$s tuq!^{u}tsqa'mna's. ta'x̣as t!ało'$_u$kse·. ta'x̣as qayaqana'x̣e· ya.uk^{u}e'$_i$ka·m, a'$_a$ʻke· skι'n·ku·ts qatsιnk!apałtiya'x̣$_a$ne· ne$_i$s tuq!^{u}tsqa'mna·'s. ta'x̣as t!ało'$_u$kse·. qake'$_i$ne· skι'n·ku·ts: "a: kułse·qaʻtsink!apałte'$_i$x̣ats ła:ko'łsak, ko'łsak, ko'łsak." ta'x̣as ne$_i$s k!aqa'ke· skι'n·ku·ts, ta'xas qa.u'px̣$_a$ne· peι'k!aks pa·ł łaqaʻwum·ekι'n·e· swυ't$_i$mu. pa·ł słιktka'x̣e·. ta'x̣as łax̣a'x̣e· qo's toq!^{u}tsqa'mna·. ta'x̣as n'oqox̣a'x̣e· ne$_i$s a$_a$ʻkuq!no·kat!ι'se·s. pa·ł n'ι'nse· nυʻm·ananakιsta'ke·s. x̣a'ts'ne·ł'o·qox̣a'x̣e· swυ't$_i$mu skι'n·ku·tsts ya.uk^{u}e'$_i$ka·m. ta'x̣as qaoˇsaqa'$_a$ne·. qakι'łne· ya.uk^{u}e'$_i$ka·m ne$_i$s łka'm·u's: "at k!aqaʻswo·k sła'wam aʻłakιne·k!ne'$_i$ske·ł?" qak.ła'pse· nao'k!^{u}e·: "tu·'x̣^{u}a at wałkwayι't.se· ła'wam nao·'k!we·, at wałkwayι't.se· a$_a$'ʻke· ła'wam. n'ιse$_i$kat.łιʻtetne'$_i$se· pa·ł ke'e·ns a$_a$ʻkwuk.łe'et.s ławoq!o·'ha·ks a$_a$ʻknukx̣una'ke·s." qakι'łne· swυ''e·s ya.uk^{u}e'$_i$ka·m: "hιntsx̣ałhułpałna'p$_i$ne·. hιnqa.-

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[1] Felix Andrew: *k!umnanłuʻkpayax̣wata'pse·*.

(*b*) COYOTE AND THE GIANT

Then they started to where they were going. They were going
along. | Ya.uk^{u}e′$_{i}$ka·m said, he said to Coyote: "A child is hanging
in a cradle. | The child is crying. One does not listen to it. || Don't 45
listen to it!" Then they arrived there. Coyote heard | the child crying.
Then, when Ya.uk^{u}e′$_{i}$ka·m arrived, | he went past. He did not
look at the child. When | Coyote arrived, he also did not look at the
child, and went past; | but he had not gone past far when he took pity
on the child. || He turned back and arrived there. He put his finger 50
into the child's mouth. | The child sucked his fingers and | found them
nice. The child did not cry. Then his hand began to go into the
mouth, | and he knew that the child was going to swallow him. | He
pulled at his arm, but could not pull it out. ||

Then Ya.uk^{u}e′$_{i}$ka·m knew it. He looked back, and | his friend 55
Coyote was not there. The child was not crying. | Ya.uk^{u}e′$_{i}$ka·m
turned back, and he came to the child | which was swallowing Coyote.
Ya.uk^{u}e′$_{i}$ka·m took | his knife and stabbed the child's head with it.||
Then the child was dead. Ya.uk^{u}e′$_{i}$ka·m took | Coyote's arm. 60
There was no flesh on Coyote's arm. Coyote saw | that it was no
child, but a giant. | Then the friends went on. One of them had no
flesh on his arm. |

(*c*) COYOTE AND THE THUNDERBIRDS

The friends were going along. Coyote was told: "The way where
we || are going along you will hear birds. Do | not listen to them." 65
Then they went along. Then | they heard the birds. They made a
noise. | Ya.uk^{u}e′$_{i}$ka·m went past, and also Coyote. He did not | listen
to the birds that made a noise. || Coyote said: "I am not listening to 70
you, but łāko′łsak, ko′łsak, | ko′łsak!" When Coyote said so, the
friends, without knowing it, | were already raised from the ground.
They were going up. | Then they arrived there where the birds were.
They had gone into | their nest. These were two young thunderbirds.
Both || friends went in, Coyote and Ya.uk^{u}e′$_{i}$ka·m. Then | they 75
staid there. Ya.uk^{u}e′$_{i}$ka·m said to the children: | "Where is the
sun when your parents come back?" One of them said: | "It is
almost evening when the one comes back, and it is evening | when
the other comes back. They look terrible." It was || on rocks on 80
one side of the mountain, and Ya.uk^{u}e′$_{i}$ka·m said | to his friend:
"Listen to me! If you do not | listen to me, we shall die. You know |

ułpa'łnap, ta'x̣as hutsx̣ał'upnała'ₐne· pa·ł kɩn'u'px̣a· pa·ł k̓sɩł'ɩseka`łe·tɩ'tᵢne·. ła'wam nao·'k!ᵘe· tsx̣ałqake'ᵢne.: `ha: ku˘sukwɩ'łq!o·k. ta'x̣as ksɩł'ɩtpötske·'me·k ałkaa·'qa·łt.'" n'u'px̣ₐne· neᵢs ke'ens naso'ᵤkᵘe·ns ya.ukᵘe'ᵢka·ms sɩł'aqake'ᵢne. ksoᵤkwi'łq!o·k k!u'pe·łs ałaqa'łt!e·s. ta'x̣as wałoq!kᵘku·'tᵢne·. t!ało'ᵤkᵤne· nʋ'm·a. ta'x̣as n'u'px̣ₐne· ławanux̣u'n·e· nʋ'm·a qake'ᵢne· nʋ'm·a: "ha: ku˘sokwɩ'łq!o·k. ta'x̣as ksɩtsma`k!e·npötskɩ'nme·k ałkaa·'qałt." (pałuqa`siłq!akpa'me·k. qakiłɩ'łne· skɩ'n·ku·ts: "neᵢsts qa'ke· nʋ'm·a[1] ksoᵤkwɩ'łq!o·k. tsx̣ałqake'ᵢne·: `qa'ła at kuk.łokkakɩ'me·k, hutsx̣a·ł·o·qokax̣a'ktse·'" qakiłɩ'łne· skɩ'n·ku·ts: "neᵢsts qak.ła'wa·s nʋ'm·a `hɩntsx̣ało·wo'kᵤne·,' hɩntsx̣ałqake'ᵢne·, `koᵤqᵘa·'sakɩ'me·k, koᵤqᵘa·sakɩ'me·k, at k!ɩ`sne·łsakniya'we· ka'tsa o·'k!ᵘqᵤna ksa·`ne·łk!one'ᵢqa.'") ta'x̣as ła.ɩsaknu'n·e· skɩ'n·ku·ts. qakiłɩ'łne· ya.ukᵘe'ᵢka·m: "a: ɩnqaka·ł'it!nasa'q!e·n'. hutsx̣ał'oqokax̣aktsɩ'sᵢne·." ta'x̣as n'ɩt!nasa'q!ₐne· ya.ukᵘe'ᵢka·m. ta'x̣as qaox̣ak!ałma'ne· nʋ'm·a. qa`psqa˘qa'pse· łałɩtᵢnułma'kᵢne· ya.ukᵘe'ᵢka·m. quna·kɩnx̣amu'n·e· tsu·ko·tiya'ł'e·s aₐ`kuk!pła'mkak!ɩ'se·s neᵢs nʋ'm·a's. n'upɩ'łne· neᵢs nʋ'm·a's. neᵢs aₐ`koq!nokᵘatɩ'se·s n'umɩtsx̣o'ᵤse· yaqa`nał'unax̣u'ske·. ta'x̣as qaosaqa'ₐne·. qakɩ'łne· neᵢs łkam·ukᵘɩsta`ke·'s: "ła'wa·m tɩtunɩ'skeᵢł qa'ke·: `qa'psins ksł'umɩ'tse· kakɩt.łana'ła,' hɩntsx̣ałqakiłkɩ'łne·: `ɩs qa`ka·łyuwaka'ke·'sqkatɩ'łe·k'" ɩn·a·ke·sɩnqame'ᵢke· nüpɩ'k!a sɩł'umɩtsłox̣onatɩ'tᵢne·. ta'x̣as qawunikɩ't.se· ta'x̣as a'ₐ`ke· ławałux̣ko·ku'tᵢne· a'ₐ`ke· łat!ało·'kᵘne· nʋ'm·a. ta'x̣as a'ₐ`ke· ławanox̣u'n·e· nʋ'm·a neᵢs ma ski·łyaqake'ᵢke· náo·'k!ᵘe· a'ₐ`ke· qake'ᵢne·. qake'ᵢne· nʋ'm·a: "qa'ła at ksakɩ'me·k, hutsx̣ałwuqoqax̣a'ktse·," nuwu'kᵘne· skɩ'n·ku·ts neᵢs ma ski·łyaqake'ᵢke·. aₐ`kɩł'aqake'ᵢne·. naqᵤwɩ'łne·. qake'ᵢne·: "ko·qwa·`sakɩ'm·e·k ko·qwa·sakɩ'm·e·k. k!ɩs'ne·łsakₐniya'we· ka'tsa, o·'k!ᵘqᵤna ksa·niłk!one'qa." ła.ɩsaknu'n·e· skɩ'n·ku·ts. qake'ᵢne· nʋ'm·a: "ɩnqa`ka·ł'it!ɩnasa'q!e·n'. hutsx̣ałwu`qo·qax̣aktsɩ'sᵢne·." ta'x̣as n'ɩt!ɩnasa'q!ₐne· ya.ukᵘe'ᵢka·m neᵢs ma skɩłyaqaka'pske· aₐ'`ke· łaqaqa'pse· aₐ`kɩnułma'k!e·s; aₐ'`ke łaquna·kɩna'x̣ₐne· aₐ'`ke· n'upɩ'łne·.

Qakɩ'łne· neᵢs łkam·ukᵘɩsta'ke·s. ta'x̣as ła.una`nux̣uma`łnawa'sno·. qake'ᵢne· nao·'k!ᵘe· neᵢ łka'm·u. ta'x̣as yuwa·`kał'ɩsa'kₐnu·. ta'x̣as ya.ukᵘe'ᵢka·m yu·x̣ałɩsakₐnu'n·e· nao·'k!ᵘe·'s. qakɩ'łne· swʋ'e·s: "hɩntsx̣ałałukᵘłitɩ'łe·k." ta'x̣as nułnux̣u'n·e· nʋm·ana'na, neᵢs qa`nałwa·nux̣u'n·e·. ta'x̣as nakɩłwutskɩ'kᵢne· skɩ'n·ku·ts. ta'x̣as wɩ`łiłwa·nux̣u'n·e·. ta'x̣as nałuk.łiti'łe·k skɩ'n·ku·ts. ta'x̣as łats!kał'okᵘanux̣u'n·e· łaqayaqa·hanux̣u'n·e·. ta'x̣as ła.u`nanux̣u'n·e· qo's a'm·a·ks. qakiłɩ'łne· skɩ'n·ku·ts: "ta'x̣as a'ₐ`ke· nɩ'nko·. yu·wakał'ɩsa'kₐnu skɩ'n·-

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[1] Felix Andrew: *nü'm·a.*

they look terrible. When one of them arrives, he will say, | 'I am
glad, now my children have something to eat.'" || He knew that 85
Ya.ukᵘe′ᵢka·m was chief. | Therefore he said that he was glad that
his children killed him (?). Now it began to rain. | The Thunderbird
made a noise. Then they saw the Thunderbird flying home. | Thunderbird
said: "I am glad, now | I have something to eat for my children."
(I forgot something. || Coyote was told that when the Thun- 90
derbird would say he was glad, | he would say, "Who is tired from
walking? I shall take the marrow out of his leg." | Coyote was told:
"When the Thunderbird says this to us, | get up and say, 'I don't
get tired, | I don't get tired; my younger brother always gets tired
because || he is shaped badly.'") Then Coyote sat down again. | 95
Ya.ukᵘe′ᵢka·m was told: "Stretch your leg this way, I will pull out |
the marrow with my mouth." Then Ya.ukᵘe′ᵢka·m stretched out his
leg. Then | Thunderbird put his mouth there, and it was just as if
Ya.ukᵘe′ᵢka·m had no more marrow. | Then (Ya.ukᵘe′ᵢka·m) threw
his spear and stabbed || the Thunderbird with it in the nape of the 100
neck. He killed the Thunderbird, who | broke his nest while he was
falling down. Then | he was there. The two children were told:
"When your father comes, | and if he says, 'Why is our nest broken?'
| tell him: 'That happened when they came up.'" || The two 105
manitous were sitting down in the place that was broken. It was
not | long before it began to rain again, and the Thunderbird made a
noise again. | Then the Thunderbird flew back; and this one | spoke
in the same way as the other one had spoken. The Thunderbird said:
"Who | is tired from walking? I shall pull out the marrow from his
leg." Coyote arose || and said this. He said the same as before. He 110
danced and said: | "I don't get tired from walking, I don't get tired
from walking; my younger brother always gets tired | because he is
badly shaped." Then Coyote sat down again. | Thunderbird said:
"Stretch your leg this way, I will pull the marrow out of it." | Ya.-
ukᵘe′ᵢka·m stretched out his leg || the way he had done before, and 115
his marrow was as it had been before. | He threw his spear at him
and killed him. |

Then he said to the two children: "Now fly down with us." | One
of the children said: "Sit down on my back." | Then Ya.ukᵘe′ᵢka·m
sat on the back of the one. || His friend was told: "You shall make 120
a noise." Then | the young Thunderbird flew away. He flew upward. |
Coyote was looking on. He flew way up. Then | Coyote shouted,
and he began to come down. | He flew by. Then he flew down to
the land. Coyote was told: || "Now it is your turn. Sit on me, 125

ku·ts.” yux̣^{u}al'ιsak$_{a}$nu'n·e nao'k!^{u}e·'s. ta'x̣as a'$_{a}$ʿke· wa·nox̣u'n·e·. ta'x̣as a'$_{a}$ʿke· ła·łuk^{u}łitι'łe·k. ta'x̣as a'$_{a}$ʿke· ła.unanux̣u'ne· na's a'm·a·ks. suk^{u}ιłq!u'k^{u}ne· swυ't$_{i}$mu skι'n·ku·ts. qakι'łne·: “ta'x̣as at ma$_{a}$ts hιntsłasa·nłwiyna'$_{a}$te· aqłsma'k$_{i}$ne·k!. qa'ła nutske·qa·łι'k.łe·'s atιn'tsaq!max̣o'$_{u}$ne·.” ta'x̣as sιłtsx̣a·ma'łne· ya.uk^{u}e'$_{i}$ka·m. ta'x̣as sιł·ało'$_{u}$ne· nυ'm·a ne$_{i}$s a$_{a}$ʿk$_{a}$mana'm·e·s at ła·qao·pιłka'$_{a}$ne· na's. ta'x̣as tsιn at ṭ!ało·'k^{u}ne· nυ'm·a

(*d*) THE ANIMALS MAKE THE SUN

Ta'x̣as ła·ts!ιna'x̣e· swυ't$_{i}$mu ne$_{i}$s ts!ιna'mke· swυ't$_{i}$mu skι'n·ku·ts nułpałne·tι't$_{i}$ne· tsx̣ał'itk$_{i}$nι'łne· nata'nιk!. ta'x̣as sιłts!ιna'x̣e·. tsx̣ał'ι'n·e· nata'ne·k!. naʿqa·ntsx̣a·łts$_{u}$kwa'te·ł tsx̣a'ł'e·n nata'ne·k!. ta'x̣as sιł'aqanakι'k$_{i}$ne· saki·łιt!qaox̣ax̣a''mne·. tsx̣ał'ιna'mne· nata'ne·k!. qała ne·n so$_{u}$k tsx̣ałtsuk^{u}atι'łne·, tsx̣ał'ι'n·e· nata'ne·k!. ta'x̣as łax̣a'x̣e· ne$_{i}$s a$_{a}$ʿkik.łuna'me·s. qakiłι'łne·: “kanmi'yit hιntsx̣ałts!ιna'x̣e·.” n'iłiktι'łne· ya.uk^{u}e'$_{i}$ka·m. ta'x̣as ktsiłmi'ye·t. wυ'łna·ms ts!ιna'x̣e· ya.uk^{u}e'$_{i}$ka·m. ta'x̣as nawιtskpayatι'łne·. ta'x̣as yu·wa·ʿkme·nuqka'n·e·. nanoho's$_{i}$ne· nata'ne·k!. nuła'se· ya.uk^{u}e'·$_{i}$ka·m n'upsłaʿt$_{i}$yił'ιtnu'ste· a$_{a}$ʿkuqła·'t!e·s. ta'x̣as n'upsłaʿt$_{i}$yił'suk^{u}nuhu's$_{i}$ne· a$_{a}$ʿk.ło'$_{u}$k!wa. qa.ut$_{i}$mιłeι't$_{i}$ne·. so'$_{u}$k$_{u}$ne·. ne$_{i}$sts k.ła'wa·m qakiłι'łne·: “nιn so'$_{u}$k$_{u}$ne·; ʿtsιn·ok!^{u}e'$_{i}$ne· q!apiłso$_{u}$k^{u}nuhu's$_{i}$ne· q!ape qa'pse·n nuła'n·e· ne$_{i}$ kenano'ho·s ya.uk^{u}e'$_{i}$ka·m; at qa'tał'itkιnι'łne· qa'psin o·'k!^{u}q$_{u}$na q!apiłso$_{u}$k^{u}no'ho:s.

Qakiłι'łne· skι'n·ku·ts: “kanmi'yit ta'x̣as nι'nko.” ta'x̣as q!u'mne·na'mne·. wυ'łna·ms ts!ιna'x̣e· skι'n·ku·ts. ta'x̣as yuwa·kme·nuqka'n·e·. ta'x̣as n'uʿk!^{u}nił·uʿt$_{i}$miłe.ι't$_{i}$ne·. ta'x̣as kiyu'k^{u}yi·t ta'x̣as tsma'k!e·ł'ut$_{i}$miłe.ι't$_{i}$ne·. n'ιtkι'ne·ł nι'łe·, at nupsłaʿt$_{i}$yił'ut$_{i}$mił'e.ι't$_{i}$ne·. x̣unaqkι'ne·ł łka'm·u a$_{a}$ʿkιnmι'tu·ks at no·kuˇna'pse· ne$_{i}$s wu'o·s. q!apił'ut$_{i}$me'$_{i}$k$_{i}$ne·. me'ka ne$_{i}$ k!ιsqa't!o·k qaqaʿnał'ut$_{i}$me'$_{i}$k$_{i}$ne·. ta'x̣as n'upsat$_{i}$yiłtsx̣a'n·e· ne$_{i}$ nata'ne·k!. ne$_{i}$sts k!u'px̣a skι'n·ku·ts ta'x̣as k!e'$_{i}$ła·'s łka'm·u·'s, qake'$_{i}$ne· k.łx̣onaqkιʿnłe·s k!ιsqa't!o·ks. a'$_{a}$ʿke·n'u'px̣a n'ι'k.łe·s at qake'$_{i}$ne·: “hιntsx̣ałhιsapkι'łne· tsx̣ałaqaʿ$_{a}$ne·kakwι'se·n'. hutsx̣ał'ι'k$_{i}$ne· tsιłme·'yit hułała'x̣a.” ta'x̣as n'upsaʿtιyιłtsx̣anatka'$_{a}$ne· ka$_{a}$s n'a·qanι'ke$_{i}$ts ne$_{i}$ nata'ne·k!. ta'x̣as naso'$_{u}$k^{u}e·n sa·nłwi'yne·. qake'$_{i}$ne· skι'n·ku·ts qo· ksιł'a'ynam pa'łke$_{i}$; a'$_{a}$ʿke· ne$_{i}$s ksιłtsιnkι'na·m tι'tqa·t!ts pa'łke$_{i}$. ta'x̣as kwa'łk$_{u}$wa'yi·t, ne$_{i}$ tu'x̣wa kts$_{u}$wałk$_{u}$wa'yit· n'upsła't$_{i}$yił'ut$_{i}$miłe.ι't$_{i}$ne·. tsιłme'yιt.s ława'x̣e· skι'n·ku·ts. ta'x̣as quna'x̣e· ne$_{i}$s ma ya·ʿkiłιk.łι'ske·. ta'x̣as sιłquna'x̣e· ktsx̣a'ł'e·k kuwisι'n'e·s, ma kqa'ke· ktsx̣ała'qa·ps ku·sι'n'e·s.

Coyote." Coyote sat on the bird's back. | He sat on the back of the other one, and he also flew up. | Then he shouted again, and he flew back down to | the ground. The two friends, Coyote (and Ya.ukᵘe'ᵢka·m) were glad. He said to the (Thunderbird): | "Don't be angry with the people. || You may scare whoever lies about you." 130
That was Ya.ukᵘe'ᵢka·m's prayer. | Then there were no more thunderbirds. That is the reason | why they do not kill any one now. The thunderbirds only make a noise. |

(*d*) THE ANIMALS MAKE THE SUN

The friends went along. The way the friends Coyote (and Ya.ukᵘe'ᵢka·m) were going along | they heard that the sun was being made. Then || they started. He was to be the sun. Perhaps the 135
one who was to be taken | would be the sun. Therefore the two went on together. | Some one was to be the sun. The one who was good was to be taken. | He was to be the sun. Then they arrived at that town. | They were told: "To-morrow you will start." || They meant 140
Ya.ukᵘe'ᵢka·m. Then night came. Early in the morning Ya.ukᵘe'ᵢka·m started. | They waited for him, and he went up. | The sun was red. Because Ya.ukᵘe'ᵢka·m | always painted his clothing with ochre, | therefore his shadow was bright red. It was not hot. It was good. When || he came back, he was told: "You are good. There is 145
only one thing, everything | is entirely red. Your red paint has done it." | Ya.ukᵘe'ᵢka·m could not do it because he was | bright red. |

Then Coyote was told: "To-morrow you shall go." Then || they 150
slept. Early in the morning Coyote started. Then | he went on. At once it was hot. | At noon it was very hot. Shade was made, but | it was always hot. The children were put into the water of the river, | but the water burned them. The water was entirely hot. Even || cold water was hot. Then the Sun always talked. | When 155
Coyote saw a child crying, | he said: "Put it into cold water;" and when he saw | the people eating, he said: "You will give me something to eat, something must be left for me. | I shall eat in the evening when I return." Then the Sun || told everything that was 160
being done. Then | the chief was angry. Coyote said: "Somebody stole | a woman, also the man and the woman catch each other." Then | it was evening; and when the sun had almost gone down, it remained | always hot. At night Coyote came back. Then he went to || where they were eating. He went there to eat | what was left. 165
He said it should be left for him. |

(*e*) THE LYNX CHILDREN

A'$_a$ʽke· łax̣a'x̣e· k!o·q!^{u}nenanakι'ste·k. qanit.ła'$_a$ne· k!o·'q!^{u}ne· naqa'łt.se· tιłnamu''e·s n'asoqo'$_u$se·. ts!ιna'x̣e· k!o·'q!^{u}ne· sιłts!ιnałιts!kι'łne· naʽqpo·ks. tsx̣ał'e·'ko·łs tιłnamu''e·s tsx̣ała'ko·łs tsu'o·s. ta'x̣as łax̣a'x̣e· yaki·łaqa'pske· s$_u$wa'q!$_a$mo·'s. ta'x̣as n'its!kι'łne· k!o·'q!^{u}ne·. k!o·$_u$kunmi'ye·t.s at n'uk^{u}ke·kιłkι'n·e· at q!a'px̣$_a$ne·. ałaqa·hakeyιksι'łe·k. kanmi'yet.s at ła.its!kι'łne·, a'$_a$ʽke· at łao·k!^{u}kikι'łkin. ta'x̣as wune·kι't.se· n'upsa't$_ι$ył·o'$_u$se·, at n'o·$_u$k!^{u}ιnqa'nx̣$_a$ne·. ta'x̣as wιłqa'$_a$ne· ne$_ι$ łkam·uk^{u}ι'ste·k. qakι'łne· ma'e·s: "qa'ła ke'e·n katituna'ła?" qak.ła'pse· ma'e·s: "ne$_ι$s qa·na'x̣e· titunι'ske$_ι$ł." qakι'łne· ma'e·s: "qa'psins ksłι'ts!ki·ł?" qak.ła'pse· ma'e·s: "sιł'ιts!kι'łne· s$_u$wa'q!$_a$mo·'s n'ιstιskι'łne·. łaqawa'x̣e·." ne$_ι$ łkam·uk^{u}ι'ste·k nułpałni·tι't$_ι$ne· ksaki·ł'ιt!qaox̣ax̣a'me·s ktsx̣ał'ina'me·s nata'ne·k!s. qake'$_ι$ne· ne$_ι$ łkam·uk^{u}ι'ste·k ktsx̣ałts!ι'na·m, ktsx̣a'ł'ιn nata'ne·k!. ta'x̣as ts!ιna'x̣e·. qa·na'x̣e·. n'u'px̣$_a$ne· sakq!$_a$nu'kse· sa·u˘sa˘qa'pse· nuł'a'q$_a$na·'s. n'u'px̣$_a$ne· sił'its!kι'łse· kia'kx̣o·s. no'h$_u$ne· ke'e·ns titu'e·s. k!umnaqaqa'pse·. qakι'łne·: "qa'psin kιʽnsił'aqaosa'qa?" qake'$_ι$ne· k!o·'q!^{u}ne·. qakι'łne·: "peι'k!a·ks nᴇqa'$_a$ne· kaa·'qa·łt n'a'sne·, ta'x̣a husιłtska'x̣e·, husya'x̣$_a$ne· na'qpo·k^u, tsx̣ał'e'$_ι$ko·ł katιłna'mu tsx̣a'$_a$łtsu$_u$t kaa·'qałt. huq^{u}aʽtał'upι'łne·." qak.ła'pse· ne$_ι$s nιtsta'ha·łs: "hu'ya·'s a'$_a$ʽke· łaqakι'łe·n'." qake'$_ι$ne· k!o·'q!^{u}ne·: "hutskułmune'$_ι$ki·ł." ta'x̣as n'u'px̣$_a$ne· ne$_ι$ nιtstaʽhałkι'ste·k notsu'kse·. qake'$_ι$ne· k!o·'q!^{u}ne·: "ta'x̣as łakiłkułmune'$_ι$ki·ł." ta'x̣as ła.unakx̣u'n·e·. ta'x̣as n'u'px̣$_a$ne· ne$_ι$ nιtstaʽhałkι'ste$_ι$k yunaqa'pse· s$_u$wa'q!$_a$mo·'s. ta'x̣as tsuk^{u}a'te· a$_a$ʽkιnq!a'woks. ta'x̣as q!akpaʽkitne$_ι$nx̣o'$_u$ne· ne$_ι$ s$_u$wa'q!$_a$mo. n'u'px̣$_a$ne· titu''e·s słatιqkatkι'nse·. n'uk!łatιqkatkι'nse·. ta'x̣as n'umatsna'$_a$te·. tse$_ι$ka'te· k!o·'q!^{u}ne· sanmux̣una'kse· s$_u$wa'q!$_a$mo. qak.ła'pse·: "ta'x̣as hιntsx̣ał'ιtmase'$_ι$te·." ta'x̣as no'h$_u$ne·. mitiya'x̣$_a$ne· suk^{u}ιłq!o'$_u$k$_u$ne· k!u'px̣a a$_a$ʽqa'łt!e·s. qak.ła'pse· "hutsts!ιnax̣ała'$_a$ne· ne$_ι$ yaʽ$_a$kił'itiya'mke· nata'ne·k!. ta'x̣as nι'n·ko słats!ιnamι'łne· tιłnamu''ne·s."

(*d*) THE ANIMALS MAKE THE SUN (CONTINUED)

Ta'x̣as ts!ιna'x̣e· nι'tstahałkι'ste·k. łax̣a'x̣e· ne$_ι$s a$_a$ʽkιk.łuna'me·s. ta'x̣as qak.ła'pse· naso'$_u$k^{u}e·n: "kanmi'yit hιntsx̣ałts!ιna'x̣e·." nao·'k!^{u}e· ta'x̣as ktsiłmi'yit, wυ'łna·ms ts!ιna'x̣e·. ta'x̣as yu·wakme·nuqka'n·e·. to'x̣^{u}a n'ιsqat.łe.ι't$_ι$ne·. ta'xas tska·nuqka'n·e·. ta'x̣as to'x̣^{u}a nʽut$_ι$miłe.ι't$_ι$ne·. ta'x̣as to'x̣^{u}a kiyu'k$_ι$yit. n'ut$_ι$miłe.ι't$_ι$ne·. ta'x̣as kiyu'k$_ι$yit. ta'x̣as n'ut$_ι$miłe.ι't$_ι$ne·. n'itkιnι'łne· nι'łe·. ta'x̣as łaqaʽhaq!akwu'm-

(*e*) THE LYNX CHILDREN

The two young Lynxes (Short Faces) arrived. There was the tent of Lynx. | His wife had two children, twins. Lynx started | to look for soup. His wife was to drink it in order to get || milk. He 170
arrived where the salmon were. | Lynx looked for them. One day he got one. | He ate it all. He staid there another night. On the following day he looked again, | and he got one more. He was there a long time, but he kept nothing | because he ate it at once. Then the two children grew up. || One of them said to his mother: "Who 175
is our father?" His mother said: | "Your father went that way." He said to his mother: "What | is he looking for?" His mother said: "He is looking for salmon for you, | but he did not come back." The two children listened, | and went together where somebody was to be the sun. || The children said: "We will go, we shall be the sun." | 180
Then they started. They went. They saw a lake. | There was an old man. He was looking for fish. | They knew it was their father. He was poor. They said to him: | "What are you here for?" Lynx said, he said to them: || "Long ago I had two children. Then I 185
started | to look for soup, which my wife was to drink to get milk | for my children. I can not kill them." He was told by the youths: | "Well, say that again." Lynx said: "I | raise the water with you." Then the two youths saw the water rising. || Lynx said: "Let the 190
water go down with you." And | the water went down. Then the two youths saw | many salmon. They took sticks and | killed the salmon. They saw their father | going after them. He went after one to kill it, and they laughed at him. || Lynx looked at the pile of 195
salmon. He was told: | "Now you try!" Then he knew it. He ran after them. | He was glad. He knew they were his children. He was told: "We are going | where they are playing sun. You | go back to your wife." ||

(*d*) THE ANIMALS MAKE THE SUN (CONTINUED)

Then the two youths started, and they arrived at the town. | They 200
were told by the chief: "To-morrow you | will go." One night passed, and early he started. | Then he went up. It was almost cool. Then | he came up, and it was almost warm. When || it was almost noon, it 205
was warm. Then at noon | it was warm. Shade was made. Then

ne·. naq!a'k$_u$wum at naqtsiya'mne· ałaqahaq!ak$_u$wu'mne·. n'upsat$_ι$yιł'ιsqat!o'k$_u$ne· at qatsx̣a'n·e· nata'ne·k!. ta'x̣as k!onanu'qk^{u}a. ta'x̣as to'x̣^{u}a łaqa.ut$_ι$miłe.ι't$_ι$ne·. ta'x̣as kwałkwa'ye·t. ta'x̣as łaqa.ut$_ι$miłe.ι't$_ι$ne·. ta'x̣as wune·kι't$_ι$ne· kwat!me·nu'qka· wune·kι't$_ι$ne. ta'x̣ta· ta'x̣as ktsιłmi'yιt, ta'x̣as ława'x̣e· ne$_ι$ nιtsta'hał. qake'$_ι$ne· naso'$_u$k^{u}e·n: "sιłso'$_u$k$_u$ne· nata'ne·k!. ta'x̣as tsx̣ał'ι'n·e· nata'ne·k!s." qakiłι'łne· nao·'k!^{u}e·: "tsιłme'yιt nι'n·ko· nιnts!ιna'x̣e·. ntsx̣ał'ι'n·e· tsιłmiyιtna'mu." ta'x̣as ktsιłmi'yit. ta'x̣as ts!ιna'x̣e· nao·'k!^{u}e· k!o·ˋq!^{u}ne·na'na. ta'x̣as yu·wakmeˋnuqka'n·e·. ta'x̣as noq!ukyι't$_ι$ne· sukwiło·k!ukyι't$_ι$ne·; at to'x̣^{u}a n'ohu'łne· q!a'pe· qa'psin ne$_ι$ tsιłme·yιtna'mu. to'x̣^{u}a wułe'iṭ at wo·katι'łne· qa'psin. ta'x̣as sιłso'$_u$k$_u$ne· tsłme·yιtna'mu nata'ne·k!. ta'x̣as a'$_a$'ke· sιłtsuk^{u}atι'łne·. tsx̣a'ł'e·n nata'ne·k! tsιłme·yitna'mu.

Ta'x̣as kanmi'yιt ẁυ'łna·ms ts!ιna'x̣e· skι'n·ku·ts. sιłsa·nιłwiyna'$_a$te· nata'ne·k!s, o·'k!^{u}q$_u$na kma'ta·ps naso'$_u$k^{u}e·ns. łax̣a'x̣e· qo·'s yaqaˋka·łyu·wakmeˋnuqk^{u}a'ske·. qawιsaqa'$_a$ne· nawιtsnułk!o'$_u$ne· nata'ne·k!s. ta'x̣as kiy$_u$wa·kmenu'qk^{u}a n'upx̣ana'pse· nata'ne·k!s ne$_ι$s ksιłsa·niłwi'yna·t. ta'x̣as łuq^{u}a·łsa·niłwiynata'pse· naq!ako·ptse'$_ι$tse· a'k!e·'s n'u'px̣$_a$ne· pa·ł peι'k!a·ks sιłaq!aku'pse· a'k!e·'s. ta'x̣as nełqa·nmι'te· a'k!e·'sts t!awu''e·s. ta'x̣as nutsιnqkupe·kι'me·ḳ ne$_ι$s ya·qawax̣mι'tke· a'k!e·'sts t!awu''e·s. ta'x̣as naq!ałikwa.ι'tse·. ta'x̣as nanuta'pse· ne$_ι$s aˋ$_a$'kιnq!o'ko·ps. n'u'px̣$_a$ne· pał pι'k!a·ks sιł'ax̣a$_a$nᴇx̣o·na'pse· a$_a$'kιnq!o'ko·ps. n'u'px̣$_a$ne· sιłqa·hamanamι's$_ι$ne· qaˋox̣ał'ιtq!ankιkqa'$_a$ne·. yu·hałhaqaku'pse· sι't!e·s. ta'x̣as qaˋtałhoko'$_u$ne· qayaqanmιte·nq!o·kupx̣u'se·. ta'x̣as at sιłaqaqa'$_a$ne· at qaˋtałhaq!aˋłikwa'i·t a$_a$'k$_a$ma'$_a$nam. ta'x̣as sιł'ι'n·e· nata'ne·k!s k!o·ˋq!^{u}ne·nanakι'ste·k.

Husιłq!aˋpqałq!aˋnux̣wa'te·

55. The People Try to Kill Ya.uk^{u}e'$_ι$ka·m

Ho'ya's a'$_a$'ke· hutsx̣ał·atsx̣amu'n·e· ya.uk^{u}e'$_ι$ka·m yaqał'upiłι'łke·ts k.ła.itq!a·''nx̣a'm.

Qahak.łuna'mne· saosaqa'$_a$ne· ya.uk^{u}e'$_ι$ka·m ne$_ι$s a$_a$'kιk.łuna'me·s. n'ok!uniłsa·haniłwiynata'pse· aqłsma'k$_ι$nιk!s. ta'x̣as n'ι'n·e· k$_u$wι'łqa nιtsta'hał n'u'px̣$_a$ne· ktsx̣ał'upι'łe·ł. qałwi'yne·: "maˋ$_a$tsuł'o'$_u$nił, maˋ$_a$tsułsa·niłwi'ynat ka$_a$kinιk!na''mu, mι'ksa'n ne$_ι$ yaksa'han qa'psin pał at kuˋsi·ł'u'pe·ł." n'oniła'pse· aqłsma'k$_ι$nιk!s. qa.upx̣a'se· ka$_a$s łaa·qakι'n·a·ps. ta'x̣as n'upła'pse·. x̣unmιtqła'pse· a$_a$'kιnmι'tuks. ta'x̣as aqłsma'k$_ι$nιk! sukwιłq!u'k$_u$ne· k!u'pi·ł ya.uk^{u}e'$_ι$ka·ms. ta'x̣as nuqona'me·k q!a'pe·. qakiłι'łne· qaspι'ł'uk: "hιntsx̣ałhanokwi''te· a$_a$'kuqłu'pin. hιntsx̣ałt!ιsłe·kx̣ok^{u}a'$_a$ne·." ta'x̣as ts!ιn'ałuˋnisna'mne·. n'ι'n·e·

they were not perspiring any more. | When they were perspiring,
they swam in the water, and they stopped perspiring. | The water
was always cool. The Sun did not talk. Then, | when he went down,
it was not warm. Then ‖ he went down, and it was not hot. After 210
some time | he went down. Some time passed, and it became dark. |
Then the youth came back. The chief said: | "The Sun is good.
He shall be the Sun." The other one was told: | "You shall go at
night." He was to be ‖ the Moon. Then it was dark. Then the 215
other | young Lynx started. He went up, and | the Moon shone
brightly. Almost everything could be seen | by the Moon. They
could almost recognize things at a distance. | Then the Moon was
good, and ‖ he also was taken. He was to be the Moon. | 220

Early the next day Coyote started. | He was angry at the Sun,
because the chief had rejected him. | He arrived at the place where
the Sun rises. He staid there, | aiming at the Sun. Then, ‖ when he 225
saw the Sun coming up, he was angry. Then (the Sun) | was angry
with him, and made his arrow burn. (Coyote) saw that | his arrow
was burning. Then he threw away his arrow and his | bow. Then he
ran, after he had thrown away | his bow and his arrow. Then the
ground began to burn, and ‖ the fire pursued him. He saw that | the 230
fire had almost caught up with him. He saw there was a trail. |
Then he lay down quickly, and his blanket was burned over, but |
he could not burn, and the fire went by him. | Therefore the trails do
not burn. ‖ Then the two young Lynxes were Sun and Moon. | 235

It is all finished. |

55. THE PEOPLE TRY TO KILL YA.UKᵘE′ᵢKA·M

Now I will talk more about Ya.ukᵘe′ᵢka·m, how he | was killed and
came to life again. |

There was a village, and there was the tent of Ya.ukᵘe′ᵢka·m. | At
one time the people became angry at him. He was now ‖ a full-grown 5
man, and he knew that he would be killed. He thought: | "Don't let
me be afraid. Don't let me be angry at my people, only | at those
bad things that I have killed." The people were afraid of him, | and
did not know what to do with him. Then they killed him | and threw
him into the river. The people were glad ‖ because they had killed 10
Ya.ukᵘe′ᵢka·m. Then they all broke camp. | Crane was told: "You
shall drag a young tree. | You shall cover our tracks." Then they
started. It was | winter time, and they made tracks on the snow.

wanu`yitna'm·o ne's aₐ`k!ałukᵘɩ'ł'e·s. naqsanmi'yɩt kuqnani'yam qao˘wɩsu'qᵤne· qo's ya'wo's ya.úkᵘe'ᵢka·m. qa.u'px̣ₐne· aqłsma'kᵢnɩk! neᵢs pɩ'k!a·ks mae'se·s ya.ukᵘe'ᵢka·ms ma kts!ɩ'nas ya'wo's wu'o·s, ma kqahakiłha'qaps ya.ukᵘe'ᵢka·ms qo'sts ma kqake'ᵢka·s wu'o·s. sɩł'aqakɩ'n·e· kx̣unmɩ'tqo·ł ya.ukᵘe'ᵢka·ms. ta'x̣as qawisu'qᵤne· ya.ukᵘe'ᵢka·m. ta'x̣as nɩkᵢna'pse· kia'kx̣o·'s o·'k!ᵘqᵤna ke'e·n up'na'mo·'s, sɩł'aqaqₐna'ₐne· neᵢ kia'kx̣o· ke'e·k aₐ`kułak!ɩ'se·s. n'u'px̣ₐne· ya.ukᵘe'ᵢka·m pał pɩ'k!a·ks sła`tᵢyił'ekₐna'pse· kia'kx̣o·'s aₐk.łɩ'k!e·s. qanaqłɩ'kx̣ₐne·. qakɩ'łne·: "qa'psin kɩnsɩł'ikᵢna'pki·ł?" qak.ła'pse· ne·s kia'kx̣o·'s: "huqaa`psi·łsa·niłwi`ynatawa'sₐne·. qa'psi·n kɩnsɩłqana`qłɩkx̣ₐna'was? hosɩł·ae`tkɩnawa'sₐne·." ta'x̣as ła.upx̣a'me·k ya.ukᵘe'ᵢka·m. qak.ła'pse· neᵢs kia'kx̣o·'s·. "ta'x̣as ła.u'pan'. hɩntsx̣ałts!ɩna'x̣e·. neᵢ qanax̣a'mne·. maₐts qałwi·'ye·n' kwunɩ'ke·t kuqnani'yam. nuła'n·e· qaspɩ'ł'uk nanukᵘe'ᵢte· aₐ`kuqłu'pins. sɩlt!ɩsłɩkx̣o·ka'ₐne·. qałwi'yne· kɩntsqa.upx̣a'me·ł yaqanału`n·isnamɩ'ske·." ta'x̣as ya.ukᵘe'ᵢka·m ła.upa'x̣e· neᵢs ko'o·s. ta'x̣as tseᵢka'te·. n'u'px̣ₐne· yaqanak!ałukiłɩ'ske·. ta'x̣as ts!ɩna'x̣e·. naqanqałsanmi·'yɩt.s x̣a·'tsas k!u'px̣a ko'o·s. ta'x̣as n'u'px̣ₐne· qa·qaₐnɩnq!oku'pse· neᵢs ko'o·s. n'u'px̣ₐne· neᵢs wɩ'łna·ms kłskɩłqakx̣ału`n·isna'me·s. ts!ɩna'x̣e· qaha˘na'x̣e·. nułpa'łne· qaspɩ'ł'uks sᵤwasx̣una'kse·. łax̣a'nx̣o'ᵤne·. qakɩ'łne·: "qa'psins kɩnu'pskeᵢn naₐ aₐ`kuqłu'pin?" qake'ᵢne· qaspɩ'ł'uk: "sɩł'aqsanmi'yɩt.s n'upiłi'łne· ya.ukᵘe'ᵢka·m· x̣unmitqułɩ'ł'ne·. sɩł'oniłɩ'łne·, na'pit ła.e·tq!a'n'x̣a·m tsx̣ała''nx̣ołun·ɩ'stka; tsx̣ał'o·kᵘɩtka'ₐne·. husɩłqakiłɩ'łnę· kułano·'kᵘeᵢt na a·`ₐ`kuqłu'pin; na'pit ła.itq!a·'nₐx̣a'm ya.ukᵘe'ᵢka·m tsx̣ałqa.u'px̣ₐne· aₐ`kₐmana'me·s." q!akpakitx̣o'ᵤne· qaspɩ'ł'uks. ts!ɩna'x̣e· ya.ukᵘe'ᵢka·m łax̣aₐnx̣o'ᵤne· tɩłnamu.ɩ'se·s. a'ₐ`ke· q!akpakitx̣o'ᵤne·. ts!ɩna'x̣e·, n'u'px̣ₐne· sɩnax̣a·mɩ'sᵢne·. łax̣a'nx̣o'ᵤne·. n'u'px̣ₐne· pał n'ɩ'nse· atsawa'ts!e·s. sła·`hatᵢyił'iła'se·, qakɩ'kse·: "na'ₐs at ma qa·niłała'pₐne· kaatsa'wats! ya.ukᵘe'ᵢka·m; at ma o'niła'pse· aqłsma'kᵢnɩk!s. na`sosanme·yɩ'tske· k!u'płaps, ta'x̣as kok!umnaqa'qa, koho'was. k.łaqao·nɩ'łaps aqłsma·'kᵢnɩk!s. kanuł'a'qₐna k.ła'ło·'s tsa''e·s." nałx̣o'ᵤse· aₐ`qałt!ɩ'se·s. ta'x̣a neᵢ łkₐm·u qa'k.łe·k ne'ᵢts!uq!s. ya.ukᵘe'ᵢka·m qunatsa'ₐx̣ₐne· neᵢs łka'm·u's. tseᵢkata'pse·, nupx̣ₐna'pse·. qakɩ'łne· ma'e·s ne'ᵢts!uq!: "neᵢs n'ɩ'n·e· ya.ukᵘe'ᵢka·m ka'x̣a." ta'x̣a ma'e·s ne'ᵢts!uq! łuqᵘaq!a`nke·kɩłwitskɩ'kᵢne·. snɩts!łaɩ'nse·. nantso·x̣a'x̣e· ya.ukᵘe'ᵢka·m. neᵢs ktseᵢka'ta·ps neᵢs 'átsawa'ts!e·s, ło'ᵤne·. qałwi'yne· neᵢ pa'łkeᵢ ksɩł'aqₐnɩ'tsaps 'x̣ałe'e·s. qanła'łte·. qakɩ'łne·: "a:, qa.u'px̣a kaₐs n'a·qa·nikitnała'pe·s k!upɩ'łe·s kaatsawa'ts!mił. ksoᵤsałk!o·mna`qałts!akɩ`ktaksawa'se·s aqłsma'kᵢnɩk!." ta'x̣as łae·ła`nax̣wa'te·k neᵢs ke'at ya.ukᵘe'ᵢka·ms, a'ₐ`ke· łaqakɩ'n·e· neᵢs łka'm·u's ya.ukᵘe'ᵢka·m; a'ₐ`ke· łaqaqna'ₐne· neᵢ pa'łkeᵢ

A few days after they had broken camp | in winter, Ya.uk^{u}e′$_{i}$ka·m was down below. The people did not know || that Ya.uk^{u}e′$_{i}$ka·m's mother had gone | down into the water, and that Ya.uk^{u}e′$_{i}$ka·m was born there | and had come from the water. Now, when they had thrown Ya.uk^{u}e′$_{i}$ka·m | into the water in winter, then the fish ate him | because he was dead. Therefore the fish did so. || They ate up his body. Ya.uk^{u}e′$_{i}$ka·m knew at once that the fish | were eating of his feet, and he kicked them. He said: | "Why are you eating me?" The fish said to him: "We are | not angry at you. Why do you kick us? | We are restoring you." Then Ya.uk^{u}e′$_{i}$ka·m knew himself.[1] || The fishes said to him: "Go ashore! You shall go. | The people went in that direction. | Don't think that it is a long time since they broke camp. | Crane dragged a young tree along to cover their tracks. They thought you would not know which way they went." | Then Ya.uk^{u}e′$_{i}$ka·m went ashore to the village site. He looked at it || and saw which way they had gone. He started. After about | three or four days he saw a village site. He saw that there was | some fire left at the village site. He knew that they had started from there early in the morning. | He started and went along. He heard Crane | singing. He reached him, and said to him: "What are you doing || with that young tree?" Crane said: "Several days ago | Ya.uk^{u}e′$_{i}$ka·m was killed and was thrown into the water. We are afraid he may | come back to life, and he will go the way we are going and will kill everybody. | I have been told to drag along this young tree, so that, if he should come back to life, | he may not recognize the trail." Then (Ya.uk^{u}e′$_{i}$ka·m) knocked || Crane down. Ya.uk^{u}e′$_{i}$ka·m went on, and reached | Crane's wife. Then he knocked her down. He started, and saw | somebody going along. He reached that person, and saw that it was his sister-in-law. | She went along crying. She said: "My brother-in-law Ya.uk^{u}e′$_{i}$ka·m used to take me along this way. | The people were afraid of him, || and the other day they killed him. Now I am poor. I am hungry, | for the people are not afraid of him. My husband's brother is no more." | She carried her child on her back. Her child's name was Duck.[2] | Ya.uk^{u}e′$_{i}$ka·m poked the child with a stick. The child looked at him | and saw him; and Duck said to his mother: || "Uncle Ya.uk^{u}e′$_{i}$ka·m is here." Then the mother of Duck turned around and looked. | There was a tree, and Ya.uk^{u}e′$_{i}$ka·m had gone behind it | when his sister-in-law looked at him. There was nothing there. The woman thought | her child had told a lie. She struck him. She said to him: "Oh, | don't you know how I feel because my brother-in-law has been killed? || The people make us suffer." | She was crying while she was naming Ya.uk^{u}e′$_{i}$ka·m; | and Ya.uk^{u}e′$_{i}$ka·m

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[1] Probably "came to his senses."

[2] Species unknown.

qanła'łte x̣ałe'e·s. qake'$_i$ne· ya.uk^{u}e'$_i$ka·m: "qa'psins kιnυ'pske·n łka'm·u? hιnt!aktsx̣o'$_u$ne·." ło˘q^{u}a‘q!ankikι‘łwitskι'k$_i$ne· ma'e·s nɔ'$_i$ts!uq! pał tsᴇmak!kι'kse· x̣ałe'e·s pał sιłwa'se· ya.uk^{u}e'$_i$ka·ms, pał·a.itq!anx̣a'mse·. qake'$_i$ne· ne$_i$ pa'łke$_i$: "hoso‘k^{u}iłq!u'k$_u$ne· ke''nwa·m. hok!umna‘qaqwała·'$_a$ne·. tsa'$_a$ne·s n'ι'łwa iya'mo·'s at tsuk^{u}ałι's$_i$ne·. ka'min tax̣ na huna'mke· huła'x̣e· hutsx̣ał'itkι'ne· ka$_a$‘kι't.ła, tsx̣ałtsuk^{u}atι'łne· łaa·'k!ła·k a'$_a$‘ke· atuła.ιt.łik$_i$natι't$_i$nɔ·, honu'kwe· a'$_a$‘ke· at łatsuk^{u}atι'łne·. ta'x̣as tsiłmi'yιt, ta'x̣as at lo'$_u$ne· ka$_a$‘kι't.ła. k.ła'wa·m k!a·''nam at yunaqa'$_a$ne· ka'łx̣o$_u$ł aku'łak tsυ'pqa, tsa'$_a$ne·s at n'o·'k!^{u}ił·o'$_u$se·, pał at n'o$_u$k^{u}iłtsuk^{u}ałι's$_i$ne· n'ι'łwa tsυ'pqa's. ta'x̣as ato·nowas$_a$nała'$_a$ne·. tsιłmi'yιt.s n'u'x̣te·k naso'$_u$k^{u}e·n at naqankι'łne· ne'$_i$ts!uq!s. at niktx̣onemu'n·e· a$_a$‘k.ła'm'ι'se·s ne'$_i$ts!uq!s." qake'$_i$ne· ya.uk^{u}e'$_i$ka.m: "ta'x̣a łu'n·u. ts!ιna'ke·$_i$ł hιnłax̣a'ke·$_i$ł. hιn'e·'tkin a$_a$‘kιt.ła''ne·s qałanqa'łwiy tsx̣ałtso'$_u$k^{u}a·t ne$_i$s kιniłιk'natι'tme·ł atιntsqanła'łte·. a'$_a$‘ke ne'$_i$ts!uq!s qao˘x̣ał'ιtkι'n·e· a$_a$‘qa'tsko·'s a$_a$‘k.łam'ι'se·s." qakι'łne·: "naqa'nk.łe·s naso'$_u$k^{u}e·n, qa'k.łe·s ktsιktx̣one''mo· a$_a$‘k.ła'mnι's'mi·ł, hιntsx̣ałqa‘ox̣ałqa‘łuqka‘ła'mι'łne·." ta'x̣as ts!ιna'x̣e· ma·'$_a$t$_i$mo· ne'$_i$ts!uq!. ts!ιna'x̣e· ya.uk^{u}e'$_i$ka·m ne$_i$s yaqa‘nak!ałukwe·łι'ske·. n'u'px̣$_a$ne· tsa''e·s qakι'łne·: "kιn'ι'łwa iya'mo?" qake'$_i$ne·: "pι'k!a·ks hon'ił$_u$wa'n·e·. tsuk^{u}atι'łne·. a'$_a$‘ke· hosιł·aana'x̣e· at qaqałqaqa'$_a$ne·. hon'ι'ł$_u$wa iya'mo at tsuk^{u}atι'łne·. mi'ka yuna'qa at n'o·‘kułtsuk^{u}atι'łne·. ta'x̣as tsιłmi'yιt.s hułała'x̣a·m atonowa's$_i$ne·ts a'$_a$‘ke· katιłna'muts kaa'$_a$‘qałt. hok!umnaqaqa'$_a$ne·." qakι'łne· tsa''e·s ya.uk^{u}e'$_i$ka·m: "ta'x̣a łu'n·u ła.e·ts!kι'łe·n' tsυ'pqa. a'$_a$‘ke hιnłae'ł$_u$wa qa'ła qa'łwiy ktsx̣ałtso'$_u$k^{u}at hιntsx̣ałmitiya'x̣$_a$ne·. hιntsqanła'łte·. hιntsqakι'łne·: ‘ma$_a$ts tsuk^{u}a'te·n', hιnqa'łwiy kιntstso'$_u$k^{u}a·t hutsmιtx̣$_a$nι's$_i$ne·.'" qake'$_i$ne· ya.uk^{u}e'$_i$ka·m: "kạ'min hutsx̣ałqamι'tx̣$_a$ne· tsυ'pqa. tax̣ta·' kanme'yιt.s hutsx̣ałmι'tx̣$_a$ne·." ta'x̣as ts!ιna'x̣e· ne$_i$ tι'tqa·t!. n'upι'łne· tsυ'pqa·'s, nutsa'se· qa'ła·s qałwi'yse· ktsx̣ałtso'$_u$k^{u}a·ts. mit$_i$ya'x̣$_a$ne· qanłałtmu'n·e· a$_a$‘kιnq!a'wo·ks. qakι'łne·: "na'pit hιnqa'łwiy kιntstso'$_u$k^{u}at na koι'ł$_u$wa huts'upłι's$_i$ne·. ma kιn'upι'łki·ł ka'ta·t. ta'x̣as hutsx̣ałsa·niłwiynatιskι'łne·." n'o$_u$niłι'łne· ne$_i$s k!aqa'q$_a$na. k.ła'x̣a·'m ma'$_a$t$_i$mo ne$_i$'ts!uq! ta'x̣as niłik$_i$natι't$_i$ne· tsx̣ałyaqa·‘nit.ła'$_a$ke·. ta'x̣as kuł'e'$_i$tki·n, ta'x̣as a'$_a$‘ke· n'ιtkι'n·e· ło$_u$k!s. qałwi·ynamι's$_i$ne· ktsx̣ałtsuk^{u}a't.łe·s. mιte$_i$x̣aka'$_a$ne·. tu'x^{u}a qanłałt$_i$mumok^{u}a'$_a$ne· a$_a$‘quta'ł'e·s. (ne$_i$s pι'k!aks aqłsma'k$_i$nιk! at n'ι'n·s·e· aquta'ł'e·s no'$_u$k^{u}e·ys popo'e·s; a$_a$‘q!a'łe·s at n'ι'nse· ktsιk!ιts!ła.ιnx̣o'$_u$mo.) n'o·nełι'łne·, at.skiłqaqaq$_a$na'$_a$ne·ts k!aqa'q$_a$na. sιł'a‘qał'o·niłι'łne·. to'x̣^{u}a ktsuwałkwa'yit.s wa'se· nułaq$_a$na''e·s. naq!awu'se·. nιnko'e·s suk.łe.ι't.se· yaqa·nιt.ła'$_a$ke·. yunaqa'pse· a$_a$‘kox̣ne·-

did the same thing to the child; and the woman did the same again, she struck her child. Then Ya.uk^{u}e′$_{i}$ka·m said: "Why do you | do that to the child? You hurt him." The mother of Duck turned round quickly, ‖ and it was true what her son had said. Ya.uk^{u}e′$_{i}$ka·m had arrived | and had come back to life. Then the woman said: | "I am glad that you arrived. We are poor. | When your brother kills game, they take it away from him. When I go along | and put up my tent, it is taken away from me; ‖ and when I go to another place and make my tent and finish it, | it is taken away again. Then it is dark and I have no tent. | When the hunters come back and bring much deer meat, | your brother alone has not any, for they take away all | the deer he kills. Then in the evening we are hungry. When the chief defecates, ‖ they call Duck, and he must rub him | with his head." Ya.uk^{u}e′$_{i}$ka·m said: "Now | go on! When you get there, make your tent, | and if any one wants to take the place that you have arranged, strike him; | and put flint on the head of Duck." ‖ He said to him: "When the chief calls you, and when he tells you | to rub him with your head, then hit him with your head." | Then Duck and his mother started. Ya.uk^{u}e′$_{i}$ka·m started | and went along where the snow was trodden down. He saw his younger brother. | He said to him: "Don't you kill any game?" He said: "I have killed some, ‖ but it was taken away from me; and I went hunting again, but it is like that always. | If I kill game, it is taken away from me. Even if it is much, it is all taken away from me. | Then in the evening, when I get home, I and my wife and child are hungry. | I am poor." Then Ya.uk^{u}e′$_{i}$ka·m said to his brother: | "Go on; look for deer! and ‖ if you kill it and some one tries to take it away from you, go after him | and strike him, and say: 'Don't take it. If you try | to take it, I'll shoot you.'" Ya.uk^{u}e′$_{i}$ka·m said: | "I shall not shoot deer. Later on in the morning | I'll shoot some." Then the man started and killed ‖ a deer. Somebody went up to him and intended to take it. He went after him | and struck him with a stick. He said to him: "If | you try to take what I kill, I'll kill you. | You have killed my elder brother; now I'll get angry with you." | Then they were afraid of what he had done. When Duck and his mother arrived, ‖ she cleaned a place for their tent; and when she had finished, | she got firewood. Then they wanted to take it away from her, | but she went after them and struck them with her ax. | (In former times the people had for their axes | stone hammers and antler wedges, which they used for splitting trees.) ‖ The people were afraid, for she had not done before as she did now; therefore they were afraid of her. | It was almost evening when her husband arrived. He carried meat. | She had a good place for their tent, and much wood. | Then at night the chief

yi'e·s. ta'x̣as ktsιłmi'yιt.s n'anax̣a''mne· naso'$_u$k^{u}e·n n'u'x̣te·k. naqankι'łne· ne'$_ι$ts!uq!s. qakι'łne·: "ne:ts!uq!, pιk!ako·n'ιt!ko':$_u$ne·." n'anax̣a''mne· ne'$_ι$ts!uq!, qaoˇx̣ał'qałuqkała''mne· a$_a$‘k!ałaˋx̣ιkp!ι'se·s ne$_ι$s naso'$_u$k^{u}e·ns. qak.ła'pse·: "ma'qa·k, ma'qa·k· n'upła'p$_a$ne·. qa'psin łιns$_a$q!a'n·e· a$_a$‘k.ła'mnι's'mi·ł." qatsιnk!apałtι'łe·k ne'$_ι$ts!uq!. qa·wax̣$_a$mox̣u'n·e· ne$_ι$ naso'$_u$k^{u}e·n. pał sł'upła'pse· ne'$_ι$ts!uq!s. ta'x̣as sιłqa'łsaˇł'upιłka'$_a$ne· x̣a'$_a$t$_ι$mo· ne'$_ι$ts!uq!. ma k!upι'łi·ł qaspι'ł'uk tιłnamo''t$_ι$mo, a'$_a$‘ke· k!upι'łi·ł ne$_ι$ naso'$_u$k^{u}e·n. qaoˇx̣ax̣a'mne·. tse$_ι$katι'łne·. saoˇsaqa'$_a$ne· ya.uk^{u}e'$_ι$ka·m. n'upx̣a'łne· pał·awa'x̣o·. tsx̣anatamna'mne·. qakiya'mne·: "pał wa'x̣e· ya.uk^{u}e'$_ι$ka·m, pał·aetq!anx̣a''mne· pał sł'aqaq$_a$na'$_a$ne· ne'$_ι$ts!uq! ała·k$_ι$nι'k!t$_ι$mo ksaha'nse·k." ta'x̣as a:n'onełι'łne· ya.uk^{u}e'$_ι$ka·m. ta'x̣as n'ι'ne· kwι'łqa naso'$_u$k^{u}e·ns ne$_ι$s a$_a$‘kιk.łuna'me·s.

Ta'x̣as husιłq!apqałpałnᴇmι'łne· yaqaq$_a$na'$_a$ke· ne$_ι$s pι'k!a·ks ya.uk^{u}e'$_ι$ka·m.

56. Coyote and Dog

(*a*) COYOTE MISSES THE DEER

Qa·nιt.ła'$_a$ne· skι'n·ku·ts, n'ι'nse· tιłnamu''e·s x̣a'$_a$łtsin. n'ι'n·e· waˋnuyιtna'mu. xa'$_a$łtsints a'$_a$‘ke·[1] a·łaqa'łt!e·s qsama'łne· nayax̣aq!anu'k$_u$ne·. qa·nqułuk!pku'pse·. q!ax̣o'$_u$ne·. ne$_ι$s pι'k!a·ks tsʋ'pqa at nᴇk!a'$_a$k$_ι$ne·. ne$_ι$s kq!a'x̣o· x̣a'$_a$łtsin a·qułu'k!pkups n'aqtsx̣una'ktse· tsʋ'pqa·, pa·ł sank!a'$_a$k$_ι$ne· ne$_ι$s k!aqtsx̣una'ke·s qakx̣ałanaquˋmła·sx̣u'ne·. pa·ł kwι'łko·s mit$_ι$ya'x̣$_ι$ne· x̣a'$_a$łtsin łax̣a'nx̣o'$_u$ne·. tsιnqatkι'n·e· ne$_ι$s tsʋ'pqa·'s. qakι'łne· ałaqa'łt!e·s: "łats!ιnyax̣a'ke·ł ała·k$_ι$ne·ˋk!enι'ski·ł. tsx̣ałmι'tx̣$_a$ne·." łaˋ$_a$ts!ιnkιsqkuˋpekι'me·k ne$_ι$ łkam·uk^{u}ι'ste·k. nao·'k!^{u}e· qa'k.łe·k mιsqoło·'wum, nao·'k!^{u}e· qa'k.łe·k q!o·ta'ptse·k!. mιsqoło·'wum n'ι'n·e· nιtsta'ha·ł, q!o·ta'ptse·k! n'ι'n·e· na.u'te·. ła·łax̣a'x̣e· a$_a$‘kιt.ła'e·s. qakι'łne· tιtu''e·s. qake'$_ι$ne·: "ka'ma kιnts!na'me·ł tsιnkι'n·e· tsʋ'pqa·'s." skι'n·ku·ts n'anmuqkupnuˋx̣o·nka'me·k. tsιk!kι'n·e· a$_a$‘kuqłu'pe·ns, a‘$_a$'ke· n'asιłyaqe'$_ι$te· mιtsqoˋko·łι'łna·'s. łat$_ι$nax̣a·''mne·. łoq!^{u}ałkι'n·e· a$_a$ˋ'ko·k!^{u}atsιnko''e·s. qaox̣a'x̣e·. yιk!tax̣o'$_u$ne· q!u'ł$_u$wa·s qaqsaˇqapta'kse· ki'e·k. n'ι'k$_ι$ne·. ta'x̣as n'itkι'n·e· t!awu''e·s a'$_a$‘ke· nai'maq!makax̣nι'łe·k mιtsqokołι'łna·'s. ta'x̣as ts!ιna'x̣e·. łax̣a'x̣e·. sawιtsqatkι'n·se· tιłnamu''e·s. nałikinι'łe·k. pał k$_u$wι'łko·'s ne$_ι$s yaqa·ˋwιtskι'nske· tιłnamu''e·s tsʋ'pqa·'s. u's'me·ks qa·ˋkiłt!ats!aˋnił·uk^{u}ι'n·e·. qakι'łne·: "ta'x̣as pιsła:ˋtιkι'n·en'." ta'x̣as x̣a'$_a$łtsin pιsła:tιkι'n·e·. qanakιtsłux̣unι'łe·k tsʋ'pqa·. mι'tx̣$_a$ne· skι'n·ku·ts. qa'łe·n tsułux̣o'$_u$se·. yuna·ˋk$_ι$nι'łne·. ta'x̣as naoko·qapka'$_a$-

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[1] Or *xa'$_a$łtsin a'$_a$‘ke·*, also without *-ts a'$_a$‘ke·*.

went out. | He called Duck and said to him: "Duck, || I am cold." Duck went out and hit | the chief with his head. He said: "Stop, | stop! It hurts me. Something must be on your head." | Duck did not mind it. Then the chief fell down. | Duck had killed him. Thus three were killed by Duck and his uncle || —Crane and his wife were killed, | and the chief was killed. They went there and looked, and there was | Ya.uk^{u}e′$_{i}$ka·m. They knew he had arrived. They talked to one another, | and they said to one another: "Ya.uk^{u}e′$_{i}$ka·m has arrived. He has come back to life. | That is the reason why Duck and his parents have done so, for they were angry." Then || they were more afraid of Ya.uk^{u}e′$_{i}$ka·m. He was a great chief | in the town. |

Now I have finished telling what | Ya.uk^{u}e′$_{i}$ka·m did long ago. |

56. Coyote and Dog

(a) COYOTE MISSES THE DEER

Coyote lived in a tent. His wife was Dog. It was | winter time. Dog and her children with her went out | for fuel. There was a stump. She chopped it down. For a long time | a deer used to have a hole there in the stump that Dog chopped down. || The deer was hit when it fell. There was its hole. It was broken. | The deer jumped out quickly. There was snow on the ground, and Dog followed the deer. | She caught up with it and caught it by the tail. She said to her children: | "Go and get your parent. He shall shoot it." | The two children started to run. One was named || Misqoło′wum; the other one was named Q!ota′ptsek!. Misqoło′wum | was a boy; Q!ota′ptsek! was a girl. They arrived | at their tent and spoke to their father. They said: "Mother says you should come | and take the deer." Coyote ran out quickly. | He split a little tree[1] and he broke in two a bush.[2] || He went in again and pulled off quickly his hair band. | He went there. He spilled rose hips, which were all the food that they had. | He ate them. Then he made a bow, and he quickly made two arrows | out of the bush.[2] Then he started. He got there, and his wife stood there | holding the tail. He had snowshoes on his feet. There was much snow where || his wife was holding the deer. First he tramped down the snow in front of her, and | said to her: "Now let go!" Then Dog | let go of the deer. The deer was running in the deep snow. Coyote shot. | Just then (the deer) broke through the snow and fell. The arrow went over

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[1] Species unknown.

[2] Species unknown; a bush with white berries that are not edible.

ne·. a'$_a$‘ke· łamι'tx̣$_a$ne·. qa'łe·n yu·haqama·wιsqa'pse· n'o·ne·łna·k$_i$nι'łne·. ta'x̣as łałιtka'$_a$ne· skι'n·ku·ts. ta'x̣as tsʋ'pqa ts!ιna'x̣e·. ta'x̣as skι'n·ku·ts sιłyu‘k!k^{u}aka'te·. qa·qawιsqa'$_a$ne· x̣a'$_a$łtsin. nunuq!^{u}ι'łe·k. skι'n·ku·ts łuq!^{u}ałkι'n·e· t!a‘wumka''e·s. qanaqku‘płałtmu'n·e· a$_a$‘k.ła·kwu'$_u$t!e·s ne$_i$s tsʋ'pqa·'s. t!a‘wumka''e·s łae‘tu·k!^{u}a‘tsιnk!une·mu'n·e·. nutsιnqkupekι'me·k ne$_i$s ya$_a$qana'ske· tsʋ'pqa$_a$s. pał k.łałι't$_u$wo$_u$t qa'psins a'q$_a$na.

Qakι'łne· x̣a'$_a$łtsins: "nι‘ntsx̣a·ł'u‘ps$_i$nama'łne·n' łkamnι''nte·k." qa'psin tsx̣a'ł'o·ts tιłnamu''e·s ałaqa'łt!e·s. pał ko'k.ło$_u$k x̣a'$_a$łtsints a$_a$‘qa'łt!e·s. n'ι'nse· a$_a$‘quta'ł'e·s nao·'k!^{u}e·'s n'ι'nse· popo''e·s sιłq!ax̣omu'n·e. ne$_i$s ło'$_u$k!^{u}s. qa·qakqa'pse·. łats!ιna'x̣e· a$_a$‘kιt.ła'e·s. k.łała'x̣a·m tse$_i$ka'te· ki'e·k ła:ło'$_u$se· q!u'ł$_u$wa·s. qakι'łne· ałaqa'łt!e·s: "qa'psins ksiła‘łuko$_u$kιna'ła." qak.ła'pse·: "nuła'n·e· ałka‘kinιk!na'ła." ta'x̣as nuquna'me·k. nuwa's$_i$ne· pał k!unuq!$_u$wu'łe·k. k$_i$yuk!ka'$_a$ka·t tsʋ'pqa·'s ne$_i$sts a'$_a$‘ke· k!okx̣a'łe·'s q!u'ł$_u$wa·s. ta'x̣as sιł·itqawumx̣o'$_u$me·k.

(*b*) COYOTE ROASTS SHREWS

Ta'x̣as ts!ιnałonι's$_i$ne·. nałx̣o'$_u$ne· a$_a$‘quługma''e·s. q!uta'ptse·k! yuk^{u}ιkx̣o'$_u$łne·. ta'x̣as ts!ιna'x̣e· ne$_i$s yaqa‘na·q!małιkma'łske· skι'n·ku·tsts tsʋ'pqa·'s. qa:na'x̣e· skι'n·ku·ts. ta'x̣as n'anike'$_i$se. a$_a$‘k!aqa'yt!e·s. tse$_i$ka'.te·. n'u'px̣$_a$ne· pał yunaqa'pse· tsιnłana'na·'s, pał słaqaqa'pse· k!anι'ke·'s a$_a$‘k!aqa'yt!e·s. ts$_u$k^{u}a'te· a$_a$‘kιnq!a'wo·ks. t!ax̣o'$_u$ne· a$_a$‘k!aqa'yt!e·s. pałts yunaqa'pse· ne$_i$s łaqa‘nałik$_i$nι'łe·k, a'$_a$‘ke· łayunaqa'pse·. łat!ax̣o'$_u$ne·. ta'x̣as wιłkanmox̣ona'kse· qa·nqu‘łuk!pku'pse·. sιnmι'te·. naqtsx̣o$_u$na'kse·. n'ι'łk$_i$ne·. ta'x̣as łuk!mo'$_u$ne·. qa·n mox̣una'kse· a'$_a$‘ke· qaoˇx̣a''nte·. ta'x̣as n'ι'k$_i$ne·.

Qa·nałonι's$_i$ne· x̣a'$_a$łtsin. t$_i$nox̣a'x̣e· ske$_i$k!a·'nqału'se·. qake'$_i$ne· q!uta·'ptse·k!. o·'k!^{u}q$_u$na kałx̣o'$_u$naps ma''e·s sł'aqałsu‘k^{u}ił'u'px̣$_a$ne·. qakι'łne· ta't!e·s: "qo's nιnq!okupx̣$_a$nι'kse· tιtu''e·s." (O·, pałutsik!małιnkι'n·e·. mι'ka q!uta'ptse·k! n'ι‘s$_i$nił'omosa'x̣e·; mιsquło'$_u$wo·m n'ι‘s$_i$niłhałx̣ona'pse· ma''e·s.) qakι'łne· tsu''e·s: "qo·'s nιnq!okupx̣$_a$nι'kse· a‘łka·k$_i$nι‘k!nała''e·s." qa·na'x̣e· x̣a'$_a$łtsin· qałwi'yne· ne$_i$ łka'm·u ke'e·ns ne$_i$s ka'no·ts tιtu''e·s tsʋ'pqa·'s. pał kano'ho·s ne$_i$s aq!ułu'k!pkups słaqake'$_i$ne·. qałwi'yne· skumałe'e·ts. ta'x̣as n'aqat!o·x̣a'x̣e·. ta'x̣as suk^{u}ιłq!anke'$_i$ne· ne$_i$ łkam·uk^{u}ι'ste·k. ta'x̣as k!aqat!o·'x̣am qanawιtskι'k$_i$ne· x̣a'$_a$łtsin. n'u'px̣$_a$ne· pał tsᴇma·k!kι'kse· ałaqa'łt!e·s. pał nakumałe.ι't.se·. ta'x̣as to'x̣^{u}a łax̣a'x̣e·. suk^{u}iłq!u'k$_u$ne· xa'$_a$łtsin pał ko·'wa·s. ma k.ła'ło·$_u$s ki'e·k. łaqatsx̣a'se· ałaqa'łt!e·s. k.ła'x̣am łatse$_i$ka'te· pał n'u'px̣$_a$ne· pał qa.ι'nse·

it. Then he had one more arrow, | and he shot again. Just then (the deer) stood right on the snow, and the arrow went under it. || Coyote had no more arrows. Then the deer | left, and it escaped from Coyote. There stood | Dog. She was hungry. Coyote pulled off the bowstring. | He struck the deer with his bow stave. | He again used the bowstring as his hair band. Then the deer ran along. || He was without a bow with which to do | anything. |

He said to Dog: "Take the children along." | What should his wife and his children go to get? | Dog and her children were tired. She had an ax || and a hammer, with which she chopped the wood. | It was left there. She went back to her house. When she came back, she looked for food, | and there were no more rose hips. She said to her children: "How does it happen that all our food is gone?" | She was told: "Our parent did it." Then | they moved camp. They were hungry because they had nothing to eat, the deer having been saved || and the rose hips also having been eaten. Then they had | nothing to eat. |

(*b*) COYOTE ROASTS SHREWS

They started, going away. She carried her parflèche. Q!ota'ptsek! | was on top of it. Then Coyote started, and | went the way in which the deer tracks went. Coyote went along. Then || his snowshoes were heavy. He looked, and saw that there were many | shrews. Therefore his snowshoes were heavy. | He took a stick. He shook his snowshoes. There were a great many. | When he went on on his snowshoes, there were many more, and he shook them again. | There was a great pile. There was a stump. He threw it down, and || it broke. He started a fire. Then he roasted the shrews. There was a pile of them, | and he added more to them. Then he ate. |

Dog was going along. She walked through soft snow. | Q!ota'ptsek! said, because her mother carried her she could see well, | she said to her elder brother: "There our father is eating near a fire." || (I made a mistake. It was Q!ota'ptsek! who | was going along, and it was Misqoło'wum who was being carried by his mother.) He said | to his sister: "Our parent is eating by the fire." | Dog was going along. The child thought it was | the deer that his father pursued, for the stump looked red. Therefore he said so. || He thought the ground was bloody. They went near. | The two children talked, being happy. When they came near, | Dog looked that way. She saw that her children had told the truth. | The ground was bloody. Now they were almost there. | Dog was glad, for she was hungry. She had nothing to eat. || The children did not say any more. When they arrived, she looked again, and she saw that it was not | meat

a$_a$‘ku′ła·ks ne$_i$s ma kqa′łwi·y ksιłkuma′ł·o·s, pał n’ι′nse· a·‘q!ułu′k!pko·ps. n’e·t$_u$wιsqa′$_a$ne·. tu′x̣$_u$a nała′$_a$ne· o·′k!^{u}q$_u$na ko·′wa·s słaqaqa′pse·. n’u′px̣$_a$ne· pał ne$_i$s sιnmux̣ona′kse· ka′łta·ts. tse$_i$kata′pse· skι′n·ku·ts. ta′x̣as at łats!ałama′$_a$me·k skι′n·ku·ts. qak.ła′pse·: “a: qa′psin kιnsł’a‘tstawι′sqa pι′k!a·ks xma ha˘npιsx̣o′$_u$ne· łka′m·u kιnłι′k$_a$ma·ł ιnałaqa′$_a$ke·. tsx̣ał’ι′nse· nιnkuma′łne·s łkamnι′′nte·kts na ka′mi·n.” tsuk^{u}a′te· ne$_i$s ka′łx̣o·x̣a′$_a$łtsin qo’s qa‘o˘x̣ał’unmι′te·. tsuk^{u}a′te· ne$_i$s k!omowι′sa·s, ałax̣o′$_u$ne·. qakι′łne·: “łao·kq!a‘łe·łqasł’o·q!^{u}i·′yam ma koho·′was.”

Ta′x̣as ts!ιna′x̣e· qaqa·kqa‘p$_a$nax̣wa′te·k. k!e′′ła mιsquło′$_u$wo·m. ta′x̣as sιłmatι′łne· tιtu′t$_i$mo mιsquło′$_u$wo·m. ts!ιna′x̣e· ma′$_a$t$_i$mo q!uta′ptse·k!. pał ki′e·n nιtsta·hałna′na mιsquło′$_u$wo·m, sła˘qa˘qa′pse· kamatι′ktsi·ł skι′n·ku·ts x̣ałe·′e·s. q!ota′ptse·k! pał ki′e·n na·utena′na·s, sła˘qa˘qa′pse· ts$_u$k^{u}a′ta·ps ma′′e·s ta′x̣as qatał·aqa.e·ła′n·e· mιsquło′$_u$wo·m. n’u′px̣$_a$ne· ksιłma˘′ta·ps ma′′e·s. ts$_u$k^{u}a′te· x̣ałe′e·s skι′n·ku·ts. qakι′łne·: “ta′x̣as ma$_a$ts łae·′′łan’. ne′$_i$na·m’ naqa′s$_i$na·m’ ma′′ne·s nι′′nło·$_u$s k!ałasx̣a′ma·ł tsx̣ałatska′x̣e.” pał ke′$_i$ło$_u$s ki·′e·ksts k!aqa′ke·. qa′psins xma se·ł’ałasx̣a′ma·łs. ta′x̣as n’ιkma′łne· x̣ałe′e·s ne$_i$s ka′łta·ts. ta′x̣as ko$_u$ł’ι′k$_i$ma·ł. nałax̣o′$_u$ne·. ts!ιna′x̣e., qa·na′x̣e·.

(*c*) COYOTE AND THE BEAVERS

Sakιłaqa′pse· sι′n·a·’s. pιsx̣o′$_u$ne· x̣a′łe′e·s. qakι′łne·: “hutsx̣ałupka$_a$nqu′łne·ts kuł’ιk$_i$na·′ła.” ta′x̣as n’umιtskι′n·e· a$_a$‘kιt.ła.ι′se·s ne$_i$s sι′n·a·’s a′$_a$‘ke· a$_a$‘q!ankιtsqa.ι′se·s. ta′x̣as łałιtu′kse·. ta′x̣as n’umιtskι′n·e· a$_a$‘qok!am’ι′se·s. n’upkaqkι′n·e· mo′′q!$_u$ne·’s. a′$_a$‘ke· ła.upkaqkι′n·e· mo′′q!$_u$ne·’s. t!apts!ax̣a′ktse· x̣ałe′e·s. suk!^{u}atsk!ak!u′se·. n’u′px̣$_a$ne· sι′n·a pał tsx̣ałk!umna’nta′pse·. no′h$_u$ne· pał n’ι′nse· skι′n·ku·ts. qakiła′mne·: “tsx̣ał’o‘$_u$ktawa′s$_i$ne· hoł’u‘ps$_i$yała′e·s.” ta′x̣as sι′n·a n’upkaqkι′n·i·ł at nałnuku′x̣$_u$ne·. ta′x̣as suk^{u}iłq!u′k$_u$ne· skι′n·ku·ts. ta′x̣as yunaqa′pse· k!upka′$_a$nqo·ł sι′n·a·’s. ta′x̣as qa·qaskι′n·e·. ta′x̣as n’ιtskι′łne· ło·k!^{u}s. ta′x̣as n’ιłqana′x̣e·. n’u′px̣$_a$ne· sι′n·a k!ιłqa′na·s skι′n·ku·ts·. qakiła′mne·: “ta′x̣as huła‘x̣unax̣a′ła wu′o·.” ta′x̣as q!a′pe sι′n·a łax̣o‘n·aqanmιtqu′łe·k. pał kqa′e·p tsιn pał ksi·ł·aqa′qa·ps ne$_i$s wa′′nmo·’s. mιsquło′$_u$wo·m a$_a$‘kok!^{u}a‘tsk!ak!o·′we·s a′$_a$‘ke· łax̣unmitqu′kse·. łaqanawa′ts!se· a$_a$‘qok!am’ι′se·s. nanuk^{u}e·ta′pse· mιsqoło′$_u$wo·m. tsιqa‘nanuk^{u}ita′pse·. sa‘qx̣a·łya‘n·qo·k!ame′$_i$se·. ła·asqanawa′ts!se·. naqankι′łne· tιtu′′e·s. nułpa′łne· x̣ałe·′e·s skι′n·ku·ts·. qakι′kse·: “kate:′tu, kate:′tu.” łayik!ts!na‘m·ok!am$_i$ni′łe·k.” n’u′px̣$_a$ne· skι′n·ku·ts ιłqa′ha·ks qa$_a$kiła-

what she thought was bloody, but it was a stump. | She stopped and almost fainted from hunger. It was so because she was hungry. | She saw that it was a pile of shrews. | Coyote looked at her. Then Coyote rubbed [it on] his hair. || She was told: "Why are you standing about there? You ought to have put down | the child. Eat with them those that are spread out there. They will be | for you and the children. This will be mine." Dog took what she carried | and threw it down. She took it walking about. | She put it on her back. She said to him: "There is another disappointment. I was || hungry." |

Then she started. She left Misqolo'wum crying. | Then father and son, Misqolo'wum, were left behind. | Q!ota'ptsek! and his mother left him. Misqolo'wum was a boy, | therefore he was given to Coyote. || Q!ota'ptsek! was a girl, therefore | she was taken by her mother. Then Misqolo'wum could not help crying. | He knew that he was left by his mother. Coyote took his son | and said to him "Don't cry! As your mother is going along there, | if she does not find anything to eat, she will come back." She had nothing || to eat, therefore he said so. What should she have to eat? Then | he and his son ate shrews. They finished eating together. He put the boy on his back | and started. He went along. |

(*c*) COYOTE AND THE BEAVERS

There were some Beavers. He put down his son. He said to him: | "I'll take them out of the water, and we shall eat them." Then he broke || the dens of the Beavers and the beaver dams. | Then there was no more water. He broke open the dens | and took a young Beaver out of the water. He took another | young Beaver out of the water. He tied them on his child as ear ornaments. | Beaver saw him. He was going to get the best of him. He knew || it was Coyote. They said to one another: "He will kill us all. | Let us pretend to be dead." When the Beavers were taken out of the water, they bled from the mouth. | Then Coyote was glad. He had taken | many Beavers out of the water. Then he stopped. | He looked for fuel. Then he went away. The Beavers saw || Coyote going away, and they told one another: "Let us go back | into the water!" Then all the Beavers went into the water. All jumped back quickly into the water. | They were not dead. It only looked like blood. | Misqolo'wum's ear ornaments also went into the water. | They dived into their holes. They dragged Misqolo'wum in. || They dragged him in. There were two holes, one on each side, and one dived into each. | Then he called his father. Coyote heard his son | saying: "Father, father!" There was a turn | in the tunnel (into which they had gone). Coyote knew from far away that his | son was calling him. He ran

qank.ła'pse· x̣ałe·'e·s. ła.utsinqkupekι'me·k. łaqaoˇx̣a'x̣e·. ło'ᵤse· x̣ałe·'e·s. nułpa'łne· neᵢs ya'wo's qak.łιłq!anło·u'kse·. qaoˇx̣a'x̣e· sł'aˋkakιˋsᵤwιts·a'q!ₐse·. nakunkι'n·e· ła·akakι'n·e. q!akpakitkιsx̣o'ᵤnẹ· neᵢs mo'q!ᵤne·'s. tseᵢka'te· neᵢs kᵢyuna'qa·ps qa·qa·ˋhake·łhakoma·ˋłe.ι't.se· pał sł'aˋskιkιłkι'n·e. mo·q!ᵤne·naˋnakιsta'ke·s.

Ta'x̣as n'ιtoˋkᵤwe·yᵢkι'n·e·. ta'x̣as nank!amuˋkupkinmu'n·e·. ta'x̣as ku'kups. ta'x̣as n'aˋqtsqₐne·sι'kse·. tsιn aq!u'ta·łs sιłqaoˇx̣antι'ktse· x̣ałe'e·s., o·'k!ᵘqᵤna ktspoˋq!ᵘx̣ᵤne·'s. nιnko'e·s skι'n·ku·ts tsιn aku'ła·ks tsx̣ałsιł'ι'kᵢne:. ta'x̣as n'ι'kᵢne·. łatseᵢka'te· x̣ałe·'e·s. n'uno'qᵤwix̣ₐna'pse· tsιn aq!u'ta·łs pał ksι'ł'e·ks. qakι'łne· x̣ałe·'e·s: "ho'yas łᴇmι'k!e·st." qaoˇx̣·ᵘa'ntι'ktse· neᵢs aku'ła·ks. łatsᵤkᵘa'te·. n'ι'kᵢne·. n'iła'x̣ₐne· x̣ałe·'e·s. ku'ł'i·k. ła·ts!ιnaˋłonι'sᵢne· skι'n·ku·ts x̣ałe.ι'tᵢmu.

(*d*) DEATH OF COYOTE'S SON

Qa·na'x̣e·. na· takx̣ax̣o'ᵤne· skι'n·ku·ts. pa·'me·k wιłninmox̣u'n·e· ktsιnx̣o'ᵤme·k. tseᵢka'te· x̣ałe'e·s. n̓uma'tse·. qałwi'yne·: "a:, kułsuk.łikpa'kit ka·nx̣a'łe·. huła`q!ₐma·łha:mιłuˋqkᵘatι'łe·k." qa:kiłha:miłuˋqkᵘatι'łe·k. ta'x̣as łaqaˋwιłkikq!u'se· x̣ałe'e·s. tsιn'a·ˋwitsłιłnukuna'se·. qałwi'yne· ta'x̣as łaqaoˇx̣a'x̣e·. qałwi'yne· ktsłaała'x̣o·. qunya'x̣ₐne· pał n'ι'nse· up'na'm·o·'s, pał sιłhot!ₐnιˋnmitqa'pse·. n'iła'n·e· qaˋₐkił'iła'n·e·. qake'ᵢne·: "a:, ta'x̣as qała maˋqa·ł·a'łoᵤsk k!utsx̣o'ᵤnapṣ ma qaˋłqaˇsoˇkᵘι'łq!o·k." ta'x̣as tsx̣akιłmat.łitι'łe·k, pał ksι'ł'e·ps x̣ałe'e·s. qake'ᵢne·: "a: na's at k.łqa'qₐna aqłsma'kᵢne·k! nι'n'e·ps aₐ'knιk!namo"e·ṣ at tsx̣ałse: łqasa·noˋx̣o'nx̣ona'pse· o·p'namo"e·s." ko·łmat.łitι'łe·k skι'n·ku·ts, ta'x̣as ts!ιna'x̣e·. ta'x̣as ts!ιna'kᵢne·. łało'ᵤse· kk!utsx̣o'ᵤnaps.

(*e*) COYOTE TRIES TO STEAL THE SUN

Qa·na'x̣e·. łax̣a'x̣e: sa·k.łunamι'sᵢne·. tιnax̣a"mne· qanit.łanamι'sᵢne·. n'ιsakᴇnu'ne·. n'u'px̣ₐnẹ· pa'łkeᵢs sła·tᵢyił·aˋntaqanaqₐna'kse·. n'u'px̣ₐne· łka'm·u's sanaqna'kse· wιłwʊ'mse·. qałwi'yne· skι'n·ku·ts: "pał sιłso'ᵤkse· ma"e·s, ksłsa'han qo łka'm·u." qake'ᵢne· neᵢ łka'm·u: "ka'ma, qałwi'yne· na nʊ̈pι'k!a: 'kse'ᵢłsoᵤks ma"e·s, na łka'm·u ksιłsa'han.'" qałwi'yne·: "a: ksιłsa'han neᵢ łka'm·u. k!upx̣ałwi'ytap." qake'ᵢne· neᵢ łka'm·u: "ka'ma, qałwi'yne· na nʊ̈pι'k!a: 'a: ksłsa'han na łka'm·uts k!upx̣ałwi'ytap.'" qałwi'yne· skι'n·ku·ts: "a: hutskiłpaq!ₐme·woma'ke·." qake'ᵢne· neᵢ łka'm·u: "qałwi'yne· na nʊ̈pι'k!a: 'a: ksιłsa'han, huts-

quickly. He got there. ‖ His son had disappeared. He heard him 110
making noise in the water. | He went there. His legs stuck out. He pulled at them, and took him out. | Then he knocked down the young Beavers. He looked for | the many Beavers, but only the bloody ground was left. | The two young Beavers were all he got. ‖

He made a hole in the ground. Then he made a fire and put the 115
meat into it. | When it was cooked, he took it out. | He put the fat there for his son because it was soft. | He himself, Coyote, was going to eat the meat. | Then they ate. He looked again at his son, and he wished to eat ‖ what his son was eating, who was eating 120
fat. He said to his son: | "Let us change!" He put the meat there and took back (the fat). | Then he ate. He made his son cry. After they had eaten, | Coyote and his son moved camp. |

(*d*) DEATH OF COYOTE'S SON

He went along. Coyote slipped and fell. ‖ He slid down a long 125
distance until something stopped him. He looked at his son. He laughed at him. | (Coyote) thought: "Let me make my son glad. I'll | slide down on the snow for a little while." Then he slid down. | His son did not laugh aloud. He just smiled. Then (Coyote) thought | he would go back. He thought he would put him again on his back. He touched him ‖ and he saw him. He was frozen to 130
death. | He cried all the time. He said: "There is | nothing that should prevent him from being glad (?)" Then | he threw his things away because his son was dead. He said: "Ah! | This is what people shall do when their relatives die. ‖ Then the dead will not be put 135
into bad condition." After | Coyote had thrown his things away, he started. He went fast. There was nothing | to keep him back. |

(*e*) COYOTE TRIES TO STEAL THE SUN

He went along, and he came to a town. He entered a tent there. | He sat down. He saw a woman sitting ‖ with her back toward 140
the fire. He saw a child sitting there | which had a big belly. Coyote thought: "The mother is good, | but the child is bad." The child said: "Mother, | this manitou thinks his mother is good, but her child | is bad." He thought: "The child is bad; ‖ it knows my mind." 145
The child said: "Mother, | the manitou thinks this child is bad; it knows my mind." | Coyote thought: "I'll burst his belly by kicking him." | The child said: "The manitou thinks he is bad. | I will

kiłpaq!$_a$me·woma'ke·.'" qatsx̣a'n·e· ne$_i$ pa'łke$_i$. n'u'px̣$_a$ne· skι'n·ku·ts· k!es$_i$nι't.ła·'s naso'$_u$k^{u}e·ns. łaa'$_a$k!ła·k na ła·'a qanιt.łana'mne·, qawιłt.łana'mne·. tkax̣a''mne· pa'łke$_i$ ne$_i$s yaqa‘wιsaqa'$_a$ke· skι'n·ku·ts. tse$_i$ka'te· skι'n·ku·ts n'ι'nse· tιłnamu''e·s. qak.ła'pse·: "ka$_a$s kιn'a·‘qał·ati'ke·ł łka'm·u ksιł'a·qałati'ke·. n'ι'n·e· papa'ne·s. ka$_a$s ke'e·n łka'm·u ma kinqsa'ma·ł." skι'n·ku·ts qa·wa‘x̣$_a$mit$_i$nax̣$_a$wa'te·k. n'ιła'n·e·. qake'$_i$ne·: "nut!a˘nι·n·me·tqap$_a$mona'p$_i$ne·." qak.ła'pse· ne$_i$stιłnamu''e·s: "na a·qa't!a·k husιnt.ła'$_a$ne·. ȟułts!ιnax̣a'ła." ta'x̣as sιłqaqa'pse· ne$_i$s ma yaqakι'łke· x̣ałe'e·s ne$_i$s ki·'e·ps: "ma kqa‘ki·ł'e''na·m ma''ne·s nι''nło$_u$s k!ałasx̣a'ma·ł tsx̣ał·ats!kax̣'ẹ·." ta'x̣as sιł·o'$_u$se· k!ałasx̣a'ma·ł x̣a'$_a$łtsin sιłałoq^{u}ałqa'$_a$tse·. skι'n·ku·ts ta'x̣as łatsuk^{u}a'te·. ta'x̣as t$_i$nax̣a''mne· x̣a'$_a$łtsιns a$_a$‘kιt.łaι'se·s. ta'x̣as n'ι'k$_i$ne. qak.ła'pse· tιłnamu''e·s: "sakx̣a'x̣e· kała'q$_a$ni·ł. wałk$_u$wa'yi·t tsx̣ał·awa'x̣e·. ma$_a$ts hιntst$_i$nax̣a''mne·. ta'x̣ta· kanmi·'yit a'$_a$‘ke· łaqanι'ki·t. ta'x̣as hιntst$_i$nax̣a''mne·. tsιłmi·'yet hιnt$_i$na'x̣a·'m hιntsqatse$_i$katι'łne·. at qaqa'$_a$ne· at qaqana'$_a$ne· na naso'$_u$k^{u}e·n. n'ι'ne· nata·'nιk!." ta'x̣as tsłimi'yit. ława'x̣e· kała'q$_a$ni·ł. ta'x̣as q!a'pe· qao˘x̣ax̣a''mne· ne$_i$s naso'$_u$k^{u}e·n a$_a$‘kιt.ła'e·s. n'ιt!qao˘x̣ałx̣o'$_u$łne· tsυ'pq̣a. ta'x̣as tsx̣ana''mne·. ta'x̣as k.łanmu'ko·ł a$_a$‘ku'ła·k. ta'x̣as q!a'pe· tι'tqa·t! quna'x̣e· ne$_i$s a$_a$‘kit.łana'me·'s. ta'x̣as nanmoku'łne·. łkamnι''nte·k q!a'pe· quna'x̣e·. n'ʊ̈pkawi‘sιłku'łne· ne$_i$s kanmuku'łe·'s. ta'x̣as skι'n·ku·ts a'$_a$‘ke· quna'x̣e·. ta'x̣as sιłma't·e· ke'$_i$tsx̣a·'s tιłnamu''e·s. ta'x̣as qsama'łne· łkamnι'nta'ke·s k!υpka'łko·łs. qo's a'pko·k!^{u}s qawax̣$_a$mι'te· sι't!e·s. ta'x̣as k!υpka·wιsι'łko·ł tsuk^{u}ałι's$_i$ne· sι't!e·s. łaqawa‘x̣$_a$mιt.łι's$_i$ne· qo's a$_a$‘k!ała‘x̣$_a$wu'e·t.s. łat$_i$na'łko$_u$ł skι'n·ku·ts n'u'px̣$_a$ne· sιt!ι'se·s. łka'm·o's ne$_i$s a$_a$‘k!ała‘x̣$_a$wu'e·ts pa·'me·k at qa‘o˘x̣ałyik!taku'łne·, a'$_a$‘ke· at qa‘o˘x̣ał'upq!$_u$małιkx̣o'$_u$me·k. ta'x̣as ku'ko· a$_a$‘ku'ła·k, ta'x̣as n'i·kι'łne·. ta'x̣as pał tsx̣ało·k!^{u}iłqahisι'łne· skι'n·ku·ts· ne$_i$s yaqa‘hanqame'$_i$ke· at qanałhisa‘mnamι's$_i$ne· at manq!ałe'$_i$ne at qakiłι'łne·: "hinqa.ιstι'łne· ne$_i$stι'łne· ιn łu'n·u." hanqame'ke· łaa'k!ła·ks at n'atska·łkι'n·e·. at qakiłι'łne·: "hinqa.istι'łne·, ne$_i$stι'łne· ιn łka'm·u." ta'x̣as pał sł·ało'$_u$se· a$_a$‘ku'ła·ks pał sło·‘k!^{u}iłqahisι'łne·. ta'x̣as łaanax̣a'mna'mne·. yunaqanqa'$_a$ne· k$_u$wisι'n·a. skι'n·ku·ts nuk!^{u}iło'$_u$se· k$_u$wιsι'n'e·s o·'k!^{u}q$_u$na·ts qahisι'łne·. ta'x̣as q!a'pe· ła.anax̣a'mna'mne·. qake'$_i$ne· skι'n·ku·ts: "ts!kakι'nki·ł ka'si·t! e·s ma kwι̦'ski·łqao˘x̣a'ke·n." qałwi'yne· a'pko·k!^{u}s ksa'kqa·ps sι't!e·s sł'aqake'$_i$ne·. qakiłι'łne·: "is łu'n o·'s skikqa'$_a$ne·." tse$_i$ka'te· skι'n·ku·ts ne$_i$s a$_a$‘k!ałax̣$_a$wu'e·t.s skιkqa'pse· sι't!e·s. skιkq!$_u$ma'łse·, skιkqoq^{u}ts!ała'$_i$se·. łatsuk^{u}a'te·, łaanax̣a''mne·. łat$_i$nax̣a''mne· a$_a$‘kιt.ła·ι'se·s tιłnamu''e·s. qak.ła'pse·: "ki'n'e·k? kιn'wι'łwo·m?" qake'$_i$ne· skι'n·ku·ts: "a:waha·'. hoq^{u}ahisι'łne·, husιłyanx̣u'n·e·." numats$_i$nata'p-

burst his belly by kicking him." The woman did not speak. Coyote knew || that it was the tent of a chief. There was another | tent, which was not large. A woman came in | where Coyote was. Coyote looked, and it was his wife. | She said to him: "Why did you say what the child said? | This is your grandson. Where is the child that went with you?" || Coyote fell down crying. He said: | "He froze to death." His wife said: | "My tent is near by. Let us start." Then it was | as he had told his dead son. He told him: "Your mother is going; | but if she has no one to share with her what she eats, she will turn back." Then Dog had no one || to share with her what she ate. Then she turned back. Then Coyote took her back. | He entered Dog's tent. Then | she ate. His wife said to him: "They have | started deer driving." In the evening they will come back. Don't go in. | In the morning they will do it again. Then you may go in. || If you go in in the evening, they will not look at you. | The chief always does that way. He is the Sun." | At night the deer drivers came back. Then all went to | the chief's tent. They piled up the deer. | Then they talked, and they boiled the meat. All the men || went to the tent. Then (the meat) was being boiled. | All the children went there, carrying water where the meat was being boiled. | Coyote always went there. He disobeyed his wife. | He went with the children who were bringing water. | There at the head of the tent he threw down his blanket. They brought in water. || His blanket was taken and was thrown back to the door. | When Coyote took water into the tent, he saw his blanket. The child | near the door always spilled water on it | and cleaned his feet on it. When the meat was done, | it was eaten, but nothing was given to Coyote. || They were passing the food by the place where he was sitting. He stretched his hand out, | but he was told: "It is not for you; it is for the next one." | Another one who was sitting there took it. He was told: "It is not for you; | it is for him, for that child." Then all the meat was gone, | and he did not receive anything to eat. Then all went out, and there was much || food left over. Coyote had nothing left over, because | he was not given anything. Then all went out. Coyote said: | "Give me my blanket; I put it there." | He thought that his blanket was lying at the head of the tent; therefore he said so. He was told: | "It lies over there." Coyote looked, and there was || his blanket lying at the door. It was dirty and wet. | Then he took it and went out. He went into the tent of his wife. | He was told: "Did you eat? Are you satiated?" Coyote said: | "Oh, no! I was not given anything.

se· tιłnamu′′e·s. qak.ła′pse·: “ma kinqaʻqa·łqaʻqa ne$_i$ pι′k!a·k, at ma ke·n’upsłaʻt$_i$yiłmat ko·′$_u$tsx̣a. ma hoqaqłι′s$_i$·ne·: ‘ma$_a$ts kintstna′x̣a.’ at qahisι′łne· tι′tqa·t! ne′nwam na’s a$_a$ʻkik.łuna′me·’s. ta′x̣ta· kanmi·′yit a′$_a$ʻke· łaqanι′ke·. ta′x̣a· at t$_i$nax̣a′′mne·. ta′x̣as at naʻłq!a·łhowu′mne·. swakałkinι′łne· a$_a$ʻku′ła·k kutsx̣ał’ι′k$_i$na′ła. huskiłhanmu′k$_u$ne·. is kikqa′$_a$ne· ta′x̣as ι′ke·n’.” ta′x̣as skι′n·ku·ts tsx̣aʻkił’ι′k$_i$ne·. ta′x̣as nowu′m’ne·. ta′x̣as q!u′mne′′ne·. wι′łna·ms naq!amałe′$_i$tsne· skι′n·ku·ts. nułpałitι′t$_i$ne· a$_a$ʻk.łuk.łe′et.s. qakiyamι′s$_i$ne: “hú, hú, hú.” qake′$_i$ne· skι′n·ku·ts ne$_i$s kułpałnι′te·t k!a$_a$qakya′m·e·s, qake′$_i$ne·: “hú, hú, hú. kuł’ι′łwa k.łe′a·s wa′ma·t! k.łakιʻse·łnohoʻsk!umk.łuwιst!aʻłama·łqałtι′łe·k k.ła′wła.” nułpałnι′łne· skι′n·ku·ts· ne$_i$s ·k!aˇqa′ke·. n’ιsłikpayax̣$_a$waʻt$_i$ne·ktι′t$_i$ne·: “pa·ł k!anι′ke· ne$_i$s ke′as wa′ma·t! a′$_a$ʻke· ne$_i$s kwist!a′ła k.ła′wła. tsx̣ałqa.ikι′t!$_u$wo· pał at qahaʻq!$_a$wo·ktsamna′mne· qo taʻx̣a hak.łuna′mke·.” ta′x̣as ts!ιnax̣a′mne·. a$_a$′ʻke· skι′n·ku·ts ts!ιna′x̣e·. qanax̣a′mne·. n’ιsakᴇmu′n·e· naso′$_u$k^{u}e·n. ta′x̣as ne$_i$s ya·qahaʻnqame·′ke· naso′$_u$k^{u}e·n. iłna′hak qakeʻ$_i$kałaʻq$_a$wu′mne·. łax̣a′x̣e· skι′n·ku·ts. qayaqana′x̣e· qo’s yaqanaq$_a$nakι′ske· naso′$_u$k^{u}e·n u′s’me·ks. qa′oˇx̣ał’ιsakᴇnu′n·e· qałwiyna′mne· ksιłsana′q$_a$na skι′n·ku·ts. tsιn ya·kqasts!ᴇmqa′qa at k!ιʻs$_i$ni·ł’us’mo·ka·nqa′me·k. k!aˇqa′q$_a$na skι′n·ku·ts. ta′x̣as q!a′pe· k.łax̣a′x̣am. qake′$_i$ne· nata′nιk!: “ta′x̣as łu′n·u ts!ιna′ke·ł ne$_i$ waʻkaq!yułe.ι′tke· ya·kιnts!ιłk!aku′k^{u}i·ł hιntsx̣ał’ιnkι′łne·.” n’iłiktι′łne· skι′n·ku·ts. o·′k!^{u}q$_u$na ne$_i$s k!aqa′k$_a$na sιł’aqakiya′mne·. ta′x̣as n’owo′k$_u$ne· naso′$_u$k^{u}e·n. ta′x̣as skι′n·ku·ts a′$_a$ʻke· n’owo′k$_u$ne·. ta′x̣as ts!ιna′x̣e· naso′$_u$k^{u}e·n. ta′x̣as tsu′k$_u$ne·. nałkι′n·e· a$_a$ʻkιnoˇq^{u}a′$_a$kops. qaoˇx̣anq!oʻkupq!o′$_u$ne·. tse$_i$katι′łne· skι′n·ku·ts. ło′$_u$se· a$_a$ʻkιnoˇq^{u}a′$_a$ko·ps. k·a′łkιn. qałwiyna′mne· tsx̣ałqaqał’o·′k!^{u}e· nata′nιk! ktsx̣ałtsu′ko·. ta′x̣as skι′n·ku·ts qaoˇx̣akι′n·e· ma′$_a$ka·’s ła′n’e·s, a$_a$ʻkιnqọwa.ι′se·s ma′$_a$ka·’s. nutsinqkupekι′me·k. tse$_i$katι′łne· ne$_i$s ya·qaʻnaq!małe′$_i$ke· qanaq!ma·ʻk.łιnq!oku′pse·. nuła′se· ne$_i$s ma′$_a$ka·’s. ta′x̣as qakiłaq!max̣oka′$_a$ne· skι′n·ku·ts. tse$_i$katι′łne· naso′$_u$k^{u}e·n nata′nιk!. tax̣ta·′ na’s qasna′x̣e· peι′k!a·ks skι′n·ku.ts, qo·$_u$s nιlqana′x̣e·. ta′x̣as ts!ιna′x̣e· kała′q$_a$ni·ł qanax̣a′′mne·. n’upx̣a′łne· skι′n·ku·ts·, pι′k!a·ks ne$_i$s pał sιł·awa′x̣e· pał słakamιnqa′$_a$tse· n’ŭpski·łqa.ιłqana′x̣e· ne$_i$ naso′$_u$k^{u}e·n. skι′n·ku·ts łao·ʻk!qana′x̣e·. ta′x̣as mιtx̣a′łne· tsυ′pqa ne$_i$s yaqaʻnałhanq!oku′pske· o′qo$_u$ks. qana′x̣e· skι′n·ku·ts. n’u′px̣$_a$ne· wa′ma·t!s n’a′s·e·. x̣aʻtsιnł’ιłwa′n·e·. qa·na′x̣e· a′$_a$ʻke· n’u′px̣$_a$ne· wιst!aʻłamaʻłqa·łtι′kse· k.ła′wła’s, a′$_a$ʻke· n’u′kte·. ta′x̣as k.łats!ιnax̣a′mne·. n’u′px̣$_a$ne· skι′n·ku·ts at na·’s łaqoq^{u}ahaʻnłukpqa′pse· tι′tqa·t!s. at ło′$_u$se· qa′psi·ns. sanmo·ł-

I am starving." His wife laughed at him. | She said to him: "You
are always like that. || You always disobey me. I told you not | to go 195
in. A man who comes to this town is not given anything to eat. | At
a later time, another day, when they do so again, then he may go in. |
Then he is given enough to eat. Meat has been brought in | for us to
eat. I have boiled it. It is there. || Eat." Then Coyote began to 200
eat. Then | he was satiated and slept. Early Coyote awoke. | He
heard a noise. People were saying: "Hu, hu, | hu!" Coyote said when
he heard it (the same as) what they said. | He said: "Hu, hu, hu!
let me kill two bucks || and red (?) an old grizzly bear with seven young 205
ones." | They heard what Coyote was saying. It was frightful | what
he said. "Two bucks and seven | grizzly bears are too heavy. Those
will be nine. The people of that town don't carry meat for one
another." | Then they started, and Coyote || started, too. They were 210
going along. The chief sat down. Then | behind where the chief was
sitting a row of men started. | Coyote got there. He went past the
place where | the chief was sitting. Farther ahead he sat down. The
people thought: | "Coyote is doing wrong. Only those who are skillful ||
may sit at the head. Why does Coyote do so?" | Then they all ar- 215
rived. Sun said: "Go on | to the end of this mountain. Those who
go quickly shall do it." | Coyote was meant. Because he had done
so, therefore they said it. | Then the chief arose, and Coyote also ||
arose. Then the chief started. | He started a fire. He carried pitch- 220
wood and he started a fire. | They looked at Coyote. He did not
carry pitchwood. | They thought Sun would be the only one who
would light a fire. | Then Coyote put flicker feathers on his moccasins. ||
He ran. They looked at him; | and wherever he stepped, a fire started. | 225
The flicker did so. Then Coyote scared them. | Then they looked at
Chief Sun. He had not gone far | before Coyote was way over there.
Then the deer drivers started || and went along. Coyote was seen 230
coming back already. | He went around in a circle. | The chief had not
gone far when Coyote went the same way again. Then a deer was
shot | where the fire was, in the circle of fire. Coyote went along, |
and saw two bucks. He killed both of them. He went along, || and he 235
saw seven grizzly bears—an old one and young ones. He killed them
all | and started back. The men had nothing, and Coyote saw them |

kι'n·e· ne$_{i}$s k!ι'łwa. qaa`łuq$^{u}$akι'n·e·. qakι'łne·: "a: łιnło'$_{u}$ne· kιn'ι'łwa x̣ma·nłaha`q!woktsa'p$_{i}$ne·." qakiłι'łne·: "at qaha`q!$_{a}$wo·kktsamna'mne·." ta'x̣as łałunamι's$_{i}$ne·. qaa'łuq$^{u}$akι'n·e· pał kqa.ikι't!$_{u}$wo·$_{u}$s. n'uk!u`nił'ak$_{i}$me''nte·. qakι'łne· ne$_{i}$s k!ak$_{i}$me''ne·t: "a: tsx̣anata'pki·ł ka$_{a}$s ko·ł'a·qa'ki·n na koι'łwa?" qak.ła'pse·: "kιnqałwi'ymeιł ke'$_{i}$ło$_{u}$s k!ι'łwa? na k.łaqahaqa'nqa·ts? at nιłkupx̣o'$_{u}$łne· at tsᴇqapqona'ne· at łaa`pak!e·nkinι'łne· a$_{a}$`ka·'wuta'me·s." ta'x̣as skι'n·ku·ts nιłkupx̣o'$_{u}$ne·.[1] tsᴇqapqona'se·. ta'xas łaapak!ne·''nte· ne$_{i}$s kuwιst!a'ła·'s k.ła'wła·'sts ne$_{i}$s ke'a·s wa'ma·t!s. ła`utsιnqkupekι'me·k. qałwiynamι's$_{i}$ne· ktsx̣ałha'łke·ks skι'n·ku·ts pał ksi·łyuna'qa·ps k!ι'łwa. qanax̣a'mne·. pał kałnoku'pqa skι'n·ku·ts n'ŭpski·ł·aqałax̣ax̣am·ι's$_{i}$ne· k.łaqayaqa`na·momo'k^{u}a. k.łała'x̣a·m ło'$_{u}$nte· k.łaka'łx̣o·.[2] qanaqłι'kx̣$_{a}$ne·; t$_{i}$nmit$_{i}$kι'n·e· ne$_{i}$s a$_{a}$`kιt.łana'me·s q!a'pe·s ławιłqa'pse· sa˘me`$_{i}$nmux̣u'naks ne$_{i}$s qa.ikι't!$_{u}$wo·s. ta'x̣as a'$_{a}$`ke· łahaq!max̣oka'$_{a}$ne· skι'n·ku·ts.

Ta'x̣as tsłmi'yit łae·t!qao˘x̣ax̣a''mne· naso'$_{u}$k^{u}e·n a$_{a}$`kιt.ła'e·s. łae·kι'łne·. skι'n·ku·ts łaqat$_{i}$nax̣a''mne· at nułpałnι'łne· skι'n·ku·ts. pał k.ła'ło$_{u}$ tι'tqa·t! ne$_{i}$s a$_{a}$`kik.łuna'me·'s; at qo·q^{u}a·kqa`łiłq!anło'$_{u}$k$_{u}$ne· skι'n·ku·ts tιłnamune'nta'ke·s. sł'onι'łne· wa'łk$_{u}$wa·'s ma kqo'$_{u}$na·m ma kqahι'si·ł. łat$_{i}$nax̣a''mne· skι'n·ku·ts tιłnamu''e·s. qak.ła'pse·: "qa'psin kinsiłqaqo'$_{u}$na·m ne$_{i}$ k!ιtqao˘x̣ał'ι'ke·ł?" qake'$_{i}$ne·: "a: wa'łk$_{u}$wa· ma k^{u}qo'$_{u}$na·m ma ko`matsq$_{a}$na`ne·ya'$_{a}$ti·ł." ts!ιna'x̣e· ne$_{i}$s ya˘qa˘ha`qawomι'ske·. t$_{i}$nax̣a'mne·, qao˘saqa'$_{a}$ne·. ta'x̣as k!ιkinoqoku'łe·s. ta'x̣as wunikι't$_{i}$ne· ktsłmi'yit, ta'x̣as łaana`x̣a'mna'mne·.

N'u'px̣$_{a}$ne· skι'n·ku·ts ne$_{i}$s yaqaha`nqame'$_{i}$ke· qa`hanin·qoma'łse· a$_{a}$`kuqłat!ι'se·s· nawaspa'ł'e·s. so'$_{u}$k$^{u}$se·. qałwi'yne·: "kutsx̣ał'a'yni·ł." ta'x̣as qake'$_{i}$ne· skι'n·ku·ts: "a: kusιł·aqa`ta·ł'ana'x̣a·'m. kutsx̣ałqaha'k.łe·ts na a$_{a}$`kιt.ła''na·m." ta'x̣as q!u'mne''ne· nata'nιk!. n'upx̣ałwiyta'pse· nawaspa'ł'e· ne$_{i}$s k!aqa'łwiy ktsx̣ał'a'yni·ł. qatsx̣a'n·e· nata'nιk!. ta'x̣as wunikι't$_{i}$ne· ktsłmi'yit, n'u'px̣$_{a}$ne· skι'n·ku·ts q!u''mne·'s nawaspa'ł'e·s. nuwo'k$_{u}$ne·. ts$_{u}$k$^{u}$a'te· ne$_{i}$s a$_{a}$`kuqła'nta'me·s n'aqsanakι'n·e·. łaanax̣a''mne·. ta'x̣as ts!ιna'x̣e·. qa·na'x̣e·. ta'x̣as qałwi'yne·. ta'x̣as ksιł'wιłe·'e·ts. n'itx̣o'$_{u}$me·k, q!u'mne'$_{i}$ne· pał ku'k.łu·k qahak.łe'$_{i}$tsne· skι'n·ku·ts. naq!małe'$_{i}$tsne·. n'u'px̣$_{a}$ne· a$_{a}$`kι'kq!yet.s. n'uk$_{u}$nux̣a''mne·, n'u'px̣$_{a}$ne· pał n'ι'nse· ne$_{i}$s a$_{a}$`kιt.ła.ι'se·s nata'nιk!s. ma kwιłe'e·t.s yaqana'mke·. k!a·qa'qa·ps tsuk^{u}a'te· ne$_{i}$s a$_{a}$`kuqła'nta'me·s. qake'$_{i}$ne·: "a: k!e·kpaya'$_{a}$ta·p na· a$_{a}$`kuqła''nta·m." łaq!ayakι'n·e·. łaanax̣a''mne· skι'n·ku·ts. tsιłme·'yit a$_{a}$''ke· łat$_{i}$nax̣a''mne·. qahaqowu''mne·. ta'x̣as a$_{a}$''ke· łaa·nax̣a'mna'mne· skι'n·ku·ts. qake'$_{i}$ne·: "a$_{a}$''ke·

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[1] Or *qunanuqlota'ax̣ane·*.

[2] Or *k!apak!ι'nx̣o·*.

running by. | He had a pile of (game) what he killed. He did not know what to do with it. He said to them: "Evidently you have no game. | You ought to carry some meat home for me." He was told: "We do not || carry meat for one another." Then there was nobody left, and he did not know what to do with it, | with the nine animals. At once he called his manitous. He told those whom he had called: | "Tell me what to do with my game." | They said to him: "You think that they, those who went by, killed nothing. | They blow on it and it becomes small. || Then they put it into their belts." Then Coyote | blew on it, and (the game) became small. Then he put on | the seven bears and the two bucks. He ran back quickly. | They thought Coyote would not come home before night, because he had much game. | They went along, but Coyote was able to run fast. || They were not home yet before he passed them. He got home. He pulled off | what he carried on his belt. He kicked it into the tent, and | it was all big again, and the nine animals were piled up there. | Then Coyote scared them again. |

In the evening they assembled again in the chief's || tent and ate again. Coyote did not go in. They heard | Coyote. There were no other men in the town. | Somewhere Coyote made a noise where the women were. Coyote was afraid; | for when he had gone there the day before, he was not given anything to eat. Coyote entered | his wife's tent, and she said to him: "Why don't you go there || where they are assembled to eat?" He said: "Oh, yesterday I went there, | and they made fun of me." He went to the place where they were assembled. | He went in and staid there. Then they were smoking. | After a long time, in the evening, they went out again. |

Where he was sitting, Coyote saw a skin-drying || frame (?) belonging to his father-in-law. It was pretty. He thought: | "I'll steal it." Then Coyote said: "I can not go out; | I'll sleep here in this house." Then | the Sun was asleep. His father-in-law knew | what he was thinking about, that he was going to steal it. The Sun did not speak. Then, || after a while, in the evening Coyote saw that his father-in-law was asleep. | He arose and took the drying frame and put it under his blanket. | He went out again, started, and went along. | He thought he was far away, and he lay down and went to sleep. | Being tired, Coyote slept there. He woke up and heard || people talking. He arose, and he saw that it was | the tent of the Sun. He had gone far, but this happened because he | had taken the drying frame. He said: "Ah! | I long for this drying frame." He hung it up. Then | Coyote went out. In the evening he came in again. They were assembled there. || Then all went out again.

kutsłaqaha'k.łe·ts." n'itx̣o'$_{u}$me·k. n'u'px̣$_{a}$ne· ta'x̣as kq!u''mne·'s nata'nιk!s. qawunekι't.se·. ktsłmi·'yit ta'x̣as łatsuk^{u}a'te· ne$_{i}$s a$_{a}$ʻkuqła'nta'me·s. n'anax̣a''mne·. ts!ιna'x̣e·. qałwi'yne·: "ta'x̣as ιłqa'hak hułqa'na·m." ta'x̣as ts!ιna'x̣e·. qa·na'x̣e· at nanłukpqa'$_{a}$ne·. ta'x̣as siłkanmeyι't.se· qałwi'yne·: "ta'x̣as ksιłwułe·'et.s." n'ιtx̣o'$_{u}$me·k. pał ko'k.ło$_{u}$k. ta'x̣as n'uʻk!$_{u}$niłq!akpaʻkitiłe'$_{i}$tsne·. qahak.łe·ι'ts$_{i}$ne·. naʻq!nokaʻłna·x̣watι'łne·. nu·k$_{u}$nux̣a''mne·, pał n'ι'nse· ne$_{i}$s ma ya$_{a}$ʻqakx̣a'mke·. ts$_{u}$k^{u}a'te· ne$_{i}$s a$_{a}$ʻkuqła'nta'me·s. qake'$_{i}$ne·: "a:k!a·ʻqałaʻte$_{i}$kι'n·a·p?" łaq!ayakι'n·e·. qak.ła'pse· nawaspa'ł'e·s nata'nιk!s: "qa'psin kinsłatι'q$_{a}$na? kιnqa'łwiy kιntsx̣ał'ana'x̣a·'m n'ι'ne· ka·kι't.ła. na hιnts!ι'na·m na a'qła ka·kι't.ła atιnłaqaʻhaki·ł'itx̣o'$_{u}$me·k·, hιnqa'łwiy ktsx̣a'ł'ιn a$_{a}$ʻkuqła''nt$_{i}$ne·'s, ta'x̣as ts$_{u}$k^{u}a'te·n' kιnłts!ι'na·n'. ma$_{a}$ts hιntsx̣ał'ιto$_{u}$saˇqa'$_{a}$ne· tsιłme·'yit. yιʻsιnwun·me·yι'tke· tsιłme·yitna'mu. hιnts!upsła't$_{i}$yiłqqa·'$_{a}$tse·. kanmi·'yit ma$_{a}$ts hιnts!ιtx̣o'$_{u}$me·k. yιʻsιnwun·miyι'tke· yu·ʻk^{u}ιyιtna'm·u. ma$_{a}$ts hιnts!ιto$_{u}$saˇqa'$_{a}$ne· a$_{a}$'ʻke· łatsiłmi·'yit; a$_{a}$'ʻke· hιnts!łakanmok$_{u}$natι't$_{i}$ne· kanmi·'yit. qaha'łi·n kiyu'k$_{i}$yit, ta'x̣as hιnts!ιsak$_{a}$nu'n·e·. hιnqa'łwiy hιnq!u''mne· so'$_{u}$k$_{u}$ne·. ta'x̣as hιntsιł'anax̣a''mne· ka·ki't.ła. ta'x̣as hutsłaqaʻtsuk^{u}a'te·."

Ta'x̣as. husιłq!aʻpqa·łq!aʻnux̣wa'te·.

57. Coyote and Grizzly Bear

Qa.na'x̣e· skι'n·ku·ts. qaq!aˇyumena'se·. yux̣a'x̣e·. n'u'px̣$_{a}$ne k.ła'wła·s sawιtsqapx̣$_{a}$na'kse·. qałwi'yne· skι'n·ku·ts: "hułk.łιnq!o'ymo·." qakι'łne·: "k.ławła, k!a·'ntsu." łaaʻntsux̣ax̣a''mne·. nułpa'łne· skι'n·ku·ts· sιłtsx̣a'se· k.ła'wła sιł'ata'pse· sa·nił'ata'pse·. qałwi'yne· k.ła'wła: "pał a'$_{a}$ʻke· kιntsx̣a·ł·aqa'ke·." qaqanaʻwιtskι'k$_{i}$ne· k.ła'wła. wunikιt.se· łatse$_{i}$ka'te· skι'n·ku·ts k.ła'włas. qakι'lne·: "k.ła'wła kko$_{u}$łwi·'yat!." ta'x̣as n'u'px̣$_{a}$ne· k.ła'wła na's a$_{a}$ʻkuq!yome'nas qa·kiłhaqank.ła'pse· skι'n·ku·ts. ta'x̣as n'e·'ktse·k, nak.łatsu·łwitskι'łne· skι'n·ku·ts. qawunikι't.se· skι'n·ku·ts łała·n'yunawitskι'łne· k.ła'wła's. qakι'łne·: "k.ła'wła, ktsaqłiłna'na." skι'n·ku·ts łaaʻntsux̣ax̣a''mne·. ta'x̣as nutsιnqkupekι'me·k k.ła'wła· mitiya'x̣$_{a}$ne· skι'n·ku·ts. qawunikι't.se· łałaʻn'yunawιtskι'łne· ka.'s x̣$_{a}$ma ts!a·qa'ki·ł k.ła'wła·'s. qake'$_{i}$ne· skι'n·ku·ts: "k.ła'wła —," qaq!ma·ʻłiłq!anło'$_{u}$k$_{u}$ne·. n'u'px̣$_{a}$ne· pι'k!a·ks pał sιłyuwa·kᴇmi·tiyax̣na'pse. k.ła'wła·'s skι'n·ku·ts. no:saʻno·x̣o$_{u}$nqa'$_{a}$ne· skι'n·ku·ts. mitiya'x̣$_{a}$naps k.ła'wła·'s. qake'$_{i}$ne· skι'n·ku·ts: "qaʻx̣atsqanoʻx̣onekι'me·k qa'psin ktspułwina'$_{a}$tam." ta'x̣as matka'$_{a}$ne· skι'n·ku·ts. qana'x̣e· skιn·ku·ts. łałoq^{u}ałqa'$_{a}$tse· łałax̣a'nx̣o'$_{u}$ne· k.ła'wła's. qana'x̣e· k.ła'wła ne$_{i}$s a$_{a}$ʻk.łιkι's'e·s skι'n·ku·ts. nułpa'łne· nak$_{u}$waʻse·kna'kse· skι'n·ku·ts. pał sιł·ałax̣a·nx̣ona'pse·. qałwi'y-

Coyote said: | "I'll sleep here again." He lay down. Then he knew that Sun was asleep. | It was not long before it was night. Then he took the | drying frame. He went out and started. He thought: | "Let me go far away." Then he started. He went along. || He ran. Then in the morning he thought | that he was far 285 away. He lay down. He was tired. Then at once he fell asleep. | He continued to sleep. Then he was awakened by the noise of talking. | He arose, and there he was where he had started from. He took the | drying frame. He said: "What is he trying to do with me?" and hung it up. || His father-in-law, Sun, said to him: "Why are you | 290 doing that? Do you want to go out of this my tent? | If you start here from the inside of my tent, when you lie down there, and if you | think this will be your clothing, then take it and go. | Don't stop at night. Keep on walking || a whole day and a whole night, until 295 morning. | Do not lie down the whole day and the whole night. | Don't stop anywhere until the next night. | Then walk through that night until the morning. Just at noon | you may sit down, if you think that you will sleep. Then it will be good. || You will be out of my 300 tent. Then I shall not take it back." |

Now I have told you all. |

57. Coyote and Grizzly Bear

Coyote went along. There was a hill. He went up, and saw | Grizzly Bear eating there. Coyote thought: "I'll play with him." | He said to him: "Grizzly Bear, Short Tail!" | He hid behind (the hill). Grizzly Bear heard Coyote talking, calling him bad names. || Grizzly Bear thought: "You are sure to say that again." | Grizzly 5 Bear did not look. After a while Coyote looked again | at Grizzly Bear. He said to him: "Grizzly Bear, Left-handed One!" Then | Grizzly Bear knew that Coyote was on the hill calling him. | He pretended to eat again. He was looking without letting Coyote see it. || It 10 was not long before Coyote looked over the hill at Grizzly Bear. | He said to him: "Grizzly Bear, Small Eyes!" Coyote hid again. | Then Grizzly Bear ran. He pursued Coyote. | It was not long before he looked over the hill again to say something | to Grizzly Bear. Coyote said: "Grizzly Bear"—— He stopped quickly in his speech. || Coyote saw that Grizzly Bear was already coming right 15 up to him. | Then Coyote began to run away. | He was pursued by Grizzly Bear. Coyote said: "Things that want to catch each other | do not run fast together." Then Coyote left him behind. | Coyote was going along. He turned in a circle and got up to Grizzly Bear from behind. || Grizzly Bear was going along in the tracks of Coyote. 20 Coyote heard him | panting. He was getting near him. | He thought

ne· ktsx̣ałtsι'nke· a$_a$'k$_u$wiya't!e·s. ło·naqu`młasx̣u'ne· skι'n·ku·ts ne$_i$s kuku'ł'e·s. łuq$^u$anι'n'me· te$_i$x̣ałitι't$_i$ne· k.ła'wła. qayaqana'x̣e· skι'n·ku·ts. qana'x̣e· k.ła'wła. a'$_a$`ke· łaqa·`qana'$_a$ne· skι'n·ku·ts. qałwi'yne· k.ła'wła: "ta'x̣as kutstsι'nke·n skι'n·ku·ts. kutsłι't!x̣a." łats! ne$_i$s łunιk!łe'e·ts łunaqu`młasx̣u'n·e· skι'n·ku·ts k.ła'wła łats! ne$_i$s a$_a$`kuya't!e·'s łuq$^u$anι`nme·te`$_i$x̣ałitι't$_i$ne·. a'$_a$`ke· łaqa·wok^{u}ι'n·ẹ·. qana'x̣e· k.ła'wła qawułe.ι't.se·. n'u'px̣$_a$ne· skι'n·ku·ts. s'na'se· pa·ł słuk.łu'kse·. łaxa'nx̣o'$_u$ne·. ta'x̣as ya`kaqa·łwιtske·kι'me·k skι'n·ku·tsts ławałuna'k!e·s. swιtsnu'kse·. qałwi'yne· skι'n·ku·ts: "ta'x̣as ktsx̣ał'ι't!x̣$_a$na·p k.ła'wła." qanał'akamιnuta'pse· ne$_i$s a$_a$`kwι'ts$_i$no·ks. ta'x̣as tsx̣ałtsιnk$_i$na'pse· k.ła'wła's. ta'x̣as n'a`miłq!una$_a$ki'n·e· skι'n·ku·ts. qanax̣u'n·e· skι'n·ku·ts· qakqa'$_a$ne· wunikι't.se·. qałwi'yne·: "qa'psins ksłqa.ι't!x̣$_a$na·p k.ła'wła?" na`łx̣unenała'pse· qap'sins a$_a$`ke'$_i$'e·s. tse$_i$ka'te·. n'u'px̣$_a$ne· pał sιłqana`ke·swιtse'$_i$ne· a$_a$`kuqłe.ι'se·s nι'łse·ks. tse$_i$ka'te· k.ła'wła's. pa·ł na's swιsqa'pse· a$_a$`k.łι'k!e·s. nu·k$_u$nι`nmuqkupno`x̣unka'me·k. mitiya'x̣$_a$ne·. qakι'łne· ne$_i$s a`tiya·x̣qakι'kske· nι'łse·ks. qake'$_i$ne· skι'n·ku·ts: "fff."[1] ta'x̣as n'u'·px̣$_a$ne· skι'n·ku·ts pa·łts oniłā'pse·. ta'x̣as mitiya'x̣$_a$ne·. ta'x̣as k.ła'wła ne$_i$s ma skiłyaqaq$_a$na'pske· skι'n·ku·ts. ta'x̣as a'$_a$`ke· qaqna'$_a$ne· ya`kaqa`ł$_u$wιtskιłaka'$_a$me·k k.la'wła. sιnmitu'kse·. nułu'q$_u$ne· n'akahe'$_i$ne. skιn·ku·ts nao·'k!^{u}e·'s a$_a$`ku'qłe's. n'asnałhołu'qske· k.ła'wła's. qanaqku`pła·łt$_i$mu'n·e· maqku`pkpo·kx̣$_u$mu'n·e· łats!ιnao·'k!$^u$e·'s, a'$_a$`ke· n'akahe'$_i$ne·, a'$_a$`ke· maqku`pkpo·kx̣$_u$mu'n·e·. qaox̣ał'ałqana'k$_u$ne· k.ła'wła. n'ιsak$_a$nu'n·e· skι'n·ku·ts. k!u'pa·q k.ła'wła łaqana·`witskι'k$_i$ne·. skι'n·ku·ts sła:t$_a$naq$_a$na'kse·. qake'$_i$ne· skι'n·ku·ts: "k.ła'wła, ma kιnts!ιt!x̣$_a$na·p k.łukq!$^u$a`łe·łqakya'me·s 'k.ła'wła n'ι'tx̣$_a$ne· skι'n·ku·ts·." k.ła'wła qatsx̣a'n·e· sιł'onι'ł$_i$ne·. tsᴇmak!kι'kse· at qa·`it!x̣$_a$napsι'sne· k.ła'wła·'s, a'$_a$`ke· pał ksiłqsamunała'pse·s swuι'se·s nι'łse·ks. ta'x̣a·'s.

Husιłq!a`pka·łq!anux̣wa'te·.

58. COYOTE AND FOX

Ho'yas, hutsx̣ałhaqałq!anux̣wa'te· swʊ't$_i$mu skι'n·ku·tsts· na'$_a$k!$_e$yu yaqaq$_a$na$_a$'ke· ne$_i$s pι'k!a·ks.

(a) YOUNG COYOTE AND YOUNG FOX STEAL THE HOOP

Qa·nιt.ła'$_a$ne· swʊ't$_i$mo. naqa'łte· nιtsta'hałs, a$_a$''ke· naqa'łte· nιtsta'hałs. skι'n·ku·ts tsιłme·'yιt.s at n'ananu'te·. qakι'łne·: "ιtskι'łe·n' nʊ̈pι'k!a." ta'x̣as skι'n·ku·tsna'na tsιłme'$_i$yιt.s at n'anax̣a''mne·. at qaq!um'nenamι's$_i$ne· łatka'x̣a·'m. ta'x̣as n'u'px̣a q!u''mne·'s swu''e·s na'$_a$k!$_e$yu, ta'x̣as at qakι'łne· x̣ałe'e·s: "ts!ιnał'ιtskι'łe·n' nʊ̈pι'k!a." ta'x̣as na$_a$k!$_e$yuna'na at

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[1] Bilabial.

he would catch up with him on the right side. Then Coyote jumped along his side. | Then he jumped around on the left side of Grizzly Bear. | Coyote went past. Grizzly Bear was going along, and || Coyote did the same again. Grizzly Bear thought: "Now I'll catch | Coyote. I'll bite him." Then Coyote jumped along on the other side. | Then Grizzly Bear turned to the right side quickly | to catch him, but again he could not catch him. Grizzly Bear went along | a short distance, and saw Coyote. He was going along tired. || He overtook him. Then Coyote was looking from one side to the other. | His tongue was lolling. There was a big stone. Coyote thought: "Now | Grizzly Bear will bite me." He chased him around that stone. | Then Grizzly Bear was about to catch him, and | Coyote was out of breath. Coyote fell down there. He lay there || for a time, and thought: "Why doesn't Grizzly Bear bite me?" | Then he felt something on his hands. He looked at it, and saw | that he had his hands in the horns of a buffalo bull. He looked at the Grizzly Bear. | He was standing by his feet. (Coyote) stood up quickly | and ran after him. He spoke to him in the way a bull bellows, and Coyote said: || "Fff!" Then Coyote knew that (Grizzly Bear) was afraid of him. | He pursued him. The way Grizzly Bear had done, that way | Coyote did to him. He also did the same. | Grizzly Bear looked from side to side over his shoulders. There was a river. He started to swim. Coyote put out | one of his hands with the horn where Grizzly Bear was swimming ahead. || He hit him with it. He hit his backside, and he put out the other one | and with it also he hit his backside. | Grizzly Bear swam across there. Coyote sat down. When Grizzly Bear was across, | he looked back. Coyote was sitting down. Coyote said: | "Grizzly Bear, you were going to bite me. || It should be once that that Grizzly Bear bit Coyote." Grizzly Bear did not speak. He was afraid. | It is true, Coyote was never bitten by Grizzly Bear, and | he was helped by his friend Buffalo Bull. Enough. |

It is finished. |

58. Coyote and Fox

Well, I'll tell you about the friends, Coyote and | Fox—what they did long ago. |

(*a*) YOUNG COYOTE AND YOUNG FOX STEAL THE HOOP

There were the friends. The one had a young son, and the other one also had a young son. | Coyote sent out his son in the evening, and said to him: || "Look for manitou power." Then Young Coyote went out at night. | The people were not yet asleep when he came back into the tent. When | Fox knew that his friend was asleep, he told | his son to go and look for manitou power. Then Young

n'anax̣a''mne·. yιsιnwunmiyι't.ske· tsι·łmi·yιtna'm·o's. to'x̣^{u}a at kanmiyι't.se· łatka·x̣a·'m. ta'x̣as skι'n·ku·ts nokunu'x̣a at tse$_i$ka'te· swu''e·s at sła·tke$_i$kιsłeˋ$_i$tsma'łse· x̣ałe.ι'se·s. ta'x̣as wune·kι't.se· kqa'q$_a$na na'qsa·'s nata'nιk!s.

Qake'$_i$ne· skι'n·ku·ts: "ta'x̣as hun'u'px̣$_a$ne· nakιsqłιłx̣uṇa'pse· nʊ̈pι'k!a·'s kanx̣a'łe·." ta'x̣as łaya'x̣a kk.łιnq!oymu'łe·s. nułpałnitι't$_i$ne· ksakiłkι'nłe·'s ke'$_i$so·$_u$ks kk.łιnq!oymu'łe·s. ta'x̣as sιł'aqakι'łne· swu''e·s na'$_a$k!$_e$yu's. ta'x̣a·s namatι'ktse· x̣ałe·'e·s skι'n·ku·ts nʊ̈pιk!a'e·s, n'ι'nse· nʊ̈pιk!a'e·s qasq!mamu'x̣o·'s a$_a$''ke· hι'k!o·ks. na'$_a$k!$_e$yu namatι'ktse· x̣ałe·'e·s k$_u$wιłmu'x̣o·s.

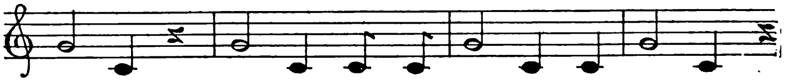
Ta'x̣as ts!ιna'x̣e·. qa·na'x̣e·. naqsanmi·'yit.s ke'$_i$kqa·ts ta'x̣as łax̣a'x̣e· ne$_i$s a$_a$ˋkιk.łuna'me·s. qahotsa'x̣e· n'ιłqaˋ$_a$kιsuˋ$_u$saˇqa'$_a$ne·. ta'x̣as kanmi·'yit.s k!unanu'qka·s, ta'x̣as nułpałne·tι't$_i$ne· tsxanamι's$_i$ne· ȧ$_a$ˋkιk.łuna'me·s. qakiyamι's$_i$ne·: "ta'x̣as k.łιnq!o'yki·ł, ma ka'qa kιnk.łιnq!oymu'ke$_i$ł." ta'x̣as n'u'px̣$_a$ne· ne$_i$s a$_a$ˋkik.łuna'me·s n'anax̣a'mnamι's$_i$ne·. q!a'pe·'s tι'tqa·t!sts pa'łke$_i$sts łka'm·u's. qaoˇx̣ax̣amι's$_i$ne· qo$_u$s iłqa'ha·ks qa$_a$nιt.łanamι's$_i$ne·. nakałkinłι's$_i$ne·. ta'x̣as n'oqox̣aˋłkιnłι's$_i$ne· a$_a$ˋkιk.łuna'me·'s. ta'x̣as naqts!ι'łuk^{u}aneyamι's$_i$ne·. n'u'px̣$_a$ne·. ta'x̣as ts!ιnaqayt.łι's$_i$ne·. n'u'px̣$_a$ne·. so$_u$kιˋk.łe·tι'kse· ne$_i$s yaqaˋnaqay$_i$qa'pske·. ta'x̣as mιte·'x̣ałι's$_i$ne·. łax̣a'nx̣o'$_u$łe·s at qa·naˋqłιkx̣ałι's$_i$ne·. at so$_u$kιk.łitι'kse·. mιte$_i$x̣a'łe·'s tsιn ya·kkałn'uku'pqa·nιtstaˋhałni''nte·k. at n'ιsniłax̣anx̣o'$_u$ne·. suk$_u$iłnuˋk!$_u$yok!akate'$_i$se·. ta'x̣as k$_u$wałkuwa'yi·ts qa$_a$qaˋskιnłι's$_i$ne·. łats!ιnaˋłkιnłι's$_i$ne· qo$_u$s k!ιłqa·nιt.łana'me·'s. ta'x̣as ktsłmi·'yits n'ʊpskiłqatsmaˋk!i·łtsιłme·yι't.se· qake'$_i$ne· skιˋn·ku·tsna'na: "ta'x̣as hułts!ιnax̣a'ła kułtsuk^{u}ata'ła." qak.ła'pse· swu''e·s: "ma$_a$ts pał k!upski·łqaq!u'mne·'nam, huts!upx̣$_a$na·łatι'łne·." qawunekι't.se· qake'$_i$ne· skιˋn·ku·tsna'na: "ta'x̣as hułts!ιnax̣a'ła kułtsuk^{u}ata'ła." a$_a$''ke· łaqak.ła'pse· swu''e·s: "huq^{u}ake'$_i$ne· ma$_a$ts ka$_a$s ksιłq!u''mne· aqłsma'k$_i$nιk!." ta'x̣as qaoˇsaqa'$_a$ne·. ta'x̣as k$_u$wunι'ke·t.s ta'x̣as n'u'px̣$_a$ne· na$_a$k!$_e$yuna'na ta'x̣as k.łałit.łuk.łe'et.s q!a'pe·'s k.łq!u'mne·na'me·s. qakiłι'łne· skιˋn·ku·tsna'na: "ta'x̣as hułts!ιnax̣a'ła." n'upx̣ałι's$_i$ne· skιˋn·ku·tsna'na pał skιk.łe'$_i$tsne·. nu·ła'se· ne$_i$s at k$_u$waˋsιł·a'wam n'ι'ts!ke·ł nʊ̈pι'k!a·s. sł'aqaqa'pse· k$_u$wι'ł·e·ts. qakiłι'łne·: "ma$_a$ts q!u''mne·ṇ'. ta'x̣as hułqo·nax̣a'ła." ta'xas q!a'pe· q!u'mne''ne· aqłsma'k$_i$ne·k!. ta'x̣as ts!ιna'x̣e·. łax̣a'x̣e· qo$_u$s k!ιłqa'$_a$nit.łana'mιs. t$_i$nax̣a''mne·. n'u'px̣$_a$ne· mika ktsιłmi·'yιt.s qa.atsqa'pse· o·'k!^{u}q$_u$na ksuˋk^{u}iłnu'k!$_u$yuk!aka'te· ne$_i$ kk.łιnq!o'ymuł. n'u'px̣$_a$ne· ne$_i$s a·ˋk!aˋłax̣wu'e·ts pał słyakłe'$_i$tse· tιłnaˋmukιsta'ke·s. x̣a'tsιni·łhakι·łkι'nse· po'po·'s yake'ay tsx̣ałq!aˋkpaˇki·tx̣umuna'pse· ne$_i$s po·po·'s tιłna'mu's. natsq!$_a$na'$_a$ne·. qaoˇx̣a'x̣e· ne$_i$s yaqa·haq!aˇha'nske·. tsuk^{u}a'te· q!a'q$_a$ne· a$_a$ˋkuqło·ˋkwats!ι'se·s. ta'x̣as nao·'k!^{u}e· nuk!^{u}e·n'wιtskι'ne· łaq!anx̣o'$_u$'na·łs. ta'x̣as sιłqawox̣o.ι'se· ne$_i$s a·ˋk!a-

Fox | went out. He staid out the whole night. || When it was almost morning, he came back into the tent. Then Coyote arose and | looked at his friend. He was sleeping with his son. | They did so a long time for several months. |

Then Coyote said: "I can tell by his eyes that my son has | manitou power. Now let him go and get the toy." He had heard || that some one had a good toy. Therefore | he said so to his friend Fox. Coyote had given to his son | his own manitou power, and his manitou power was Moonlight-just-touching-the-Ground. | Fox gave his to his son. (It was) Darkness-of-Night. |

Then they started. They went along. After they had gone along for several days, || they came to a town. They arrived there, and they staid at a distance. | The following afternoon they heard | the people talking. They said: "Now | play with your toy." Then they saw | the people coming out—all the men, || women, and children. They all went there a little distance from their tents. | They brought it out. Then they carried it into the camp. | Then they began to shout. They saw how | they began to roll it about. They heard (saw) that the thing they were rolling about had a nice sound. | Then they went for it. They caught up with it and kicked it. || It made a good sound. They ran for it. Only youths who were very fast could catch up with it. | It was pretty and bright. | Some time in the evening they stopped. They took it back | to the farthest tent. At night before it was very dark | Young Coyote said: "Now let us go || and let us take it!" His friend said to him: "No, | they are not yet asleep, they will see us." It was not long before | Young Coyote said: "Now let us go! Let us get it!" | The friend said again: "I said no, the people are not asleep yet." | Then they staid there. After some time || Young Fox knew that it was quiet. All | were asleep. Young Coyote was told: "Now let us go!" | Then it was seen that Young Coyote was asleep. | This happened because he returned early when he was looking for manitou power. Therefore | he slept soundly. He was told: "Don't sleep! Let us go there!" || Then all the people were asleep. Then | they started. They got there to the farthest tent. They entered; and they saw | that, although it was dark, it was easily seen, because the toy looked bright. | They saw two old people asleep in the doorway. | Each held a hammer. || They were to knock down with the hammer whoever came to steal it. | They went in secretly. (The one) went to the place where it was hanging, | took hold of it, and cut the string with which it was hung up. The other one | held the door open.

łax̣wi·'e·ts ne$_i$s tsł$_u$wu'x̣o·sts x̣$_a$ma n'ι'skik.łetι'kse·. ta'x̣εs łaan·ax̣a''mne· qo$_u$s a:n'ιłqa'ha·ks. wu'q!max̣o'$_u$ne· na'q!makik.łetι'kse·. ne$_i$ tιłnamuk^{u}ι'ste·k n'o·'k^{u}inkι'sinmι'te·k ne$_i$s kak.łe'e·ts. tse$_i$ka'te· ne$_i$s a$_a$'k·!a'$_a$łmo·ks pał·o'$_u$se· ne$_i$ kk.łιnq!oymo·ł. qał'atι'łne· a$_a$'k!a'$_a$łmo·k. qakiła''mne· tιłna'm·u: "pał·o'$_u$ne· a$_a$'k!a'$_a$łmok. pał n'ayna'mne·." ta'x̣as n'anakιsx̣a''mne·. qake'$_i$ne·: "n'ayna'mne·, n'ayna'mne· a$_a$'k!a'$_a$łmo·k." wιłke'$_i$ne· ne$_i$s ke'$_i$tsx̣a. ta'x̣as ne$_i$ a$_a$'kιk.łu''na·m qakiya'mne·: "yoq^{u}ake'$_i$ke· tιłnam·uk^{u}ι'ste·k." n'anax̣a'mna'mne·. qakiłι'łne·: "ka$_a$s k!a·qa·nałkι'n·e·ł." ne$_i$s qanank!o·nι'łne·. qake'$_i$ne·: "ne$_i$s qa·'ke·łhaq!make·k.łetι'łe·k." ta'x̣as wanaqna'łne· swυ't$_i$mo·. qanax̣a'mne· n'u'px̣ał ne$_i$s na'mke·. qak.ła'pse· swu''e·s skι'n·ku·tsna'na: "ma kamatι'ktse·'s tιtu''ne·s qa'psins. ιtkι'ne·n'." ta'x̣as skι'n·ku·tsna'na naqte'$_i$te· qasq!mamu'x̣o·s. n'ιsqa'x̣$_a$me·tι'łne·. qawunekι't.se·ts łakanmiyι't.se·. qak.ła'pse·: "a'$_a$'ke· ma kamatι'ktse·s łaa'k!ła·ks·." a'$_a$'ke· ła$_a$aqte'$_i$te· n'ι'nse· hι'k!o·ks. qa.atsqa'$_a$ne· swυ't$_i$mu. ta'x̣as tsx̣ałtsιnk$_i$nι'łne·. qak.ła'pse· swu''e·s skι'n·ku·tsna'na. "ta'x̣as ts!kakι'ne·n' ιn kina'łke·n." ta'x̣as ts$_u$k^{u}a'te· na'$_a$k!$_e$yuna'na ne$_i$s a$_a$'k!a'$_a$łmo·ks. ta'x̣as na'$_a$k!$_e$yuna'na naqte'$_i$te· k$_u$wιłmu'x̣o·s. ta'x̣as n'ιsqax̣$_a$metι'łne·. nułpałnι'łne·. qa.atski·k$_i$notx̣onι'łe·k. qakiya'mne·: "łun·ιk!łe'et.s skιk$_i$notx̣onι'łe·k." qanax̣a'mne·. ta'x̣as łax̣a'nx̣o'$_u$łne· skι'n·ku·tsna'na. tsιnkinι'łne·. n'ιsqax̣$_a$mitι'łne· na'$_a$k!$_e$yuna'na. n'o·ła'se· ne$_i$s ktamu'x̣o·s. qakiłamna'mne·: "ma$_a$ts upι'łki·ł. tsx̣ał'i'n·e· kιnk.łιnq!oymo'k^{u}i·ł." ta'x̣as łats!ιna'x̣e· na'$_a$k!$_e$yuna'na. ła·hałkι'n·e· a$_a$'ka'$_a$łmo·ks. skι'n·ku·tsna'na ts$_u$k^{u}atι'łne·. n'ιtuk!sa'$_a$łne· skι'n·ku·tsna'na. ta'x̣as łaq!u'mne·na'mne·. łats!ιna'x̣e· na'$_a$k!$_e$yuna'na. qa·na'x̣e·. kanmiyι't.se· n'u'px̣$_a$ne· ma ktsιnkι'nłe·'s swu''e·s. ma kułpalnι'te·t ma kqakι'łamna'me·s ma$_a$ts k.łupι'łe·s. ta'x̣as łaqa·na'x̣e· tsιłmiyι't.se·. to'x̣^{u}ats kanmi·yι't.se· ta'x̣as to'x̣^{u}ats łałax̣a'x̣e· a$_a$'kit.ła'e·s. ta'x̣as łaqa'yte· ne$_i$s a$_a$'ka'$_a$łmo·ks. sukk^{u}ιk.łe·tι'kse·. ta'x̣as n'u'px̣$_a$ne· ktsułpa'łnaps ałak$_i$nι'k!e·s. ta'x̣as nawasx̣o'$_u$me·k. qake'$_i$ne·:


skι'n·-ku·ts, skι'n·-ku.ts nu- pι- łe·'ł- ne· x̣a-ł e''- ne·s.

skι'n·ku·ts qake'$_i$ne·: "hi˘yá· kanxa'łe·" a'$_a$'ke. qake'$_i$ne:

na'$_a$k!$_e$yu, na'$_a$k!$_e$yu nupιłe·'łne· x̣ałe''ne·s.[1]

qake'$_i$ne. skι'n·ku·ts: "tse$_i$ka'te·n' ne$_i$s at ke·nqą·'k$_i$yukpu'ktse·'t x̣ałe''ne·s. sιł'upι·łι'łne·." a'$_a$'ke· łaqake'$_i$ne· na'$_a$k!$_e$yuna'na:

skι'n·ku·ts, skι'n·ku·ts nupιłe·'łne· x̣ałe''ne·s.[1]

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[1] Tune as before.

Then it did not touch the doorway. | If it had touched it, it would
have given a loud sound. Then || they went out. There far off they 55
just touched it a little, | and it gave a slight sound. The old couple at
once got up quickly | when it sounded. They looked for the hoop,
but the toy had disappeared. | The toy was called "hoop." The
old woman said: | "The hoop is gone. Some one stole it." Then ||
both of them went out, and said: "Some one has stolen the hoop, 60
some one has stolen the hoop!" | They shouted their words. Then
the people in the town | said to one another: "Listen to what the old
couple are saying!" They went out. | They were asked: "Which
way has it been taken?" It was pointed out to them. | They said:
"There was a little sound of it in that direction." Then || the friends 65
were pursued. The people went out. They saw them going. | Then
Young Coyote was told by his friend: "Your father gave you | something, use it." Then Young Coyote untied | Moonlight-just-touching-the-Ground, and their tracks were lost. It was not long before | it
was daylight again. He said: "He gave you something, too." The
other one || then untied his moonlight. The friends were not 70
visible. | When they were about to be caught, Young Coyote was
told by his friend: | "Give me what you are carrying." Then Young
Fox took | the hoop. Then Young Fox untied | Darkness-of-Night.
Then he was lost (to his pursuers). They heard only a rattling noise. ||
They said to one another: "The other way is a rattling noise." | 75
They went that way and overtook Young Coyote. | He was caught.
Young Fox was lost because he had the | Darkness-of-Night. The
people spoke to one another. "Don't kill him! He shall be your |
toy." Then Young Fox went back, carrying || the hoop. Young 80
Coyote was captured. | Young Coyote was tied up. Then they
slept again. Young Fox started back | and went along. In the
morning he knew | that his friend had been taken. He heard them
talking together and saying | not to kill him. Then he went along
at night. When it was almost || morning, he almost arrived at his 85
tent. Then | he began to roll the hoop. It made a good sound.
Then he knew | that his parents would hear it. He sang, and said: |

"Coyote, Coyote, your child has been killed!" |

Coyote said: "Hiya', my son!" Then he said: ||

"Fox, Fox, your child has been killed!" | 90

Coyote said: "See! You didn't send your son to get manitou power, |
and now he has been killed." Young Fox said | again: |

"Coyote, Coyote, your child has been killed!" ||

qake′$_i$ne· skι′n·ku·ts: “hyá′·, kanx̣ałna′na.” qake′$_i$ne· na′$_a$k!$_e$yu: “qa′psin kιnse′$_i$łtsx̣a skι′n·ku·ts? ma$_a$ts he′$_i$tsx̣an′. ta′x̣ta· ława′x̣a·′m hutsx̣a·ł′upx̣$_a$nała′$_a$ne· qa′ła n′ιˋsnił′upι′ł·e·s x̣ałe·′e·s.” ta′x̣as skι′n·ku·ts łaqatsx̣a′ne·. tsιnanqa′me·k. ta′x̣as nułpa′łne· swυ′t$_i$mo skι′n·ku·ts a$_a$‘kik.łite·yeι′se·s a$_a$‘k!a′$_a$łmo·ks. suk$_u$nikιˋte·nała′pse·. a′$_a$‘ke· to′x̣$_u$a at łae·ła′n·e· nułpałnι′te·t kqakiya′mne·s k!upι′ł·e·s x̣ałe·′e·s. ta′x̣as aqa′t!a·ks łaqaskakik.łe·tι′łe·k a$_a$‘k!a′$_a$łmo·k. qakiłι′łne· skι′n·ku·ts: “ok!^{u}ιnkι′ne·n′ laq!anx̣o′$_u$nał·” ta′x̣as skι′n·ku·ts nowu′k$_u$ne·. n′uk!^{u}e·nkι′n·e·, ła.ιsak$_i$nu′n·e·. ta′x̣as waqa′yne· a$_a$‘k!a′$_a$łmo·k. tkaqa′yne· ne$_i$s a$_a$‘kιt.łana′me·s. qawa·kaqa′yne·. sła:tkikqa′$_a$ne· na′$_a$k!$_e$yu. qawanx̣a′′mne· ne$_i$s kułpałnι′te·t kawasx̣omeya′me·s. qaox̣aqa′yse· yaqakqa′$_a$ke· na′$_a$k!$_e$yu ne$_i$s a$_a$‘k!a′$_a$łmo·ks. to′x̣^{u}a qanax̣u′se· qakx̣aqa′yse· skι′n·ku·ts yaqaˋhanqame′$_i$ke·. qa′oˇx̣ałqanax̣u′se· ne$_i$s a$_a$‘k!a′$_a$łmo·ks. ta′x̣as sιłtsx̣anata′pse· k!ιs′nι′ł′e·ps x̣ale′e·s skι′n·ku·ts. qa·wax̣amitnax̣wa′te·k k!e′′la. qake′$_i$ne·: “hiyá′· kanx̣ałna′na, kanx̣ałna′na.” ta′x̣as ława′x̣e· naˋ$_a$k!$_e$yuna′na. łatkax̣a′′mne·. qake′$_i$ne·: “hoq^{u}a.u′px̣$_a$ne· ka·n′aqanι′ke·t mι′ksa·′n honułpałnetι′t$_i$ne· ne$_i$s ktsιnkι′n·e·ł. k!u′px̣a·ł ta′x̣as kuˋsιłιsq$_a$x̣amι′te$_i$ł qakιłamna′mne·: ‘ma$_a$ts upι′łki·ł, pał kιnsιłιsq$_a$x̣$_a$mι′tki·ł kιnk.łιnq!oˋymo′$_u$k^{u}i·ł tsx̣ał′ιnqa′pte·k kιnk.łιnq!oymo′$_u$k^{u}i·ł.′ ta′x̣as kuł·ats!ι′ka·m.”

Ta′x̣as qa·nιt.ła′$_a$ne· swυ′t$_i$mo· skι′n·ku·ts at łaˋ$_a$psiłqake′$_i$ne· skι′n·ku·ts: “ta′x̣as hułts!ιnał′anax̣akana′ła.” naqaˋsιnwunι′ke·ts qak.ła′pse· swu′′e·s: “ta′x̣a·s hułts!ιna·ł′anax̣akana′ła. ta′x̣as łιnłaqao·k^{u}i$_i$qa′$_a$ne· aqłsma′k$_i$nιk!.” ta′x̣as ts!ιnakι′k$_i$ne· swυ′t$_i$mo·. nuk!qape′$_i$ne· naˋ$_a$k!$_e$yuna′na pał ka′qa·ps kk.łιnq!o′ymo· qaoˋk.łikpa′me·k. ta′x̣as łax̣a′x̣e· swυ′t$_i$mo· a$_a$‘kιk.łuna′me·s. qawitsa′x̣e· qa$_a$kιsu·wιsaˇqa′$_a$ne·. k!unanu′qkwa·s nułpałnetι′t$_i$n·e. tsx̣anamι′s$_i$ne· qo$_u$s a$_a$‘kik.łuna′me·s. qakiyamι′s$_i$ne.: “ta′x̣as anax̣a′′mki·ł kιnłik.łinq!o′yke·ł.” qawunιkι′t.se·, ta′x̣as n′akax̣a′mnamι′s$_i$ne·. q!a′pe·′s ne$_i$s at yaqanekι′tske· ne$_i$s a$_a$‘k!a′$_a$łmo·ks tsx̣ałk.łιnq!oymu′łe·′s qanikι′tse·. ta′x̣as ιłna·′haks n′akax̣a′mnałιłι′s$_i$ne· x̣ałe·′e·s. nałqo·maˋtiłι′s$_i$ne·. n′u′px̣$_a$ne· naˋq!apq!łi·sa′kse· ma wuq!ła′′mse·, k!aˋqaˇqa′pqaps. ta′x̣as qaˋnaqkupłiˋkx̣ałι′s$_i$ne·. nutsιnqkupek$_i$na′kse·, ta′x̣as mitex̣ałι′s$_i$ne·. łax̣a′nx̣o′$_u$łe·s at qanaqłιˋkx̣ałι′s$_i$ne·. ta′x̣as skι′n·ku·ts k!umnaˋnłιkpakta′pse·. qake′$_i$ne.: “ta′x̣as hułqonax̣a′ła·, kuł·atsuk^{u}ata′ła.” qake′$_i$ne· na′$_a$k!$_e$yu: “ma′qa·k. hutsx̣ał′ιtkι′n·e·.” naq!a·naq!ne′$_i$ne· na′$_a$k!$_e$yu. ta′x̣as skιˋn·ku·tsna′na n′o·k!$_u$niłhałnokupqa′$_a$ne·. łaqa′łax̣a·′nx̣o′$_u$łne·. łats!ιnaq!anaq!ne′$_i$ne· na′$_a$k!$_e$yu. łats!ιna′x̣e· skιn·ku·tsna′na. łaqaˋłax̣a·′nx̣o′$_u$łne·. łałoˋq^{u}ałqa′$_a$tse·. ta′x̣as na′$_a$k!$_e$yu ts!e·q!aˋnaq!ne′$_i$ne·. ta′x̣as skιˋn·ku·tsna′na nutsqaˋnkaqupe·kι′me·k. ta′x̣as q!a′pe· n′umats!na′mne· k.łaqałax̣a′$_a$nx̣o$_u$ł

Coyote said: "Hiya', my little son!" Fox said: | "Why did you 95
talk, Coyote? Don't talk! Later on, | when he arrives, we shall know
whose child has been killed." | Then Coyote said no more. He was
just sitting there. Then | Coyote and his friend heard the noise of the
hoop. || They felt glad, but they also almost cried when they heard 100
some one saying | that his child had been killed. Then there was
noise of | the hoop. Coyote was told to open the door. | Then Coyote
arose and opened it. | He sat down, and the hoop came rolling in.
It rolled || into the tent. It came along rolling. Fox was lying 105
down. | He did not move. Then they heard some one singing. | The
hoop rolled to where Fox was lying. It almost | fell down, but went
rolling on to where Coyote was sitting down. | There the hoop fell
down. Then they told him || that Coyote's son was dead. He fell 110
down crying, | and said: "Hiya', my little son, my little son!"
Then Young Fox arrived. | He entered the tent, and he said: "I do
not know what has happened, | but I heard that he was taken. | He
was seen when they lost sight of me. They said among themselves:
'Don't || kill him! Since you have lost sight of your toy, he shall | 115
become your toy.' Then I went back." |

Then Coyote and his friends lived in the tent. Coyote often said: |
"Let us make war on them!" After some time | his friends said to
him: "Now let us make war on them! || Probably the people are no 120
longer uneasy." Then the two friends started. | Young Fox was left
alone. Because he had the toy, | he was not lonesome. Then the
friends reached the town. | They did not go near. The two stopped. |
When the sun was going down, they heard talking there in the town. ||
It was said: "Now go out to play!" It was not | long before they 125
came out. Everything that | used to be done with the hoop when
they were going to play with it was done now. | Then his son was
taken out. They were all around him. | They saw that his hair was
all cut. || He used to have long hair, but now he was changed. Then 130
they kicked him hard. | He started to run, and they pursued him.
When they caught up with him, he was kicked again. | Then Coyote
pitied him. He said: | "Let us go nearer! Let us take him back!"
Fox said: | "Wait, I'll do something!" He made a sign with his
head. || Then all of a sudden Young Coyote ran fast. They could not 135
overtake him. | Fox again made a sign with his head, and Young
Coyote started again. | They could not catch up with him. He made
a turn. | Fox made a quick sign with his head. Then Young Coyote
ran their way. | Then all laughed because they could not overtake ||

skι`n·ku·tsna′na. me′ka yaka`łnoku′pqa łaqałax̣a·’nx̣o′$_u$ne, słaˇqaqa′$_a$ne· k!omats!nata′mnam. qawaka′x̣e· skι`n·ku·tsna′na; ta′x̣as tsᴇma`k!ił·aqamιte·x̣a′łne· ne$_i$s yaqa·`kιsosaqa′pske· ałak$_i$nι′k!e·’s. łałax̣a′x̣e·. nowok^{u}ι′ste·k swʋ′t$_i$mo· na′$_a$k!$_e$yu. n’upx̣a′łne· pał sιł·ats$_u$k^{u}a′te·x̣ałe·′e·s. qakiłamna′mne·: “ta′x̣as ma$_a$ts tse$_i$ka′tke·$_i$ł swʋ′t$_i$mo· skι′n·ku·ts. at saˇha′ne·. xma ts!upława′s$_i$ne.” ta′x̣as łats!ιna′x̣e· swʋ′t$_i$mo·. Hiyá·′, q!a′pe· n’iłana′mne·. k.ła`łok.łιnq!o′ymo·ł ne$_i$ a$_a$`kιk.łu·′′na·m. ta′x̣as łaqa·na′x̣e· skι′n·ku·ts swʋ′t$_i$mo·. łałax̣a′x̣′e·. ta′x̣as so$_u$k^{u}iłq!o′k$_u$ne·.

(*b*) COYOTE GAMBLES WITH SALMON

Qa·nιt.ła′$_a$ne· swʋ′t$_i$mo·. ta′x̣as naqa′pse· kk.łιnq!o′ymo. nułpałne·tι′t$_i$ne· qaye$_i$k!ιna′mo[1] qa′qa$_a$ps a$_a$`k!a′$_a$łmo·ks swʋ′t$_i$mo′s skι′n·ku·tsts na′$_a$k!$_e$yu′s. ts!ιna′x̣e·. ts!ιnałuwa′ts!x̣ne·. qałwi′yne· ktsx̣ałho·′q$^u$a ne$_i$s a$_a$`k!a′$_a$łmo·ks. suk^{u}a$_a$kι′n·e· qaye$_i$k!ιna′mo, sł·aqaq$_a$na′$_a$ne· kts!ιnałuwa′ts!x̣a. pι′k!a·ks n’upx̣ałι′s$_i$ne· suk^{u}a$_a$kι′n·e· skι′n·ku·ts at qawułax̣a′′mne·. ta′x̣as sιłtspo·łwiynatι′łne·, mι′ksa·’n na′$_a$k!$_e$yu at qa·hałwa′ts!ne·. qałwiynamι′s$_i$ne· ksa$_a$na′$_a$ki·n. ta′x̣as łax̣a′x̣e· qaye$_i$k!ιna′mo. naqu′łne· nιtsta`hałnι′′nte·k, nok!$^u$e′$_i$se· ał’ałιtskι′ł’e·s· qsama′łne·. k.ła′x̣a·m qakι′łne· swʋ′t$_i$mo·’s skι′n·ku·ts: “ho′ya’s huła`ł$_u$wats!na′ła.” qake′$_i$ne· skι′n·ku·ts: “qa′psin kutsałwats!na′ła?” qakiłι′łne·: “kałq!a′ha·łt.” qake′$_i$ne· skι′n·ku·ts: “so′$_u$k$_u$ne·. hutsałwats!nała′$_a$ne·.” ta′x̣as n’anał’ιtku′łne·. ta′x̣as nał$_u$wats!na′mne·. qake′$_i$ne· na′$_a$k!$_e$yu: “ma$_a$ts łha′ł$_u$wats! x̣ałe·′′ne·s. kanx̣a′łe· hιnts!ιsni·łk$_i$ne·ma′łne·.” ta′x̣as nałwats!na′mne·. qawunikι′t$_i$ne· nuq^{u}a′łne· skι′n·ku·ts. a′$_a$`ke· ła·ha`ł$_u$wats!na′mne· a′$_a$`ke· łahoq$^u$a′łne· skι′n·ku·ts. ta′x̣as q!a′pe·łuq$^u$a′łne· x̣a′$_a$t$_i$mo na`$_a$k!$_e$yuna′na. peι′k!a·ks nuq^{u}a′łne· a$_a$k!a`$_a$łmo·k$^u$a′e·s. pał ne$_i$sts k!o·′t$_i$mo·ł. ta′x̣as qa·nqa′me·k skι′n·ku·ts. qakι′łne· na`$_a$k!$_e$yuna′nas: “ts!ιnamι′łe·n’ tιtu′′ne·s, hιntsx̣ałqakι′łne· k.łamatι′ktsap kmału′q!^{u}łi·łs.” ts!ιna′x̣e· na`$_a$k!$_e$yuna′na. qakι′łne· tιtu′′e·s: “qake′$_i$ne· ka′x̣a kιnłama′$_a$tke·ts kmału′q!^{u}łi·łs.” qałwi′yne· na′$_a$k!$_e$yu: “qa′psins k!ι′łke·t? ksιłqaha·matι′ktsa·p qa′psins k!aqa′ke·.” qakι′łne· x̣ałe·′e·s: “ts!ιnamι′łe·n’, kιnłqa′ke·ł qa′psins n’ι′łk·et.” łats!ιna′x̣e·. qakiłι′łne· skι′n·ku·ts: “qake′$_i$ne· katι′tu qa.u′px̣a qa′psins hιn’itkι′t$_i$mi·ł.” qake′$_i$ne· skι′n·ku·ts: “a: x̣ma łqsa·nmu′ki·łqa.u′px̣a? ts!ιnamι′łe·n’ kιnłqa′ki·ł, ma$_a$ts kłtsłakι′łktsa·p.” łats!ιna′x̣e· ne$_i$ łka′m·u łaquna′x̣e· tιtu′′e·s. qakι′łne·: “qake′$_i$ne· ma$_a$ts ke·nłtsłakι′łki·ts kinłama′$_a$tki·ts. mi′ka hιnwiłι`łwiyna′$_a$tme$_i$ł. ktsx̣a·łstι′łe·k.” n’u′px̣$_a$ne· na′$_a$-

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[1] Story name of salmon; modern name *swa′q!mo*.

Young Coyote. Even the fastest runners could not catch up 140
with him. | Therefore they laughed about it. Young Coyote came
along. | They could not catch up with him at all. Then he came
to | where the parents were. Fox and his friend arose. | Then it
was known that he had taken back his son. They told one another:||
"Don't look at Coyote and his friend! They are bad. | They might 145
kill us." Then the friends started back. Hiya! they all | cried,
because they had no toy in that town. | Coyote and his friend went
on. They arrived at home, and | they were glad. ||

(*b*) COYOTE GAMBLES WITH SALMON

Then the friends lived in their tent. They had the toy. | The Salmon 150
heard that the friends | Coyote and Fox had the hoop. He started
to gamble with them. | He thought he would win the hoop. Salmon
was a good | gambler, therefore they started to gamble. Long ago || it 155
was known that Coyote was a good gambler, but he did not keep it
up. | Therefore they tried their luck with him; but Fox never gambled. | They thought he was a bad gambler. Then Salmon arrived, |
traveling by canoe. They were young men, and one (woman) their
sister | went with them. When they arrived, (Salmon) said to Coyote
and his friend: "Let us || play!" Coyote said: "What shall we play?" | 160
He was told: "The hiding game (lehal)." Coyote said: | "Well, let
us gamble!" Then they made a fire outside, | and they began to
gamble. Coyote said: "Don't | let him gamble! Your son and my
son shall be partners." Then || they played. It was not long before 165
Coyote lost the game; and | he played again, and Coyote lost. Then |
he lost everything. Young Fox and his uncle had lost | the hoop.
That is what they wanted to get. Coyote sat down, | and said to
Young Fox: "Go to your father || and tell him to give me the thing 170
striped crosswise." Young Fox went. | He said to his father: "Uncle |
says you shall give him the thing striped crosswise." Fox thought:
"What | does he mean? He did not give me anything. Why should
he say that?" He said | to his son: "Go to him and ask him what
he means." || He went back, and Coyote was told: "My father says he 175
doesn't know | what you mean." Coyote said: "Oh, how should |
he not know it? Go to him and tell him not | to keep it from me
because he likes it." The child went back and came to his father. | He
said to him: "He says you should not keep it back because you like it,
but give it to him, || even if you should like it very much. He wants 180
to bet with it." Then Fox knew (what it was). | Then he gave it to

k!$_e$yu pι'k!a·ks ma kamatι'ktsaps t!a'nqo·ts· a$_a$‘kιnuq!^{u}ma'$_a$na's. “kłtsx̣ał'ι'łki·ts.” nakakι'n·e· ne$_i$s t!a'nqo·ts· a$_a$‘kιnuq!^{u}ma·'na·'s. namatι'ktse·. qakι'łne·: “x̣ma ha‘k!a·mx̣one'$_i$ke· na·s tsłιnts!iłι'kte·.” łats!ιnałkι'n·e·. namatιktsι'łne· skι'n·ku·ts. qakiłι'łne·: “qake'$_i$ne· katι'tu na$_a$sts hιn·aqan'ιłkι't$_i$mi·ł.” qake'$_i$ne· skι'n·ku·ts: “ka$_a$ xma ku.ι'łke·t.” qake'$_i$ne· na'$_a$k!$_e$yu: “ma$_a$tsιntsa‘q!mał·aha‘łwats!kι'łne·. hụts!ts!ιna'x̣e·.” qakiłι'łne· skι'n·ku·ts: “qake'$_i$ne· katι'tu kιntsa‘wιtskpa'ya't ktsx̣ałts!ι'ka.” ta'x̣as n'ι‘tiłmo‘małqana'me·k na'$_a$k!$_e$yu. qawunekι't.se· skι'n·ku·ts na·‘qa·nke'$_i$ne·. qake'$_i$ne·: “a: hιn·k!utsta'pne·. pι'k!a·k x̣ma huła·q^{u}a'me·k.” qao˘x̣a'x̣e· na'$_a$k!$_e$yu. qakι'łne· skι‘n·ku·tsna'na's: “huts!asnała'$_a$ne·.” ta'x̣as quna'x̣e·. ta'x̣as nał$_u$wa'ts!ne·. na·nιłkι'n·e·. nawasx̣o'$_u$me·k. qałq!anι'łne·.

“hun'a·‘qa˘na˘me˘nι'łe·łts k.łqa‘e·nwu'n·e·.”

Łaa·'k!ła·ks a'$_a$‘ke· nawasx̣o'$_u$me·k. qałq!anι'łne.:

“huno'q^{n}a·łts k.ł'u'p$_i$na·m.”

Qawunekι't.se· nu˘q^{u}aka'$_a$ne·. łae·tetι'łe·k qaye$_i$k!ιna'mo. a'$_a$‘ke· ła·ł$_u$wa'ts!ne·, a'$_a$‘ke· łaoq^{u}aka'$_a$ne·. n'ι‘sniłhanιłkιnma'łne· skι‘n·ku·tsna'na's, mι'ksa·'n na‘$_a$k!$_e$yuna'na skι'n·ku·ts n'ι‘sιnłhoq^{u}a'łne·. ta'x̣as q!a‘piłhoq^{u}a'łne· qaye$_i$k!ιna'mo. qake'$_i$ne· qaye$_i$k!ιna'mo: “x̣ma ke·nqawakate'$_i$ki·ł ałkaa‘łe·tskiłna'ła.” qake'$_i$ne· na'$_a$k!$_e$yu: “so'$_u$k$_u$ne·; pał kι‘nsiłqake'$_i$ki·ł.” ta'x̣as stι‘le·k, a'$_a$‘ke· ła.uq^{u}a'łne· qaye$_i$k!ιna'mo. ta'x̣as łałitstι'łe·k. łats!ιna'x̣e· n'ιła'n·e· o·'k!^{u}q$_u$na ku'q^{w}a·ł nana''e·s. qake'$_i$ne· na'$_a$k!$_e$yu: “x̣ałe''ne·s tsx̣ał'ι'nse· tιłnamu''e·s, kanx̣a'łe· pał k!u‘pskiłtsa˘qu'n·a.” ta'x̣as skι'n·ku·ts naqa'pse· papa''e·s. nałałitι't.se· x̣ale·''e·s.

(*c*) SALMON WOMAN TRIES TO DROWN COYOTE

Qa·nιt.ła'$_a$ne· swυ't$_i$mo·. ta'x̣as naqa'łte· skι‘n·ku·tsna'na. n'o·'k!^{u}ni·ł'iła'n·e· ne$_i$ pa'łke$_i$. pał ka'qa·ps yaqso'mι'ł'e·s. o·'k!^{u}q$_u$na ko·q^{u}a'ka na'$_a$k!$_e$yu sιł'a˘qa˘qa'pse· qa'qa·ps yaqso·''mi·łs. n'ok!^{u}ini·ł'e·taq$_a$na'me·k ne$_i$ pa'łke$_i$. n'u'px̣$_a$ne· skι'n·ku·ts pał tsx̣a‘łsił·ats!ιna'se· ne$_i$s papa''e·s, a'$_a$‘ke· n'itaq$_a$na'me·k skι'n·ku·ts tsx̣ałqsama'łne·. x̣ałe·''e·s ne$_i$s ktsts!ι'na·s. qałwi'yne· na'$_a$k!$_e$yu: “ma ksa$_a$nłe'et ne$_i$ a$_a$‘kιnmι'tuk. hułqsa'ma·ł. x̣ma ktsx̣a'ł'e·p x̣ałe't$_i$mo skι'n·ku·ts.” ta'x̣as a'$_a$‘ke· n'itaq$_a$na'me·k na'$_a$k!$_e$yu. ta'x̣as łao·qox̣ax̣a''mne· ne$_i$ pa'łke$_i$ yaqso''mi·łs. qakełι'łne·: “ma'qa·k, huts!oqo·x̣ax̣a·''mne·.” ta'x̣as n'ιła'n·e· ne$_i$ pa'łke$_i$. qakι'łne· x̣ałe''e·s na'$_a$k!$_e$yu: “hιntsqa‘o˘sa˘qa'$_a$ne·. hutsx̣ałqsama'łne·. x̣ma tsx̣ał'upełι'łne· x̣ałe'$_i$t$_i$mu skι'n·ku·ts.” ta'x̣as n'oqo'x̣ax̣a''mne· na'$_a$k!$_e$yu. ta'x̣as ts!ιnaqu'łne·. n'us'moka·n-

him. | "He must mean the partridge tail." Then he took out the partridge | tail and gave it to him. He said to him: "I think he meant just this. | He must have meant it." (The boy) took it back and gave it to Coyote. || He was told: "My father says you must 185
have meant this." | Coyote said: "What else should I mean?" | Fox said: "Don't gamble for a while. I shall go." | Coyote was told: "My father said you should wait for him. | He is coming." Then Fox got ready. || It was not long before Coyote shouted, saying: "You | 190
let me wait. I ought to have back already what I have lost." Fox arrived there, | and said to Young Coyote: "Let us be partners!" Then | he went there, and they gambled. He moved his hands in the game and sang. | He sang thus: ||

"Whenever I am pointed out, the gambling bone will disappear." | 195

And he sang also another song. He sang thus: |

"If I lose, they'll die." |

It was not long before he began to win. Salmon bet again. | They gambled, and Fox won another game. Young Coyote was his partner. || While Young Fox and Coyote themselves had lost, | now Sal- 200
mon lost everything. Salmon said: | "You ought to stake against our sister." | Fox said: "It is well, since you say so." | They staked, and Salmon lost again. They had nothing else to stake. || He started 205
home, and cried because he had lost his younger sister. | Fox said: "She shall be your son's wife. My son | is still too young." Then Coyote had a daughter-in-law. | She married his son. |

(c) SALMON WOMAN TRIES TO DROWN COYOTE

The friends lived together. Then Young Coyote had a child. || At 210
once the woman began to cry. She had a canoe. | Because Fox had won, therefore they had | a canoe. The woman got ready at once. Coyote saw | that his daughter-in-law was going home. Then | Coyote also got ready to accompany his son where || he was going. Fox 215
thought: "There are bad places in that | river. Let me go along. Coyote and his son might die." | Then Fox also got ready. | The woman went aboard the canoe. She was told: | "Wait; I'll get aboard." Then the woman cried. || Fox said to his son: "You stay 220
here; I'll go along. | Coyote and his son might be killed." Then | Fox went aboard, and the canoe started. | The woman was seated in the

qa'me·k ne$_i$ pa·'łke$_i$. qa:naqu'łne·. sanłax̣apqłe'$_i$se. łax̣aqu'łne·. qake'$_i$ne· skι'n·ku·ts: "maqaʻ$_a$k upaqu'łe·n' hutsx̣ał'ιntanałx̣o'$_u$ne· łka'm·u." qaqałwi'yne· ne$_i$ pa'łke$_i$. n'iła'n·e·. ta'x̣as łax̣aqu'łne· ne$_i$s a$_a$ʻkax̣a'pqłe·'s. n'u'px̣$_a$ne· na'$_a$k!$_e$yu ksιłsa·nιłwiyna'$_a$taps ne$_i$s pa'łke$_i$s. naqa'pse· a$_a$ʻkuktsι'ke·ns na'$_a$k!$_e$yu. qakι'łne· ne$_i$s x̣ałe'$_i$t$_i$mo·'s skι'n·ku·ts·: "qanax̣a''mke·ł na a·ʻkuktsι'ki·n." ta'x̣as qanax̣a''mne· x̣ałe'$_i$t$_i$mo skι'n·ku·tsts na'$_a$k!$_e$yu. maʻnwitskax̣$_a$nι'łe·k ko·'s na'$_a$k!$_e$yu. ta'x̣as wat!aqu'n·e· yaqso''mi·ł. n'iktsιnoqu'n·e·. qałwi'yne· ne$_i$ pa'łke$_i$ ta'x̣as kts!u'pił. ne$_i$ a$_a$ʻkuktsι'ki·n yo·kuqu'n·e·. a:nk!o·nanmι'tuks ła'wa·kaqu'n·e· yaqso''mi·ł. manwιtskι'k$_i$ne. ne$_i$ pa'łke$_i$ sła·tke·k!aqo·matι'tse· pał qa.u'pse·.

Ła:ts!ιnaqu'łne·. qa·wułe·ι't.se· a'$_a$ʻke· ła·'psanłax̣apqłe'$_i$se·. a:n·ιʻse·kałetιtne'$_i$se·. qake'$_i$ne· skι'n·ku·ts: "ma·'qa·k, hutsx̣ałιntaʻnałx̣o'$_u$ne· kapa'pa." qaʻtsekata'pse· ne$_i$s pa'łke$_i$s. ta'x̣as łax̣aqu'łne·. a'$_a$ʻke· ła.ιtkι'n·e· na'$_a$k!$_e$yu ne$_i$s a$_a$ʻkuktsι'ke·ns. łao·qox̣ax̣a·''mne· x̣ałe'$_i$t$_i$mo skι'n·ku·tsts na'$_a$k!$_e$yu. łama:'nwιtskax̣nι'łe·k ko·'s, a'$_a$ʻke· łaιktsιnuqu'se· yaqso'mι'l'e·s. a:nk!onanmι'tuks łaaʻwa·kkᴇmιnx̣o·nu'q$_u$ne· yaqso''mił. łaakaqanx̣a''mne· na'$_a$k!$_e$yuts skι'n·ku·ts x̣ałe'ιt$_i$mo. tse$_i$kata'pse· ne$_i$s pa'łke·s. sła·tke·k!aqo·matι't$_i$ne·, a'$_a$ʻke· pał·aqa.upła'pse·.

(*d*) SALMON WOMAN TRIES TO KILL COYOTE IN HER TENT

Ta'x̣as słałax̣a'x̣e· a$_a$ʻkιt.ła'e·s ne$_i$ pa'łke$_i$. qałwi·'yne·: "ta'x̣as kaałι'tske·ł ktsx̣ał'ιsnił'o·'k^{u}i·t." qa·q!aʻnmoqts!ιnu'kse·, qa'oˇx̣ał'upaqu'łne·. ła·e·łe·kx̣ax̣a''mne· ne$_i$ pa'łke$_i$. qanak.łι'kx̣$_a$ne· ne$_i$s yaqso''mi·łs. qałwi'yne· ktsx̣ałyιʻk!tałqoku'm·o·. n'asqaʻnałhotsinqa'$_a$tse· sahanłeι't.se·. qaaʻłoqaq$_a$na'$_a$ne· ałswʋ't$_i$mo· pał ksahanłe'ιt.s. na'$_a$k!$_e$yu qaoˇx̣aqaʻnme·tx̣o'$_u$ne· ya'q!e$_i$ts. ta'x̣as qana'x̣e· ałswʋ't$_i$mo. yo$_u$x̣a'x̣e·. sιnt.łanamι's$_i$ne·. k.łat$_i$na'x̣a·'m ne$_i$ pa'łke$_i$ qake'$_i$ne·: "husiłwam·a'łne· kιnł'ok^{u}ι'tki·ł." n'e·łι'kte· ta't!e·s. ta'x̣as ktina'x̣a'm ne$_i$ ałswʋ't$_i$mo ne$_i$s qa$_a$kqa'pse· nιtsta'ha·łs, nuwu'kse· n'anax̣a''mse·. nuwu'kse· n'a's·e· tιłna'mo·'s ts$_u$k^{u}a't.se· a'tsu·'s n'anax̣a''mse·. wunekι't.se· łatkạʻkιsx̣a''mse· nałkι'nse· n'ιt!qa'pse· a$_a$q!uł'ι'se·s x̣a'$_a$łtsins. x̣onałye·ʻk!tałι's$_i$ne·. ta'x̣as q!aʻpe·ł'ιłιnk!omatiyamι's$_i$ne·. n'itx̣oniyamι's$_i$ne·. ta'x̣as naq!ako'$_u$ne· ne$_i$s a$_a$ʻq!u'ł'e·s x̣a'$_a$łtsin. ta'x̣as sahanoqu'n·e·. a$_a$ʻkiłaqakι'n·e· ne$_i$s a$_a$ʻkuktsι'ke·ns na'$_a$k!$_e$yu. wunekι't.se·, ta'x̣as łaqasa·hanoqu'se·. łao·ʻk!^{u}inkinι'łne· se'it!. tse$_i$katι'łne· na'$_a$k!$_e$yu. sła·tke·k!aqo·matι't$_i$ne·. pał a'$_a$ʻke· sιł·aqaʻtał'oktι'łne·.

Ta'x̣as tsιłmiyι't.se·. qak.ła'pse· ne$_i$s nuł'a'q$_a$na·'s: "ło'$_u$ne· qaye$_i$k!ιna'mo. tsιłmi'yet hιntsałnuʻq^{u}akι'łne·. hιnts!e·kι'łne·." ta'x̣as tsιłmi·yι't$_i$ne·. ta'x̣as ts!ιna'x̣e· na'$_a$k!$_e$yu, tsx̣ałhaqu'łne.

bow. They traveled along. There was a cascade. They came to
it. | Coyote said: "Wait; paddle ashore! I'll carry the child along-
shore." || The woman did not want to do it. She cried. | Then they 225
arrived at the cascade. Fox knew | that the woman was angry with
them. Fox had a bladder. | He told Coyote and his son: "Go into
this | bladder." Then Coyote, his son, and Fox went in. || Fox had his 230
pipe in the hole of the bladder. Then | the canoe upset and sank.
The woman thought | they were dead, but the bladder floated.
Farther down the river | the canoe came up again. The woman
looked back, | and there they were sitting together. They were not
dead. ||

She turned back. Not far away there was another cascade, | a still 235
more terrible one. Coyote said: "Wait; I'll | carry my grandchild
along the shore." The woman did not look at him. Then | they
arrived there, and Fox worked again at his bladder. | Coyote, Fox,
and the boy went in again. || He held the pipe at the edge of the 240
hole. Then their canoe went down again. | A little farther down the
river the canoe emerged again. | Coyote, Fox, and the child came
out. The woman looked at them, | and they all sat down together,
and again she had not killed them. |

(*d*) SALMON WOMAN TRIES TO KILL COYOTE IN HER TENT

Then the woman got back to her tent. She thought: || "My brother 245
shall kill all of them." There was a smooth precipice there. | They
went ashore. The woman landed, and kicked | the canoe. She thought
she would upset it. | Then they climbed up a bad place. The friends
did not know what to do | when they came to the bad place, but Fox
had thrown tobacco on it. Then || they went on, and the friends 250
reached the top. There was a tent. When the woman entered, | she
said: "I bring them all; kill them all." She meant (spoke to) | her
elder brother. When the friends arrived there, a young man was
lying down. | He arose and went out. Two old women also arose. |
Each took a dish and they went out. After some time || the two 255
came back again, carrying (the buckets) filled with dog manure. |
They threw it into the fire. Then all the people covered their heads
and | lay down. The dog manure was burning, | and there was bad
smoke in the house. Fox did the same thing with the bladder. |
After some time there was no smoke. They took off || their blankets 260
and they looked at Fox. They were all sitting there together, | and
again they had been unable to kill them. |

Then at night they were told by an old man: "There is no | salmon.
At night you shall carry torches. Then you shall eat." | In the even-

skι‘n·ku·tsna′na. tsx̣ał’a$_a$ko′$_u$ne· n’o·k!^{u}e′$_i$ne· nιtsta‘hałna′na. tsx̣ałhałnu′q$_u$ne· skι′n·ku·ts· tsx̣ałqawu˘sa˘qa′$_a$ne·. qakiłι′łne· skι′n·ku·ts: “ma$_a$ts hιntsq!u’mne′$_i$ne hιnts!upsa‘t$_i$yiłtse$_i$ka′te· a$_a$‘kιnq!o′ko·. hιnq!u′′mne· tsx̣ał’upłι′s$_i$ne·.” ta′x̣asts!ιnaqu′łne· na′$_a$k!$_e$yu n’ι′n·e· ka′qo·ł·. skι‘n·ku·tsna′na tsx̣ał’ι′n·e··kła′$_a$ko· qaye$_i$k!ιna′mo·’s. ne$_i$ nιtsta‘hałna′na tsx̣ał’ι′n·e· kawιtsnu‘q^{u}aku′pk!o·. ta′x̣as skι′n·ku·ts qao˘sa˘qa′$_a$ne·. ta′x̣as wune·kι′t.se· at łaa·na·‘wιtskι′k$_i$ne· skι′n·ku·ts. qakiłι′łne· skι′n·ku·ts: “hιn’u′px̣a łaqawιł$_a$nq!u′ko·, ta′x̣as hιntsłaa·nax̣a′′mne·. ta′x̣as hu‘tsił’upιłamnała′$_a$ne·; tsx̣atsił’aq$_a$qa′$_a$ne· ne$_i$ a$_a$‘kιnq!u′ko·.” qawunekι′t.se· łaa·na‘wιtskι′k$_i$ne·. n’u′px̣$_a$ne·, ta′x̣as łaqawιł$_a$nq!uko′pse· qo$_u$s yaqso·′′mi·łs. ta′x̣as n’u′px̣$_a$ne·. ta′x̣as k.ł’upι‘łamna′me·s. qo$_u$s a$_a$‘k!a‘łax̣we′ets ya·wιsqa′pse· tιłna′mo·’s nawιts’nułx̣omuna′pse· po′po·’s. ła·qa′nam tsx̣ałyaqx̣a·‘łałta′pse·. ne$_i$sts k!u′px̣a.ktsEqapqu′na·’s a$_a$‘k!ałmokuwa′e·ts qo$_u$s yaqso·′′mi·łs, qałwi′yne· ta′x̣as ktsłaa·na′x̣am. qawunekι′t.se· łatιk$_a$muqkup$_i$no·‘x̣unaqna′kse· ne$_i$s nιtsta‘hałna′na·’s. qakι′kse·: “n’ιpława′s$_i$ne· nŏ′pι′k!a.” ta′x̣as skι′n·ku·ts qałwi′yne·: “qaι′n·e· hułtsqa′e·p, pał ksιł’ιse·ka′te· qo po′po·. mι′ka ke′e·n tιłna′mo qo k^{u}awι′tske·n, mι′ksa pał ke′e·n no′$_u$k^{u}ey qo po′po·. ktsx̣ał’o‘piłmu′na·p.” ta′x̣as łaqao˘x̣aqu‘młasx̣u′n·e· skι′n·ku·ts. qałwi′yne·: “huł’a′q$_a$ne·ts.” k!o·′px̣$_a$na·ps ne$_i$s tιłna′mo·’s ta′x̣as ktsx̣ałtsιł·aana′x̣a’m. ta′x̣as ne$_i$ tιłnamuk^{u}ι′ste·k yu·waka‘łat!x̣unia′$_a$te· x̣a′tsιnł’asq$_a$wa‘x̣$_a$me·tιnsaq!x̣u‘neya′$_a$te· skι′n·ku·ts ktsx̣ałq!akpakι′tx̣o·. ta′x̣as łała‘x̣aqu‘młasx̣u′n·e· skι′n·ku·ts. n’itqkupq!a‘nwιsqa′$_a$ne·. ta′x̣as tιłnamuk^{u}ι′ste·k qałwi‘yne· ta′x̣as ktsx̣ałsιł·aqayaqa’wa‘$_a$qumła′$_a$sx̣o·s, ta′x̣as qana‘qkupła′łte·, pał skι′n·ku·ts k!itqkupq!anwι′sqa. ta′x̣as ne$_i$ tιłnamuk^{u}ι′ste·k ya‘hałqanaqku‘płałta′mne·. qaha·′łe·n a$_a$‘k.ła′m’e·s qao˘x̣ałx̣una′mne·. x̣a‘tsιniłq!akpakitx̣ona′mne·. ta′x̣as łats!ιna′x̣e· skι′n·ku·ts. qo$_u$s yaqa‘hał·a.upaqłamι′ske· łaqao˘x̣a′x̣e·. łax̣a′x̣e·. ta′x̣as na′$_a$k!$_e$yuts skι‘n·ku·tsna′na ła.upaqu′łne·. qa′$_a$łe·n sιłqa‘kiła‘mnamι′s$_i$ne·: “qaι′nse· łqa‘q!a·kpakitx̣o′$_u$na·ps tιłna′mu’s skι′n·ku·ts, sιł’aqał·aqawa′x̣e· na$_a$s ι′nta·’s.” sιłtsx̣a′n·e skι′n·ku·ts, qake′$_i$ne·: “a: husιł·awa′x̣e·, qa.upła′p$_i$ne· tιłnamuk^{u}ι′ste·k. hułuq^{u}a·łk!umna′′nte·.” ta′x̣as n’uma′ts$_i$ne· wιłke′$_i$ne·. at qakq!u′n·e· skι′n·ku·ts: “x̣o:x̣o:x̣o:” n’u′px̣$_a$ne· na′$_a$k!$_e$yu k.ł’u′pe·łs tιłna′mu’s, k!u′pske·ks k!u′m·a·ts. qakι′łne·: “ta′x̣as woa˘sa′q$_a$nan’ ła˘oqo·‘wakax̣a′m’e·n’. to′x̣^{u}a łe·′wam kwa‘n$_a$qnana′wa·s.”

(*e*) FOX KILLS SALMON

Ne$_i$sts wa′łk$_u$wa·s· ke·′$_i$wam na′$_a$k!$_e$yu ne$_i$sts kt$_i$na′x̣a·’m a$_a$‘kιt.łana′me·s, ma k!u′px̣a nιtsta′hałs ma k!aka′x̣a·’ms. ta′x̣as ne$_i$ nιtsta′ha·ł x̣una′x̣e· ne$_i$s a$_a$‘kιnmι′tuks. ta′x̣as n’itkι′n-

ing they started. Fox was to paddle, || Young Coyote was to spear 265
(the fish), and the boy was to carry the torch. | Coyote was to remain (in
the tent). Coyote was told: | "Don't sleep. Look at the | fire. If
you should fall asleep, they will kill you." Then they paddled away. |
Fox paddled. Young Coyote was the one to spear || the salmon, and 270
the boy was to hold the torch. | Coyote remained (in the tent) for
some time. | Coyote looked out. Coyote was told: | "If you should
see a small fire, then come out. Then | we are about to kill one another. For that reason the fire will be thus." || It was not long before 275
he looked out again. Then he saw that the fire | in the canoe was
small. Then he knew that they were about to kill | one another.
There on each side of the doorway stood an old person. | They were
holding a hammer each, ready to strike with it | if any one should
want to go there. Then they would strike from each side. When
he saw the light in the canoe getting smaller, || he intended to go out. 280
It was not long before | the boy came running in, and said: | "The
manitous have killed us!" Coyote thought: | "I shall certainly die.
That hammer is terrible. Although only an old woman | is holding
it, nevertheless the hammer is made of stone, and she will || kill me 285
with it." Coyote jumped there. He thought: | "I'll fool them!"
When that old woman saw that he | was about to go out, then the
old people lifted their hammers | to hit him. They both stood with
legs apart, ready to strike Coyote. | They were about to knock him
down. Then Coyote jumped there. || He stopped quickly. The 290
old people thought | he would jump through between them, and
they struck; | but since Coyote stopped quickly, the old people |
struck each other right on their heads. They | hit each other and
killed each other. Then || Coyote started to go to the place where they 295
had landed. He went there | and got there. Then Fox and Young
Coyote paddled ashore. | They were just telling each other: "Certainly
the old woman has knocked down | Coyote, therefore he has not come
to the shore." | Then Coyote talked, and said: "I am here. The
old people have not killed me. || I have made trouble for them." Then 300
he laughed aloud. | He laughed thus: "So, so, so!" Fox knew now |
that he had killed the old people, and that he laughed for this reason.
He said to him: | "Hurry up! Come aboard! Those who | make war
on us are coming." ||

(*e*) FOX KILLS SALMON

Then Fox saw a youth coming out—the same one | whom he had seen 305
the day before when he arrived and entered the tent. | The youth
went down to the river. Then | he transformed himself into a salmon.

me·k, n'ɩnqa'pte·k qaye·k!ɩna'mo·'s. tsx̣ałsa·niłwiyna'$_a$te· swᴜ't$_i$mo·s na'$_a$k!$_e$yu's. qałwi'yne· ktsx̣ał'u'pi·ł ma kqa'ke·łk!umna''ntaps ne$_i$s k.ł·aˋx̣ałwa'ts!x̣a. (pał husłaˋt$_i$yiłtsɩk!maˋłɩnkɩ'n·e·. mɩ'ka skɩˋn·ku·tsna'na n'ɩˋs$_i$ne·łhaqu'łne·; na'$_a$k!$_e$yu n'ɩˋs$_i$ne·ła$_a$ko'$_u$ne· qaye·k!ɩna'mo's.) ṭa'x̣as ne$_i$s kułqo·ł. qanaqu'łne·. n'u'px̣$_a$ne· qaye$_i$k!ɩna'mo's. no'h$_u$ne· na'$_a$k!$_e$yu ke'e·ns ne$_i$s wa'łk$_u$wa·'s ma k!aka'x̣a·'ms ṇɩtsta'hałs. n'u'px̣$_a$ne· k.ł'e·nqapta'ke·s qaye$_i$k!ɩna'mo's·. tsx̣ał'a'$_a$ko· at ne$_i$s łuq^{u}aq!aˋłkɩ'n·e· ne$_i$ nɩtstaˋhałna'na a$_a$‘kɩnq!u'ko·ps. saˇq$_a$na'$_a$ne· ma$_a$ts k.łsukqaˋoˇx̣ał'a'$_a$ko·'s na'$_a$k!$_e$yu·'s. pał ke'e·ns ta't!e·s ne$_i$s ktsx̣a·ł'a$_a$ko·'łe·s. n'u'px̣$_a$ne· na'$_a$k!$_e$yu ya·ˋqaq'na'pske· ne$_i$s nɩtstaˋhałna'nas. qałwi'yne·: "huł'a'q$_a$ne$_i$ts." ne$_i$s łuk^{u}i·ka'se· ne$_i$s kia'kx̣o·'s ne$_i$s łuˇq^{u}ank!onɩ'łne·. qakɩ'łne· ne$_i$s nɩtsta'hałs ne$_i$s n'ɩ'n·e· ka'mke· qaye$_i$k!ɩna'mo. sɩł'aq$_a$nɩ'tse· ne$_i$s yaqaka'ske·. qanaq!ałkɩ'n·e· a$_a$‘kɩnq!u'ko·ps ne$_i$ nɩtsta'hał. ta'x̣as suk.ła$_a$ko'$_u$ne· na'$_a$k!$_e$yu. k!u'px̣a ne$_i$ nɩtsta'hał pał słaˋqane·tsa'pse· na'$_a$k!$_e$yu's qakɩ'łne·: "ma$_a$ts qa'oˇx̣ał'a'$_a$ko·n' a$_a$‘k$_u$wu'm'e·s. qaˋoˇx̣ał'a'$_a$ko$_u$n' a$_a$‘qa't!e·s." a'$_a$‘ke· ne$_i$ nɩtsta·hał sɩłqałwi'yne· ktsx̣ał'u'pi·ł na'$_a$k!$_e$yu's. ne$_i$sts qaˋoˇx̣ał'a'$_a$ko· a$_a$‘qat!ɩ'se·s na'$_a$k!$_e$yu. ta'x̣as x̣ma yɩk!ta'se· yaqso'mɩ'ł'e·s. ne$_i$s kqa'k.łaps: "ma$_a$ts a$_a$‘k$_u$wum'ɩ'se·s." qatsɩˋnk!apałtiya'x̣$_a$ne· qaoˇx̣ał'a$_a$ko'$_u$ne· a$_a$‘k$_u$wum'ɩ'se·s. n'u·ˋk!^{u}ni·ł'u·k^u!q$_a$nux̣onu'q^{u}ne· qaye$_i$k!ɩna'mo. n'u'px̣$_a$ne· ne$_i$ nɩtsta'hał pał sɩł'upɩłɩ's$_i$ne· ta't!e·s. ta'x̣as qaoˇx̣aq!ankɩ'me·k ne$_i$s o·k!^{u}e'haks yaqso''miłs. yɩk!tałqok^{u}ɩ'n·e·. ta'x̣as n'ɩnqa'pte·k qaye$_i$k!ɩna'mo's ne$_i$ nɩtstaˋhałna'na. ta'x̣as łats!ɩˋnał'upa'x̣e· a$_a$‘kɩt.ła'e·s k.łała'x̣a·'m. ta'x̣as sɩł'aq$_a$ke'$_i$ne·: "n'upława's$_a$ne·," qałwi'yne· mɩ'ksa ta'x̣as ktsupɩ'łe·'s ne$_i$s k!uk!qa'pe·'s. a'$_a$‘ke· n'aˋsił'upła'pse·, ta'x̣as qałsaˋkiłkina'pse·. ta'x̣as na'$_a$k!$_e$yu swᴜ't$_i$mo łats!ɩnaqu'łne· ne$_i$s k!u'pił nɩtsta'ha·łs. naqa'pse· a$_a$‘koˋk!^{u}atsk!ak!o.ɩ'se·s. łołama'$_a$ne· n'oqox̣akɩ'n·e· yaqso·'mɩ'ł'e·s. a'$_a$‘ke· wu·q!ła''mse·. (at qaq$_a$na'$_a$ne· ne$_i$s pɩ'k!a·ks aqłsma'k$_i$nɩk!. waˋnaq$_a$na'nam qa'ła n'u'pił naso'$_u$k^{u}e·ns at łułama''ne· at łats!ɩnałkɩ'n·e· am·a'k!e·s.) ta'x̣as sɩłkanmiyɩ't.se· qakiłɩ'łne· x̣ałe'$_i$t$_i$mo skɩ'n·ku·ts: "ma$_a$ts hɩntsłamaˋn$_u$wɩtski·kɩ'łne·." qa·naqu'łne·. ta'x̣as yuwa·ˋkmɩnuqka'se·, ta'x̣as yu·naqa'$_a$ne· ne$_i$ aqłsma'k$_i$nɩk! ne$_i$ ha$_a$k.ło$_u$'k^{u}e·. tax̣as wanaq$_a$na'n·e·. na'$_a$k!$_e$yu's. qałwi'yne· skɩ'n·ku·ts: "mɩ'ka pɩ'k!a·k hunaˋqanła.ɩłqanaˋqułna'$_a$ła." łamaˋn$_u$wɩtskɩ'k$_i$ne·. qake'$_i$ne·: "suk^{u}akate'$_i$ne· k$_u$waˋnaq$_a$nana'wa·s." qak.ła'pse· na'$_a$k!$_e$yu's: "qa'psin at kɩnsɩłqatso'$_u$k^{u}at ko'$_u$tsx̣a ma huq^{u}ak.łɩ's$_i$ne·: ‘ma$_a$ts kɩnłaˋqanawɩ'tske·k.'" ta'x̣as n'ɩtwɩtsqu'łne· swᴜ't$_i$mo skɩ'n·ku·ts. mɩ'ka k!ałsɩ'nte·k ka'qoł qatał·awanx̣a''mse· yaqso'mɩ'ł'e·s. ta'x̣as łax̣a'se· k$_u$wanaqna'naps. tsuk^{u}a'te· ne$_i$s a$_a$‘k.łam'ɩ'se·s ne$_i$s nɩtsta'ha·łs.

He was going to attack | Fox and his friends. He thought he would
kill them, because he had been beaten || when he had gone to play 310
with them. (I have been all the time making a mistake. | It was
Young Coyote who paddled, and Fox | who speared the salmon.)
Then they paddled along. | They saw a salmon. Fox knew it was |
the youth who had come out the day before. He knew || that he had 315
turned into a salmon. When Fox was ready to throw his spear, |
the boy put the torch to the other side. He did this so | that Fox
should not hit the salmon, | for the one to be speared was his elder
brother. Fox knew what | the boy was doing. He thought: "I'll
fool him!" || The fish was coming along on one side, but he pointed 320
the other way. | He said to the youth: "Salmon is coming there." |
He fooled him in regard to the side whence it was coming. | The
youth turned the torch, and Fox speared him. | When the youth saw
that Fox had fooled him, || he said to him: "Don't hit it in the belly; | 325
hit its tail!" The youth thought | the salmon would kill Fox if he
should hit its tail, | because then he would upset the canoe. When
Fox was told: | "Don't hit its belly," he would not listen, but he
hit it || in the belly. The salmon at once turned sideways. | The boy 330
saw that his brother was killed. Then | he stepped on one side of the
canoe, fell into the water, | and became a salmon. | Then he went back
to his tent and arrived there. Then || he said: "They have killed us." 335
He thought the one remaining might also be killed, | as two had been
killed. Then three had been killed.[1] | Then Fox and his friends went
on paddling. | The youth who had been killed wore ear ornaments.
They cut off his head | and put it into the canoe. He also had a long
braid. || (In olden times the people used to do this. When they 340
made war and some one killed | a chief, they cut off his head and took
it back to their country.) | Then in the morning Coyote and his son
were told: "Don't | look back!" They paddled on. At sunrise |
many people from a large camp || came to make war on Fox. Coyote 345
thought: | "They are already paddling after us." He looked back |
and said: "A great many are making war on us." | Fox told him:
"Why don't you obey me and do | what I tell you? Don't look
back!" Then || Coyote and his friends stopped. No matter how hard 350
they tried, | they could not move their canoe. Then the warriors
arrived. | (Fox) took the head of the youth. | He lifted it up and

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[1] The two old people and the Salmon.

n'ιktkakι'n·e· qakι'łne·: "a: na· kιn'o·'tki·ł?" pιsuqkι'n·e·. n'iktse·nuqu'se·. łahaqu'łne·. n'u·k!^{u}nił·awa'nx̣a''mse· yaqso'mι'ł'es. pał słx̣atkιnu'k$_{u}$ne·. ne$_{i}$ k$_{i}$yu·na'qa ta'x̣as qaˋo˘x̣ał'ιˋt$_{u}$witsqu'łne· ne$_{i}$s ya·qaˋnał'ιktsenoqu'ske· a$_{a}$ʽk.łam'ι'se·s nιtsta'hałs. ta'x̣as na'$_{a}$k!$_{e}$yu sιł·ats!ιna'x̣e· łaqatse$_{i}$katι'łne·.

(*f*) TURTLE RESCUES THE SALMON HEAD

Qake'$_{i}$ne$_{i}$ ne$_{i}$ yaqaˋsιnqa'łtke· ne$_{i}$s nιtsta'hałs: "qa'ła łatso'$_{u}$k^{u}a·t na$_{a}$s a$_{a}$ʽk.łam'ι'se·s kanx̣ałe·''mi·ł. ma koˋo·k!qa'pqa·łt na.u'te·. tsx̣ałsałe·tι't$_{i}$ne·." ta'x̣as q!a'pe· aqłsma'k$_{i}$nιk! n'an$_{u}$wa'ts!ne·. pał k!o'$_{u}$ło· qatak$_{i}$nι'łne·. ta'x̣as qa:'łιn kiyu'k$_{i}$yit qake'$_{i}$ne· ka'x̣ax̣—n'uk!^{u}e'$_{i}$ne· nιtsta'ha·ł qał'atι'łne· ka'x̣ax̣s—: "hutsx̣ałk!an$_{u}$wa'ts!ne·. qak.ła'p$_{a}$ne· ka'x̣ax̣ ne$_{i}$ tuq!tsqa'mna ka'x̣ax̣, at ku·tsqaq$_{a}$na'pmił, pał k$_{i}$nupx̣a'kił ka'x̣ax̣ at kqasts!u'mqa'qa k!a'n$_{u}$wats!. hutsx̣ał'ako·k^{u}ιnmι'łne·, ke'$_{i}$tsx̣a ka'x̣ax̣." ta'x̣as ne$_{i}$ nιtsta'hał qake'$_{i}$ne·: "hutsx̣ałk!an$_{u}$wa'ts!ne·. ta'x̣as hιntsła.upaˋqułkι'łne· a$_{a}$ʽkιt.łanι'ski·ł. kanmi'yιt, qa·łιn kiyu'k$_{i}$yit ta'x̣as hutsłaaˋwa$_{a}$kawa'ts!ne·. ta'x̣as he$_{i}$n·tsłaqoˋkwaqo·łkι'łne·." ta'x̣as łats!ιnax̣a''mne·. kanmi'yit qa·'łin kiyu'k$_{i}$yit qakiya'mne·: "ta'x̣as ma ktsx̣ał·aaˋwa$_{a}$ka'wa·ts! ka'x̣ax̣. ta'x̣as łaqunamι'łkił." ta'x̣as q!a'pe· łahołqła'mne·. naˋwιtskpayatι'łne·. qa:'łin kiyu'k$_{i}$yit łaaˋwa$_{a}$kawa'ts!ne·. łahałkι'n·e· a$_{a}$ʽk.łam'ι'se·s ne$_{i}$s nιtsta'hałs. ta'x̣as ts$_{u}$k^{u}a'te· ne$_{i}$s na.u'te·s. naqsanme·'yιt.s ke'e·ns tιłnamu''e·s. naqan'okunmi'yιt.s a·'s at qatsx̣a'se·. ta'x̣as at tsιn·małatikι'n·e· k.łe'$_{i}$tsx̣a·s at qat!aq!tała'pse·. ta'x̣as q!utse'$_{i}$te·. n'uma'tse· pał n'uktuk^{u}e'$_{i}$se· a$_{a}$ʽk!ałma.ι'se·s. łama'te·.

Ta'x̣as husιłq!apqałq!anux̣wa'te· qaye$_{i}$k!ιna'mo.

59. Coyote and the Ducks

Ho'ya's, hutsx̣ałhaqałq!anux̣^{u}a'te· skι'n·ku·ts x̣ałe'$_{i}$t$_{i}$mo ne$_{i}$s pι'k!a·ks ya$_{a}$qałetkι'nke· kia'q!ła·'s.

Qahana'x̣e skι'n·ku·ts. nałx̣o'$_{u}$ne· x̣ałe'e·'s. x̣una'x̣e·. skιkq!$_{a}$nu'kse·. qak.łayi'ι't$_{i}$ne· ya$_{a}$qaˋwιsiłqoˋ$_{u}$k!awaˋts!e·kinaˋx̣$_{a}$namna'mke·. n'u'px̣$_{a}$ne· skι'n·ku·ts qo$_{u}$s łu'n·qo's yunaqa'pse· kia'q!ła·'s. nonuˋq!$_{u}$witsta'pse·. qaaˋło·qałnu'k!$_{u}$ne·. qałwi·'yne·: "ho'yas huł'a'q$_{a}$ne·ts kia'q!ła." qakι'łne· x̣ałe·'e·'s: "ho'yas, e$_{i}$'·'ła·n'. qało'$_{u}$k^{u}in': 'a:łská·'t!es katιtó:'.'" ta'x̣as ne$_{i}$ łka'm·u qake'$_{i}$ne· ne$_{i}$s yaqak.ła'pske· tιtu''e·s. ta'x̣as skι'n·ku·ts a'$_{a}$ʽke· n'e$_{i}$'ła'n·e·. qało'$_{u}$k$_{u}$ne·: "a:ł·ka'skat, a:ł·ka'skat." ta'x̣as n'uk!^{u}e'$_{i}$ne· kia'q!ła qo$_{u}$·s a:nιłqa'ha·ks qawιsqu'łe·k. qakι'łne· ałaqa'łt!e·s: "ma'qa·k tsιnk!apa·łte$_{i}$x̣a'ki·ł qo$_{u}$s n'ι'n·e· nŭpι'k!a yo·q^{u}ake'$_{i}$ke·." ta'x̣as ne$_{i}$ k$_{i}$yuna'qa kia'q!ła tsιnk!apałtι'łe·k pał słιła'se· qo$_{u}$s nŭpι'k!a·'s. qakiła''mne: "ts!ιˋnał'upamι'łki·ł,

said to them: "Is this what you want?" He put it into the water. |
It sank. Again they paddled, and their canoe moved right away. ||
They were saved. Then the crowd stopped | on the water when the 355
head of the youth sank. | Fox went on. They did not look back
again. |

(*f*) TURTLE RESCUES THE SALMON HEAD

Then the one who was the father of the youth said: "Who | will
get this head of my son? I have one more child, || a daughter. He 360
shall marry her." Then all the people | dived. They went into the
water, but could not get it. Just at | noon Turtle—a young man
called | Turtle—said: "I'll dive. Turtle, | the animal, said to me | I
should do it, because you know || Turtle is an expert diver. I'll try." | 365
Thus said Turtle. Then that youth said: | "I'll dive. You shall
paddle back to the shore to your tents. | To-morrow, just at noon, I'll
come out of the water; | then paddle back here." Then they went
back. || On the following day, just at noon, they said to one another: | 370
"Turtle was to come up at this time. Go back to him." Then | they
all paddled back and waited for him. Just at noon | he emerged,
carrying the head of the youth. | Then he took the girl. For several
days she was || his wife. For one or two days she did not talk. Then | 375
he teased her to make her talk, but she wouldn't talk with him.
Then | he tickled her, and she laughed. Her mouth had a bad smell. |
He left her. |

Now, I have told you about the Salmon. |

59. COYOTE AND THE DUCKS[1]

Well, I'll tell you about Coyote and his children |—what they did, a long time ago, to the Ducks. |

Coyote was going along, carrying his son. He went down to a
lake. | It is named Where-they-fight-with-Broken-Pieces-of-Wood
in-the-Lake. || Coyote knew that far away there were many | Ducks. 5
He was hungry for them, but had no way of getting at them. He
thought: | "I'll fool the Ducks." He said to his son: "Go on; |
shout, 'O my father's brothers-in-law!'" Then the child | said what
his father had told him. Then Coyote also || cried. He shouted: "O 10
my brothers-in-law! O my brothers-in-law!" Then | one Duck was
swimming farther away on the water. He said | to his children:
"Wait; listen [to] what the manitous | are saying!" There were
many Ducks. They listened | to what the manitous were crying.

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[1] See p. 19.

hιntsx̣ał·a`k.łiłkι'łne· qa`psins.” ta'x̣as n'ok!^{u}e'$_i$ne· ts!ι`nał'upa'x̣e·. qakι'łne·: “qa'psin kιnske'$_i$ke·ł?” qake'$_i$ne· skι'n·ku·ts: “ha: hιnsιłyιłna'nstawa's$_i$ne· k!aqa'$_a$łso$_u$k ke·nk.łιnq!o'yke·ł. koa`qa·łqa`tałhołqatsa'ła.” łats!ιna'x̣e· ne$_i$ kia'q!ła·. qake'$_i$ne·: “pało·`siłyιłna'nstała'$_a$ne· kok.łιnq!oyała'e·s.” qake'$_i$ne· ne$_i$ k!u'k!^{u}e·: “łu'n·o·'s upamι'łki·ł. hιntsx̣ałtsuk^{u}atkι'łne·. kιnłk.łιnq!oyma'tki·ł.” ta'x̣as n'upa'x̣e· kia'q!ła. n'ιtkι'n·e· x̣ałe'$_i$t$_i$mo's skι'n·ku·ts ktsx̣ałqa.ιkts$_i$nu'qos mι'ksa·'n qa·hamatι'ktse· a$_a$`kιnqowa.ι'se·s. qakiłι'łne· skι'n·ku·ts x̣ałe'$_i$t$_i$mo: “ta'x̣as hułqsana'ła.” ta'x̣as qsama'łne· kia'q!ła·'s skι'n·ku·ts x̣ałe'$_i$t$_i$mo. ta'x̣as k.łunq!oyma'łne· kia'q!ła·'s. na$_a$ kiłk.łιnq!u'łik kia'q!ła at nułqan·ox̣u'n·e· ne$_i$s k.łoha'kq!$_a$nu$_u$ks n'ało$_u$x̣aqa`n·ux̣u'n·e·. skι'n·ku·ts at ła.upa'x̣e· at n'ιntana'x̣e·. x̣o'na·m at nułu'q$_u$ne·, at łaho·`łqa`n·ux̣u'n·e· kia'q!ła. at ła'ts$_i$ne·'s łało`$_u$x̣aqa`n·ux̣u'n·e·. tse:n·o`k!$_u$nił'ιtnu`mo·tstι'łne· skι'n·ku·ts. qakι'łne·: “saha'n·e· at kιnhułqa`n·ox̣o'k$^u$i·ł. ta'x̣as at ma$_a$ts łaqa˘qa˘na'pki·ł. ata'qki·ł pał k!oho`psi·łqaya$_a$qa'$_a$łha·k. at ne$_i$ qa`ł'aał·qałaqa'pki·ł, at q!a'pe· hιn·tsawats!kι'łne·.” ta'x̣as qakiła'mne· kia'q!ła: “pał sιłso'$_u$k$^u$se· qo$_u$s ya$_a$qake'$_i$ke· nŏpι'k!a. hułqa`q$_a$nawała'e's.” ta'x̣as kia'q!ła at qaq$_a$na'$_a$ne·. ne$_i$s tsιłmi·'yιt.s at ła.upa'x̣e· skι'n·ku·ts. at qusqa$_a$k$_i$yiksι'łe·k ι'nta·s. ta'x̣as n'ιtkι'n·e· skι'n·ku·ts a'$_a$`kιts n'ałqanamx̣onι'łne· ne$_i$s a$_a$`kιnux̣o'$_u$nuks. ta'x̣as kia'q!ła qaha'wats!. at qaqo$_u$qakι'n·e· u's'me·ks. at q!a'pe·'s n'ιtuk!sa'$_a$ne·. a'$_a$`ke· łaqaha'wats!s qaqakι'n·e·. ιłna'haks łaqaha'wats!s at ła.ι`tuk!sa'$_a$ne·. qakι'łne· kia'q!ła·'s: “ta'x̣a ne$_i$ hιnts!ιnawa'ts!ki·ł at ts!upᴇna·qłι'łki·l. ma$_a$ts ata`kiłwi·tske'$_i$ki·ł.” ta'x̣as sιł'ιłkιłwi'yne· skι'n·ku·ts. x̣ma ktsx̣ałwo'$_u$kats a$_a$`kak!o''e·s kia'q!ła·'s. ta'x̣as naqsanmi·'yιt.s kqa'ke$_i$n, ta'x̣as yunaqa'pse· ke'e·k skι'n·ku·ts. tse:n n'u'px̣$_a$ne· kia'q!ła pał łaqaso`k$^u$a$_a$kate'$_i$ne·. qakiła'm̯ne·: “pału`sιłtsa`mnaqapta`teyała'$_a$ne·.” qake'$_i$ne· k!o·'k!^{u}e· kia'q!ła: “ne$_i$ qakało'$_u$me· ya$_a$qa$_a$nit.ła'$_a$ke· skι'n·ku·ts at ts!anι`mse· k!a`łikwa.ι't$_i$ne·. ho'yas, ts!ιnamι'tki·ł, kιnłtse$_i$katmι'łki·ł a$_a$`kιt.ła''e·s.” ta'x̣as n'uk!$^u$e'$_i$ne· kia'q!ła qał'atι'łne· mι'tso$_u$k ts!ιnawa'ts!ne·. k.ła'x̣a·'m a$_a$`kιt.ła.ι'se·s. n'upa'x̣e·. n'u'px̣$_a$ne· yunaqa'pse· k!ιtma'se·'ts kia'q!ła·'s. n'u'px̣$_a$ne· pał n'ι'nse· skι'n·ku·ts·. łats!ιna'x̣e·. k.łała'x̣am qake'$_i$ne·: “pal n'ι'n·e· skι'n·ku·ts pał sιło·ktawa's$_i$ne·.” ta'x̣as n'ιła'n·e· kia'q!ła. qakiła'mne· kia'q!ła: “kanmi·'yιt.s a'$_a$`ke· łaqaq$_a$na'was. hιntsx̣ałhakιłwι`tski`$_i$kι'łne·. ne$_i$ hιnts!ιnawa'ts!ki·ł hιntstse`$_i$katkι'łne· qa'psin na$_a$qantsx̣a'$_a$ło ne$_i$s a$_a$`kιnox̣o'$_u$nuks.” ta'x̣as kanmi·'yιt.s ts!ιnał$_u$wa'ts!te·k kia'q!ła ne$_i$s k.łua'kq!nuks.[1] ne$_i$ u's'me·k q!a'pe· nakιłwιtskι'k$_i$ne·. qawiłe.ι't.se· n'u'px̣$_a$ne·

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[1] Barnaby: *k.łuha'kq!nuks.*

Some one said: “Go ashore || and ask him something.” Then one of them went ashore. | He said to him: “Why do you say that?” Coyote said: | “We wanted you. You are playing nicely. | We are not able to go on the water.” The Duck started, and said: | “They are wishing for us. They want to have our way of playing.” Then || one of them said: “Go ashore. Take them | and play with them.” Then the Ducks went ashore. They made it so that | Coyote and his son should not sink, but they did not give them | their feathers. Coyote and his son were told: “Now | let us go together!” Then they went out together—Coyote, his son, and the Ducks. || Then they played with the Ducks. While they were at play, all the Ducks | flew along to another lake. They flew there. | Coyote went ashore overland. When he came to the water, he swam, | but the Ducks flew again to the other lake. | All at once Coyote laid down a rule. He said to them: || “It is bad for you to fly away. Don't do it any more. | Swim there through the middle of the water. | Arrange yourselves in a line right across, and all of you dive together.” Then | the Ducks said to one another: “It is good, what the manitou says. | Let us do it!” Then the Ducks did so. || At night Coyote went ashore. He stepped on shore. | Then Coyote made something to stretch across | the brook. Then the Ducks came diving along, and did not do anything. | The first one he tied, the next one that came diving along | he let go, and the last one that dived coming along he tied again. He said || to the Ducks: “When you start diving, close your eyes. | Don't look!” Coyote was clever. | (He thought) they might see his trap. They | did so for several days. Then Coyote had much food. | The Ducks just knew that they ceased to be many. They said among themselves: || “We are getting few in number.” One Duck said: | “The wind is blowing from the place where Coyote's tent is. | It gives a smell of burnt fat. Now go and look into his | tent.” One Duck was called Great Diver.[1] | He dived and came to Coyote's tent. He went ashore, and saw || many dried ducks. Then he knew that it was | Coyote. He went back; and when he came back, he said: “It is | Coyote. He is killing all of us.” Then the Ducks cried. | The Ducks said among themselves: “He will do the same to us to-morrow. | Look out when you dive! You will see || whether there is anything in the stream.” Then | on the following day the Ducks started diving to another lake. | The first ones all looked, and it was not long before they saw | something right across

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[1] Mot-head (?).

sał'ałqaqo˘na'kse· qa'psins. łałuqawa'ts!ne·. qake'$_i$ne· skɩ'n·ku·ts: "a: hɩnaʻł$_u$wiyktse$_i$kɩ'łne·[1] ma.ots!o$_u$ktɩskɩ'łne·." ta'x̣as łaqaʻqa˘qna'$_a$ne· kia'q!ła. ta'x̣as at łaho'łnox̣u'n·e·.

Qa$_a$nit.ła'$_a$ne·[2] k!o·'q!$_u$ne·. n'anax̣a''mne· ne$_i$s qakałomɩ'se·. n'aqłu'k!$_u$ne· ts!anɩ'mse· ḳ!aʻłikwa.ɩ'tse·. ts!ɩn·mek!u'n·e·. łax̣a'x̣e· ne$_i$s a$_a$ʻku'q!^{u}no$_u$ks. n'u'px̣$_a$ne· pał snɩłax̣na'kse· skɩ'n·ku·ts. qonaʻ$_a$k$_i$na'x̣$_a$ne· q!u'mne·''nis. x̣aʻts$_i$niłq!u'mne'$_i$ne· x̣ałe'$_i$t$_i$mo skɩ'n·ku·ts. tsuk^{u}a'te· ne$_i$s kia'q!ła·'s k!o'q!$_u$ne·. qonya'x̣$_a$ne· a$_a$ʻqat!ɩ'se·s skɩ'n·ku·ts. nakunkɩ'n·e·. woʻqapqa't.se· a'$_a$ʻke· x̣ałe.ɩ'se·s. qakɩ'n·e·. tsuk^{u}a'te· a$_a$ʻkaq!$_a$ne.ɩ'se·s. nakunkɩ'n·e·. woʻqapq!$_a$ne'$_i$se·. łats!ɩna'x̣e·. naq!ama·łe'$_i$tse· x̣ałe'·e·s skɩ'n·ku·ts. tse$_i$kata'pse· sak.łe'$_i$tsne·. n'upx̣$_a$na'pse·. wo'qapq!ne'$_i$ne·, woʻqapqa't$_i$ne·. ta'x̣as n'umats$_i$nata'pse· x̣ałe·''e·s ne$_i$s k!aqaqa'pka. naq!nukaʻłnax̣wata'pse·. tse$_i$ka'te· x̣ałe·''e·s. n'u'px̣$_a$ne· k!a$_a$qa˘qa'pqaps ne$_i$s ya$_a$qa˘qa'$_a$ke·. a'$_a$ʻke· qa˘qa'pse·. tse$_i$ka'te· ne$_i$s kia'q!ła·'s. łało'$_u$se· ke'e·k. qahao˘sa˘qa'$_a$ne·. qakɩ'łne· x̣ałe·''e·s: "ne$_i$ hu·tsqana'x̣e·." ts!ɩna'x̣e· skɩ'n·ku·ts. n'u'px̣$_a$ne· sanɩt.łanamɩ's$_i$ne·. n'u'px̣$_a$ne·. n'ɩsnit.ła'$_a$se· k·!oq!^{u}ne·'s. n'u'px̣$_a$ne· pal n'ɩs$_i$nił'aynɩła'pse· ki'e·k. q!u‶mne·tse'$_i$te·. łatsuk^{u}a'te· ne$_i$s kia'q!ła·'s. qonya'x̣$_a$ne· a$_a$ʻqat!ɩ'se·s tsaqanakɩ'ne·. a'$_a$ʻke· qakɩ'ne· x̣ałe·ɩ'se·s. tsɩn qasɩłakaqaʻp$_u$wɩtsqatnana'se·. qonya'x̣$_a$ne· a$_a$ʻkaq!ne.ɩ'se·s ne$_i$s qałyaptsakɩ'ne·. k!o$_u$qaʻpq!nenana'se·. łats!ɩna'x̣e·. naq!amałe'$_i$ts$_i$ne· x̣ałe'$_i$t$_i$mo k!o·'q!$_u$na, n'u'px̣$_a$ne· ya$_a$qaqapqa'$_a$ke· łało'$_u$se· ki'e·k. ta'x̣as słaqaqa'$_a$ne· skɩ'n·ku·ts k$_u$wok!u'nka·k k$_u$wo'qa·t. n'uła'se· k!o·'q!^{u}ne·'s. sa˘qa˘qa'$_a$ne k!o·'q!^{u}ne· kk!o·qu'na·'s a$_a$ʻk!unka'k!e·s kk!oqu'na·'s a$_a$ʻqa't!e·s. n'uła'se· skɩ'n·ku·ts.

Ta'x̣as husɩłq!apqałq!anux̣wa'te· skɩ'n·ku·ts yaqał'ɩtkɩ'nke· kia'q!ła·'s ne$_i$s pɩ'k!a·ks.

60. Coyote Kills Panther and Liberates the Salmon

Ho'yas, hutsqałq!anux̣wa'te· swa' k!u'pła·ps skɩ'n·ku·ts·.

(*a*) COYOTE KILLS PANTHER

Qa·nɩt.ła'ane· skɩ'n·ku·ts sałetɩ't$_i$ne· x̣a'$_a$łtsins. tsɩłmi·'yɩt.s qake'$_i$ne· x̣a'$_a$łtsin: "kanmi·'yit.s x̣ma hɩnts!naʻmełkɩ'łne· ałatsa·nɩ'ski·ł ne$_i$ sanɩt.ła'$_a$ne·. qa'k.łe·k swa's. at qahuwa's$_i$ne· mɩ'ksa·'n at n'uʻp$_i$yit!e'$_i$ne·." kanmi·'yit.s no·kunox̣a''mne·skɩ'n·ku·ts. qake'$_i$ne·: "ts!kakɩ'ne· ka·ku'qła·'nt." ta'x̣as x̣a'$_a$łtsin namatɩ'ktse· n'ɩtuqła·'ntɩ'k.łe·k skɩ'n·ku·ts. ta'x̣as ts!ɩna'x̣e·. łax̣a'x̣e· sanɩt.ła'e·s swa's. t$_i$naxa''mne·. ha: yunaqa'pse· a$_a$ʻku'ła·ks. tɩłnamo.ɩ'se·s sła·tɩnts!ɩłko'se·. ała·qałt!ɩ'se·s ła:ɩ'tkins a·ʻqu'qt!e·s, swa's ła·t$_i$niłkax̣anɩ'kse·. qatse$_i$kata'pse·.

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[1] Barnaby: *hɩn·aʻł$_u$wi$_i$ktseyekɩ'łne·*.

[2] Barnaby: *qahanɩt.ła''ne·*.

the water. They dived and went back. Coyote said: | "Oh, you
have a (good) mind! I was going to kill you all." || The Ducks did 60
not do it any more, but flew again. |

There was the tent of Lynx. He went out. The wind was
blowing this way, | and he smelled the burning fat. He started, fol-
lowing the smell, | and arrived at the lake. He saw that Coyote had
much to eat. | Then he made him sleep; and both slept, ||—Coyote and 65
his son. Lynx took the Ducks. | He took Coyote by his tail and
pulled it. Then he had a long tail; | and he also took his son. He
took his face and pulled it | so that he had a long face. Then he
started back. Coyote's son woke up, | and he saw (his father) sleep-
ing. He saw that he had a long face || and a long tail. Then the 70
son laughed at him | because he was that way. He woke him up.
He looked at his son, | and he saw that he was different from what he
had been; | and he looked at the Ducks, and there was no food.
They staid there. | He said to his son: "I'll go that way." . Coyote
started || and saw a tent. He knew it was the tent of Lynx. | He 75
knew that he had stolen the food. He made him sleep, | and he took
back the Ducks. He took hold of his tail | and pushed it in, and he
did the same to his son. Just a little piece of the tail remained
sticking out. | He took his face and pushed it in, || and he had a short 80
face. Then he went back. Lynx and his son awoke. | They saw
how they were, and that there was no food. | Therefore Coyote has a
long nose and a long tail. | Lynx did it. And therefore Lynx | has
a short nose and a short tail. Coyote did it. ||

Now I have told you about Coyote, what he did to | the ducks 85
long ago. |

60. COYOTE KILLS PANTHER AND LIBERATES THE SALMON

Well, I'll tell you a story how Panther was killed by Coyote. |

(a) COYOTE KILLS PANTHER

Coyote had a tent. He was married to Dog. In the evening |
Dog said: "To-morrow you shall go to your uncle. | His tent is
there. His name is Panther. He is not hungry, but || he is very 5
stingy." On the following morning Coyote arose. | He said: "Give
me my clothes." Dog gave | Coyote his clothing. Then he started,
and arrived | where the tent of Panther was. He entered. Oh,
there was much meat. | His wife was scraping fat off a skin. His
children were cleaning guts. || Panther was putting feathers on his 10
arrows. They did not look at him. He sat down, and | thought:

qa:nqa'me·k. qałwi'yne·: "łɩnqawo·ʻkata'pne·." ła·anax̣a''mne. łaqaʻo˘x̣ałkɩkq!owasx̣oneyikɩ'me·k. łatᵢnax̣a''mne·. pał sɩ́qatseᵢkata'pse·. qa·'nqa'me·k. nanuq!ᵤwɩ'łe·k. pał ko·'was. neᵢs k!u'px̣a aₐʻku'ła·ks tsᴇma'k!iłuwa'sₐne·. łaa·nax̣a''mne·. sɩ́ats!ɩna'x̣e· łɩtqawumx̣o'ᵤme·k. k.łała'x̣a·m aₐʻkɩt.ła'e·s.

Tsɩ́mi·'yɩt.s qake'ᵢne·: "kanmi·'yit hutsuqnaʻneyała'ₐne·. naqa'ₐne· kakᵤwɩ'se·. hoqᵘats!kałx̣o'ᵤne·." qałwi·'yne· x̣a'ₐłtsin: "ma n'upᵢyit!e'ᵢne· k.łaqa'qₐna." kanmi·'yɩt nuqᵤna'me·k. k.łax̣ało''ne·s qakɩ'łne· skɩ'n·ku·ts tɩ́namu''e·s: "a: waʻsiłquhyax̣amɩ'łin' aₐʻku'ła·ks. łɩn'ɩ'kᵢne·." ta'x̣as x̣a'ₐłtsin ts!ɩna'x̣e· qoᵤs aₐʻkɩt.łana'me·s. tᵢnax̣a''mne·, qatseʻᵢkatɩ'łne·. qa·'nqa'me·k·, qake'ᵢne.: "husiyax̣amɩ'łne· kᵤwɩsɩ'n'e·s skɩ'n·ku·ts·." qatseᵢkatɩ'łne·. kwune'ᵢke·ts ła.aʻnax̣a''mne·. nonoq!wɩ'łe·k, pał ko·'was neᵢsts k!u'px̣a aₐʻku'ła·ks k!umnaqaqa'ₐne·. łałax̣a'x̣e·. qake'ᵢne·: "hoqᵘa·mate·ktsɩ'łne·."

Qake'ᵢne· skɩ'n·ku·ts: "pa·'mek kɩnłamatɩ'ktse·ł. ɩs aₐʻk!ałax̣awu'e·ts ma ksaʻq!a·nqakiłhoł'itkinɩ'łne·." łaqao˘x̣a'x̣e· x̣a'ₐłtsin. tᵢnax̣a''mne· a'ₐʻkė· łaqaʻtse·katɩ'łne·. wa·ha˘wɩtskɩ'kᵢne·. n'up'x̣ₐne· naₐs pał sq!a'nse·. pał nułuʻksałɩ'sᵢne·. qake'ᵢne·: "nasts ke'e·ns?" ta'x̣as tsukᵘa'te·. łuqᵘawɩtskɩ'kᵢne· swa'. nu'px̣ₐne· pe·ɩ'k!aks pał tsx̣aʻłtsił'o·kᵘakɩ'nse·. naₐs qa·kqa'pse· no'ᵤkᵘeys. tsᵤkᵘa'te·. pał kᵤwaha'ła·t! x̣a'ₐłtsin qanaqkupłałtᵢmu'łne· neᵢs no'ᵤkᵘeys. qa·'łɩn tsuo·''e·s qao˘x̣aqkupiłx̣o'ᵤłne·. qake'ᵢne· swa': "a: ksa·nłaʻtᵢya·ka'te· hułɩn'ɩ'ste·. ałkaqa'łtᵢmi·ł at koʻsił'anakɩ'tsᵢmi·ł." łaa·ʻnmuqkupnox̣oʻniłkikwakɩ'me·k x̣a'ₐłtsin.

K.łała'x̣a·'m kułpa'łe·n skɩ'n·ku·ts tɩ́namu''e·s. nałɩnq!oʻyło·kᵘa'ₐme·k. n'anmuqkupnuʻx̣oqa'me·k. tsɩkqłopnaʻx̣naktse'ᵢte·. n'ɩtkɩ'ne· t!awu'e·s; a'ₐʻke· x̣ałe·''e·s n'ɩtkɩ'ne· t!awunana.ɩ'se·s; tɩ́namu''e·s n'ɩtkɩ'ne· popoɩ'se·s; a'ₐʻke· swɩ'n'e·s n'ɩtkɩ'ne· poponanaɩ'se·s. qakɩ'łne·: "ta'x̣as hułtṡ!ɩnax̣ała'e·s. hutsx̣ał'ute·ma'łne· ka'ntɩtqa't!ma·ł; nɩ'nko· hɩntsx̣ał'ute·ma'łne· pa'łkeᵢma'łne·'s; nɩ'nko· hɩntsx̣ał'ute·ma'łne· nɩtstaʻhałnaʻnama'łne·'s; nɩ'nko· hɩntsx̣ał'ute·ma'łne· na.uʻte·naʻnama'łne·'s." ta'x̣as ts!ɩna'x̣e·. qao˘x̣a'x̣e·. qakɩ'łne· tɩ́namu''e·s: "hɩntsx̣ało·ʻk!ᵘe·ła:tikiniktsa'pₐne· łaq!anx̣o''na·ł." ta'x̣as x̣a'ₐłtsin o·k!ᵘɩnkenɩ'ktse· nułaqₐna'e·s. tɩnaq!ax̣o'ᵤx̣ᵤne· swa's; a'ₐʻke· łatᵢnaq!ax̣o'ᵤx̣ᵤne·. ta'x̣as tɩnmitᵢya'x̣ₐne· swa's skɩ'n·ku·ts. tsɩnkɩ'ne·. qa·wɩtski'ne·. ta'x̣as n'u'px̣ₐne· pał sɩ́ł'ɩ'pse·. pɩskɩ'ne·. tseᵢka'te·. qa·ha'łe·n pał sɩ́ł'wakᵢniłɩ'sᵢne· tɩ́namu''e·s popo.ɩ'se·s. tsx̣ałsɩ́qanłałtᵢmułɩ'sᵢne·. mitᵢya'x̣ₐne· ławakᵢnɩ'łne· neᵢs pa'łkeᵢs. ławakᵢnɩ'łne· qanaqkupła'łte·. q!akpaʻkitx̣o'ᵤne·. tseᵢka'te·. qa·ha'łe·n pał tsx̣ałsɩ́miʻtx̣amułɩ'sᵢne· t!awu.ɩ'se·s x̣ałe''e·s. wakᵢnɩ'łne· neᵢs łka'm·u. mɩ'tx̣ₐne· a'ₐʻke· n'upɩ'łne·. tseᵢka'te· swɩ'n'e·s. n'u'px̣ₐne·

"Maybe they did not see me." He went out again. He went back coughing. | He went in again. They did not look at him, | and he sat down. They did not give him anything to eat, and he was hungry when he saw the meat. | He was very hungry. He went out and went home without anything to eat. || He arrived at his tent. |

In the evening he said: "To-morrow we will move. | My food is there. I did not bring it." Dog thought: | "He was stingy, therefore he did so." On the following morning they moved their camp. | When they got there, Coyote said to his wife: "Oh, go quickly || and get meat, that you may eat!" Dog left | for that tent. She entered, but they did not look at her. She sat down. | She said: "I came for the food that you gave to Coyote." | They did not look at her. After a long time she went out. She did not get anything to eat. | She was hungry when she saw the meat. She was poor. She went back || and said: "They didn't give me anything." |

Coyote said: "Try again. It may be given to you. It is | hanging ready made by the doorway." Dog went there again. | She entered, and they did not look at her. She looked up. | She saw it hanging here. It was all tied up. || She said: "Is this it?" Then she took it. | Panther looked around, and saw that she was taking it down. | A stone was lying there. He took it; and when Dog put her arm up, | he struck her with the stone. He struck her hard right on the breast. | Panther said: "Oh, you bad-looking one! || This is not for you. I am hunting for my children." | Then Dog ran out quickly, howling. |

When she came back, Coyote heard his wife. He uttered his war cry | and ran out quickly. He split a young tree | to make a bow, and made a small bow for his son. || He made a hammer for his wife, and for his daughter | a small hammer. He said to them: "Let us go now! | I'll go against my fellow man;—you go against | your fellow woman.—You shall go against | your boy companion,—and you shall go against your girl || companion." Then they started. They reached there, and he said | to his wife: "Open the door for me." | Then Dog opened the door for her husband, and he shot into the tent of | Panther. He shot in again. Then Coyote attacked Panther. | He took him and held him. When he knew that || he was dead, he put him down. He looked, and just then (the female Panther) was taking | the hammer from his wife. She was about to strike her with it. | Then he attacked her and took it from that woman. He took it from her and | struck her down. He looked, and just then his son was about to shoot | with his bow. (The Panther boy) took it from him. || (Coyote) shot him and killed him. He looked at his daughter, and saw |

qa′$_a$łe·n pał tsx̣a‘łsιłqanłałt$_i$mułι′s$_i$ne· po‘ponana.ι′se·s. mit$_i$ya′x̣$_a$ne· q!akpakitx̣o′$_u$ne· ne$_i$s na.ute·na′nas. ta′x̣as nao′kte·.

Qakι′łne·: “ta′x̣as kιnła‘qłakι′n·ki·ł. ma$_a$ts umιtskι′n·ki·ł.” ta′x̣as n′ιtkι′ne·. q!apιł·uqła′$_a$te·. ta′x̣as qanax̣a″mne· ts!ιnawιs′nok^{u}e′$_i$te· qo$_u$s qa$_a$nk!ału‘k!o·poka′mse·. ta′x̣as t$_i$nałunι′s$_i$ne· ne$_i$s a$_a$‘kιt.ła.ι′se·s swa′s skι′n·ku·ts. ta′x̣as n′ιtkax̣$_a$nι′łe·k. tιłnamu″e·s sła:tιnts!ιłk!o′$_u$se·; ałaqa′łt!e·s sła:tιł′ι′tkιns a$_a$‘qu′qt!e·s.

(*b*) COYOTE PRETENDS TO BE PANTHER

Ta′x̣as tsιłmi′yιt.s n′u′px̣$_a$ne· x̣a′$_a$łtsin at yaq$_a$na′pske· swa′s. ta′x̣as tsx̣ana′$_a$te· skι′n·ku·ts. ta′x̣as qaq$_a$na′$_a$ne· ne$_i$s at yaqaq$_a$na′pske· swa′s. nowo′$_u$k$_u$ne· q!a′pe·. ta′x̣as naqanke′$_i$ne·. naqankι′łne· iya′m·o·′s. qake′$_i$ne·: “o: kumᴇno·‘ktsa′yki·ł.” n′o·′k!$_u$niłhułpałnitι′t$_i$ne· ne$_i$s a$_a$‘k$_u$wok.łe′e·ts nak.łe.ι′tse· ·x̣unanoqokupkι′n·e·. tka′x̣ams iya′m·o; ne$_i$s u′s′me·ks mι′tx̣$_a$ne·. ta′x̣as tsx̣a′ki·łtkax̣a″mse·. ιłna′ha·ks a′$_a$‘ke· łamι′tx̣$_a$ne·. ta′x̣as sιł·ało′$_u$se·. q!u′mne′$_i$ne·. kanmi′yit n′anax̣a″mne·. ske·kιsqa′pse· nι′łya·ps. nomιtse′$_i$te·. ta′x̣as n′itkax̣$_a$nι′łe·k skι′n·ku·ts. x̣a′$_a$łtsin łots!ιłk!o′$_u$ne·; ałaqa′łt!e·s n′ιtkι′nse· a$_a$‘qu′qt!e·s. tsιłmi·′yιt.s a′$_a$‘ke· łaqaq$_a$na′$_a$ne·. qake′$_i$ne· skι′n·ku·ts: “a:, ksakqa·nq!$_a$łe·łnι′ke·t.” ta′x̣as łaha·‘qankι′łne· iya′m·o·′s. ta′x̣as ktka′x̣a′ms mι′tx̣$_a$ne·. ta′x̣as tsx̣akiłmι′tx̣$_a$ne·; q!a′pe·′s mι′tx̣$_a$ne·, mι′tx̣$_a$ne·, mι′tx̣$_a$ne·. ne$_i$s yisa′ske· a′$_a$‘k!e·s qa·′łe·n łało′$_u$se·, a′$_a$‘ke· k.ła′ło$_u$s ne$_i$s iya′m·o·′s. q!u′mne′$_i$ne·. kanmi·′yιt.s n′anax̣a″mne·. n′askikqa′pse·, ne$_i$s ma ksuk^{u}aka′te·′s ło′$_u$se·.

Tsιłmi·′yιt nułpałnitι′łne· a$_a$‘k.łuk.łe·′it.s ne$_i$s a$_a$‘k$_u$wok.łe·′ets. nιłkι′kse· ne$_i$s ma kmι′tx̣a sιłukax̣a·‘nmetι′t.se·. ta′x̣as ktsιłmi·′yιt.s qak.ła′mne· iya′m·o: “łιnqa.ι′n·e· swa′. sιł′aqak$_i$nawa′s$_i$ne·. ts!ιna′ki·ł. hιntstse$_i$katkι′łne· qa′ła ke′e·n.” ts!ιna′x̣e· kanu‘q!łaqłena′na. k.ła′x̣a·m ne$_i$s qa·na′x̣e· yaqanawi·tsomι′sḳe·. n′aqłu.′k!$_u$ne· n′u‘ktok.łe.ι′t.se·. qao˘x̣a′x̣e·. n′u′px̣$_a$ne· sanmox̣una′kse· swa′s ałaqałtι′t$_i$mo′s. qao˘x̣a′x̣e· a$_a$‘kιt.ła.ι′se·s. tιnawιtskι′k$_i$ne·. n′u′px̣$_a$ne· pał n′ι′nse· skι′n·ku·ts. ta′x̣as łats!ιna′x̣e· łaqawu‘łi·łqana′x̣e· t!anukqło′$_u$k^{u}ne·. qake′$_i$ne· skι′n·ku·ts: “hóy, qa′psins k!u′pski iya′m·u.” a:nuwunikι′t.se· a:n′iłqa·′haks a′$_a$‘ke· łat!a‘nukqło′$_u$k$_u$ne·. a′$_a$‘ke· łaqake′$_i$ne· skι′n·ku·ts: “hóy, k!o·′k$_u$na·k iya′m·u.” ta′x̣as łała‘x̣a′x̣e· ka‘nuq!łaqłena′na. a′$_a$‘ke· n′ιk!namu·″e·s qakι′łne·: “pał łaqa.ι′n·e· swa′, pał n′ι′n·e· skι′n·ku·ts. huwu′kq$_u$ne· swa′ ała·qałtι′t$_i$mu· sa·nmox̣o′$_u$me·k. pał n′o·$_u$ktι′łne·.”

Qake′$_i$ne· q!a′pe· iya′m·u: “hułsa·niłweynata′ła skι′n·ku·ts.” q!a′pe· qake′$_i$ne·: “ho′ya.” ta′x̣as łaowo·′k$_u$ne· skι′n·ku·ts

that she was about to be struck with her little hammer. | (Coyote) attacked that girl and knocked her down. He had killed them all. |

He said to them: "Now pull their skins off. Don't tear them." | They did so. They skinned them entirely. Then they put them outside. || They dragged them to an old fallen stump, and | Coyote moved into Panther's tent. Then he put feathers on his arrows. | His wife scraped the fat off the skin, and his children cleaned | the guts. |

(*b*) COYOTE PRETENDS TO BE PANTHER

Then it was evening. Dog knew what Panther used to do, || and she told Coyote about it. Then they did | what Panther used to do. He arose, and called all of them. | He called the Game. He said: "Oh, | come down quickly!" At once they heard noise coming down from the mountains. | They put pitchwood on the fire, and the Game came in. || The first one he shot. They began to come in, and the last one | he also shot. Then there was no more. They slept. | The following morning they went out, and there were two sheep lying there. He skinned them. | Then Coyote put feathers on his arrow. Dog cleaned | the fat off the skin, and the children cleaned the guts. When it was dark, Coyote || did the same. He said: "Oh, it's no use to try to do what you ought to do!" | Again he called the Game. Then, | when it came in, he shot. He kept on shooting all. | He shot, he shot, he shot, until his arrows were spent | and there was no more game. Then he slept. On the following morning || he went out. There were only two of them. The big number (which he had shot) were not there. |

In the evening he heard a sound on the mountains. | Those whom he had shot were making a noise. It was the noise of their suffering. | Then in the evening the Game Animals said to one another: "That is not Panther. Why does he do that to us? | Go and look and see who it is." Little Flathorn started. || When he arrived, he went where the wind was blowing. | He smelled a stench. He went there, and saw | Panther and his children piled up. He came to his tent, | looked in, and saw that Coyote was there. Then | he started back. He was not far away when he began to snort. Coyote said: || "Oh, what does the Game say?" After a little while, | when he was farther away, he snorted again; and Coyote said again: | "Oh, the Game found something!" Then Little Flathorn got back | and told his relatives: | "That is not Panther; it is Coyote. I found Panther || and his children piled up there, all killed." |

Then all the Game Animals said: "Let us make war on Coyote!" | All said: "Well." Then Coyote and his children arose. | He called

ała·qałtɩ't$_i$mu. ta'x̣as łaha·qankɩ'łne· iya'm·u·'s. ta'x̣as nułpałnetɩ't$_i$ne· a$_a$ʻkik.łe'et.s ne$_i$s n'a'$_a$ta·'s a$_a$ʻk$_u$wok.łe·'et.s. qałwi'yne· skɩ'n·ku·ts: "ktsx̣ałsɩłts!ka·ł'o'k^{u}as iya'm·u·'s." n'ok!uniłwat!no'k!$_u$ne·. q!a'pe· iya'm·u q!aˋpiłwat!noˋk!^{u}inx̣a'łne· skɩ'n·ku·ts. ta'x̣as n'u'px̣$_a$ne· skɩ'n·ku·ts pał sɩłsa·niłwiynata'pse· iya'm·u·'s. ta'x̣as n'oˋk!$_u$nɩł'ɩtɩłᴇmuˋma·łqana'me·k ne$_i$s at yaqaqana'$_a$ke· wanaq$_a$na'me·k. nutsqanq!łałaˋ$_a$kinx̣a'me·k. n'apaˋk!e·nło$_u$k!onemu'ne· ma'$_a$ka·'s a$_a$ʻkɩnuq!ma'$_a$na's. ta'x̣a·s naˋłat.łɩnq!oyło·ka'me·k. ta'x̣as naqaˋnkikqa'me·k. ta'x̣a·s q!a'pe·ł'omi'tsit.łax̣umu'łne· no'$_u$k^{u}eys. ta'x̣as q!akpakitx̣o'$_u$łne· q!uta'ptse·k!. ta'x̣as qałsaqa'pte·k mɩsqoło'$_u$wum ała·kinɩ'k!t$_i$mo. qaˋkqanq!łaˋła'nk!a'te·k. tax̣as a'$_a$ʻke· q!akpakitx̣o'$_u$łne· ṃɩsqoło'$_u$wum. ta'x̣as n'asqa'pte·k tɩłnamo'$_u$t$_i$mo skɩ'n·ku·ts. qaˋ$_a$kɩsqank!a'te·k. ta'x̣as a'$_a$ʻke· q!akpakitx̣o'$_u$łne· x̣a'$_a$ltsin. n'uk!qape'$_i$ne· skɩ'n·ku·ts. qakqa·nke$_i$kqa'me·k. ta'x̣a·s łało'$_u$ne· no'$_u$k^{u}ey ne$_i$s n'a'$_a$ta·'s a'$_a$ʻkuk.łe·'e·t.s. ta'x̣as łaqawaˋt!e·no'$_u$k!$_u$ne· iya'm·u. ta'x̣as at łatsukok^{u}ɩ'n·e·, at wune·ke·'t.se· ławu'k^{u}qa no'$_u$k^{u}eys. ta'x̣as łało'$_u$ne·. qa·wɩsqa'$_a$ne· skɩ'n·ku·ts. ta'x̣as sɩłqataˋnuk!nɩ'łne·.

Qo$_u$s łaqana'x̣e· kanuq!łaqłe·na'na. qa·kqa'pse· a$_a$ʻkɩnuqła'$_a$nuks tsaqona'se· ts!ɩnał'unałałt$_i$mu'n·e· skɩ'n·ku·ts. qake'$_i$ne·: "ho'ya, hakɩłwɩtskɩ'tki·ł skɩ'n·ku·ts." qa·wɩsqa'$_a$ne· skɩ'n·ku·ts. nułpa'łne· nałuk.łee·'tse·. qake'$_i$ne·: "hóy." pał kpaqtsena'na ne$_i$ no'$_u$k^{u}ey nałaˋt.ło$_u$k.łitɩ'łe·k n'iłkɩ'kse· ne$_i$s qałmaq!ała''mne· skɩ'n·ku·ts. sqaˋnq!a·łk!apałt$_i$ya'x̣$_a$ne· ne$_i$s kałuk.łitɩ'ke·s. maqkuˋpła·'mx̣omo'łne·. q!akpakitx̣o'$_u$łne· skɩ'n·ku·ts. sa·ka'x̣mox̣u'n·e. a$_a$ʻk$_i$nɩnmox̣o''e·s qake'$_i$ne·: "kuł'inqa'pte·k a$_a$ʻkɩnuˋq!^{u}ła·k!a'$_a$ko·." qakax̣$_a$mox̣u'ne· a$_a$ʻkɩnuˋq!^{u}ła·k!a'$_a$ko·. sɩnmɩtu'kse· qa·ˋox̣ałx̣unaku'n·e· ne$_i$ a$_a$ʻkɩnuˋq!^{u}łak!a'$_a$ko·.

(c) COYOTE STEALS THE SALMON

Ts!ɩnaqu'ne·. qa·naqu'ne·. sa·k.łunamɩ's$_i$ne·. sɩnkɩtsqa'pse·. qaoˇx̣ałtsinoqoˋ$_u$me·k. at yaqaˋoˇx̣ałqsa·k!ołɩ'ske·. qawɩsaqa'$_a$ne· na.utekɩ'ste·k. ts!ɩnyax̣ha·k!o'$_u$ne·. n'u'px̣$_a$ne· ne$_i$s ło$_u$k!$_u$s so'$_u$kse·. qake'$_i$ne·: "ho'ya·'s hułtsu'$_u$k^{u}a·t. ktsx̣a'ł'e·n' kaa'tsu." ts!ɩnałkɩ'n·e·. ta'x̣as n'o·qo·x̣akɩ'n·e· kia'kx̣o·'s ne$_i$s atsu''we·s.[1] qao·ka'x̣$_a$ne·. tsɩłmi·'yɩt q!ayakɩ'n·e·, ktsiłm·i'yɩt ta'x̣as n'ɩ'k$_i$ne· skɩ'n·ku·ts ne$_i$s kia'kx̣o·'s. n'aqsanax̣a''mne· ne$_i$s na.u'te·s. kanmi·'yɩt.s n'u'px̣$_a$ne· ne$_i$s atsu''we·s n'aqsa·kɩłkɩ'n·e· nao·'k!^{u}e·. qak.ła'pse· ała'e·s: "qe·'na·, nɩłɩn'o·k^{u}a'x̣$_a$ne· ka·k$_u$wɩsen·a'ła." ta'x̣as ła.uˋpkaqk$_i$nɩ'łne· ya'qa. łae·kɩ'łne·. tsɩłmi·'yɩt.s a'$_a$ʻke· łaq!a·yakɩ'n·e· k$_u$wɩsɩ'n'e·s. kq!u''mne· skɩ'n·ku·ts a'$_a$ʻke· łaɩ'k$_i$ne· ne$_i$s kia'kx̣o·'s k!oqoha'kqa·ps. k!o·'kx̣a n'aqsa-

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[1] Felix Andrew: *atsu'e·s.*

again for Game. Then | noise was heard high up on the mountains. || Coyote thought the Game would begin to come down, | but all at once all the Game Animals threw down stones. They all threw stones at | Coyote. Then Coyote knew that | the Game Animals were making war on him. At once he got ready. | He did as he always does when going to war. He put stripes on himself || and pinned tail feathers of the red flicker on himself. | Then he gave a war cry and jumped sideways. | His whole tent was torn up by the stones. | His son Q!uta'ptsek! was knocked down. Then three, Misqoło'wum | and her parents, were left over. They were jumping back and forth. Then || Misqoło'wum was knocked down. Now two were left, Coyote and his wife. | They two jumped back and forth. Then Dog also was knocked down, | and Coyote alone was left over. He was jumping back and forth. | Then there were no more stones up on the mountain, | and the Game Animals did not roll down any more. They picked up some more, || and after some time they found stones. Then there were no more. Coyote was standing there. | They could not kill him. |

Little Flathorn went that way. There a small sharp flat stone was lying. | He hit Coyote with it. He said: | "Well, look out, Coyote!" Coyote was standing there. || He heard a noise. He said: "Hey!" It was a | thin stone which made the noise. Then he put his | head sideways quickly. He was listening for the noise. | He was hit hard on the head and was knocked down. | He began to fall, and as he was falling he said: "I'll turn into || a piece of wood." Then a piece of wood fell from his body, and he fell | into the river in the form of a plank. |

(*c*) COYOTE STEALS THE SALMON

He drifted down. He drifted along. He came to a town. There was a fish trap. | He stopped where they went to dip water. There were | two girls, who went to get water. They saw a good piece of wood, || and one said: "Well, let me take it to use it for my dish!" | She carried it and put fish into her dish. She did not eat all. | In the evening she put it up. At night | Coyote ate the fish. He went under the girl's blanket. | On the following morning the one looked for the dish, and it was with her. || Her friend said to her: "Oh, you must have eaten all that was left over!" | They took the fish trap ashore and ate again. At night they again | put up the food that was left. When they were asleep, Coyote | ate again the fish that was in the dish; and when he had eaten all, | he went under the

nax̣a''mne· ne$_i$s nao·'k!·^{u}e·s na.u'te·'s. wι'łna·ms k!ok$_u$nu'x̣^{u}a·'m łatsnao·'k!^{u}e· na.u'te·'s. naqsakιłk$_i$na'pse· ne$_i$ a$_a$ʽkinuʽqła·k!a'$_a$ko·. qakiła'mne· ne$_i$ na.u'te·: “qinâ$_a$ niłin'ok^{u}a'x̣$_a$ne· ka·k$_u$wιse·na'ła.” qake'$_i$ne·: “atoq^{u}aʽe·k$_i$nała'$_a$ne·. at k!aqa'qa?” qałwi'yne· skι'n·ku·ts: “a: qake'$_i$ki·ł, ‘kιnłqa'e·n skι'n·ku·ts,’ kιnłx̣unmitqła'pki·ł.” qake'$_i$ne· ne$_i$ na.u'te·: “a: kιnłqa'e·n skι'n·ku·ts.” łax̣unmitqu'łne·. łats!ιnaqu'n·e· skι'n·ku·ts. qa·naqu'ne·.

(*d*) COYOTE LIBERATES SALMON

N'u'px̣$_a$ne· n'a'se· na.u'te·'s sakιłhałq!at!e'$_i$se· n'upa'x̣e· skι'n·ku·ts. n'ιtkι'nme·k łka'm·u·'s qo$_u$s qana'x̣e·. at łaˇqa·ʽnax̣u'n·e· pał ktsaˇqu'na ne$_i$ łka'm·u. nupx̣ana'pse· ne$_i$s na.u'te·'s. qake'$_i$ne· ne$_i$ na.u'te·: “qo$_u$s n'ι'n·e· łka'm·u pał sιłso'$_u$k$_u$ne·. hułmitiʽyax̣na'ła qa'łam·a'tka tsx̣ałsqa'łte·.” ta'x̣as mit$_i$ya'x̣$_a$ne· ne$_i$ ała't$_i$mu. nao·'k!^{u}e· qa'k.łe·k p!e·q!s; nao·'k!^{u}e· qa'k.łe·k wu'tswi·ts. pe·q! ho'paks n'ιsnił·ax̣a'x̣e·. ts$_u$k^{u}a'te· ne$_i$s łka'm·u·'s. qake'$_i$ne·: “hutsx̣ał'asx̣omuʽneyała'$_a$ne·.” ta'x̣as łats!ιnałkι'n·e· ne$_i$s łka'm·u·'s. suʽk^{u}iłq!u'k$_u$ne· ka'qa·ps a$_a$ʽqa'łt!e·s ke·'e·ns nιtstaʽhałna'na·s. kts!ιtak.łe'$_i$kin wι'łqaps at kts!a'$_a$na·s. ta'x̣as k.łała'x̣a·'m, ta'x̣as qawιsaqa'$_a$ne·. kanmi·'yιt.s qa·łq!at!e'$_i$ne·. kanmi·'yιt.s a'$_a$ʽke. łaqa·łq!at!e'$_i$ne·. sιłk!utsx̣o·na'pse· ne$_i$s a$_a$ʽqa'łt!es, pał k!anι'ke·'s· sιłqatałhałx̣o'$_u$ne· a'$_a$ʽke· pał k!upskiłqa'e·ns x̣ma ł'u·k!qa'pe·'s. ta'x̣as słaqaqa'pse· k.łaqaʽta·łhałq!a't!e·. n'u'px̣$_a$ne· skι'n·ku·ts yaqaq$_a$na'pske· nao·'k!^{u}e·'s at łan·taqahe'yse· at q!akpaʽkitx̣o'$_u$se· s$_u$wa'q!$_a$mo·'s. at n'ιk$_i$nała'pse· wałk$_u$wa'yi·ts. lats!ιnao·'k!^{u}e·'s at ła·ntaqahe'yse· at q!akpakitx̣o'$_u$se·. tunwaka'kins at n'ι'nse· a$_a$ʽkιnq!u'tsa·ks. at n'ιk$_i$nała'pse·. so'$_u$kse· ne$_i$sts k!aqa'qa·ps. ta'x̣a·s yuna·nmiyι't.se· k.łaqaʽhałq!a't!e· ne$_i$ na.uʽte·kι'ste·k, o·'k!^{u}q$_u$na ke'e·ns a$_a$ʽqa'łt!e·s. ne$_i$s tsιłmi·'yιt.s nao·'k!^{u}e· at n'aʽskik.łe$_i$tsma'łne·, łatsιłmi·'yιt.s łats!ιnao·'k!^{u}e· at n'askik.łe$_i$tsma'łne·. qakiła'mne·: “ta'x̣as sιłtsaʽmnaqapta'te·k a$_a$ʽkuq!łe'e·t kuek$_i$na'ła. ho'ya·'s hułtse$_i$kata'ła na łka'm·u x̣ma n'a·ʽqa·'nhoq!u'tsko· ne$_i$s hołaʽq!at.łak$_u$wała'e·s.” nao·'k!^{u}e· qo$_u$s qaʽox̣anq!okupko'$_u$ne·. qakι'łne· ne$_i$s łka'm·u·'s: “ho'ya's hoq!u'tsko·n'.” ne$_i$ łka'm·u ts$_u$k^{u}a'te· a$_a$ʽkιnq!a'wo·ks; nuq!u'tsk$_u$ne·. qake'$_i$ne· ne$_i$ na.utekι'ste·k: “pa·ł siłqaʽsts!o·'mqaqa'$_a$ne·. ta'x̣as łqaosa'qa kułaʽłq!at!nała'e·s.” ta'x̣as ts!ιna'x̣e· ła·hałq!at!e'$_i$ne·. tse$_i$ka'te· skι'n·ku·ts qo$_u$s ła''nta·'s. n'u'px̣$_a$ne· pał skιkq!nu'kse· pał słit!qa'pse· s$_u$wa'q!$_a$mo·'s. qaoˇx̣a'x̣e· nao·'k!^{u}e·'s. tse$_i$ka'te· qo$_u$s ła''nta·'s. n'u'px̣$_a$ne· pał słιt!qa'pse· a$_a$ʽkιnq!u'tsaks. ta'x̣as qałwi'yne·: “hułe'ay!” ta'x̣as n'ιtk!a·mok!o'$_u$ne·. qaʽoˇx̣ak!amok!o'$_u$ne· ne$_i$s a$_a$ʽkιnmι'tuks. k$_u$wałk$_u$wa·'yιt.s ława'se·

blanket of the other girl. Early the other || girl arose. The plank 140
was with her. | Then the girls said to each other: "Oh, you must
have eaten all the food that was left!" | They said: "We did not eat
it. How does it happen?" | Coyote thought: "Oh, say: 'May you not
be Coyote?' | Throw (the dish) into the water!" Then the girls said:
"Oh, may you not be || Coyote?" and they threw it into the water. 145
Coyote swam on and | drifted along. |

(*d*) COYOTE LIBERATES SALMON

He saw two girls picking berries. Coyote went ashore | and trans-
formed himself into a baby. He went there. | A small child fell
from his body, and a girl saw him. || The girl said: "There is a child. | 150
It is nice. Let us run for it, and the one who gets there first shall
have it for her child!" | Then the friends ran for it. One was
named Night Hawk, | the other was named Snipe.[1] Night Hawk
reached there first | and took the child. She said: "We will both
own it." || Then she carried the child back. She was glad | to have 155
the child. She was going to raise the boy; | and when he was big, he
was to hunt. Then they got home and | staid there. In the morning |
she did not pick berries, and also the following day | she did not pick
berries. She was prevented by her child. || It was heavy. She 160
could not carry him on her back, and | he could not stay alone.
Therefore she could not pick berries. | Coyote saw what the one was
doing. She put her hands behind | the tent and knocked down
salmon. Then she ate with him. | In the evening the other one put
her hand back behind the tent. She knocked at it, || and she took out 165
a fawn. He ate with her. | That was a nice way. For many days
the two girls | did not go to pick berries on account of that child. |
When it was dark, he staid with the one; | and when it was dark
again, he staid with the other one. (The girls) said to each other: ||
"There are not many berries left for us to eat. Let us | see whether 170
the boy can put out a fire if our home should be on fire." | The one
then started a fire, and said | to the child: "Now put out the fire."
The child | took a stick and put out the fire. Then the two girls said: ||
"He is clever. He may stay here. | Let us go and pick berries." 175
Then they started to pick berries. Coyote looked | there at the back
of the tent, and he saw a lake | there which was filled with salmon.
He went to the other side and looked | behind the tent, and he saw
that it was full of fawns. Then || he thought: "Let me steal them." | 180
He dug a ditch along toward the river. In the evening | his mother

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[1] The species is uncertain. It was described as a bird smaller than a snipe, whose call is "Hust!"

ma′e·s. suk^{u}iłq!u′kse· kqaha·‘q!at.ła′$_{a}$ko·. naqsanmi·′yιt.s at qaq$_{a}$na′$_{a}$ne·. ta′x̣as skι′n·ku·ts qaya‘qak!amok!o′$_{u}$ne· tsιłmi·′yιt.s. qałwi′yne· skι′n·ku·ts. "ta′x̣as kanmi·′yιt.s kutsx̣a′ł’ay." tsιłmi·yιt.s. kkanmi′yιt.s łats!e·nałq!at!e′$_{i}$ne·. ta′x̣as łaqa‘pitsqałwi′yne· pał ta′x̣as kqasts!u′mqa′qaps x̣ałe′e·’s. skι′n·ku·ts no·yι′t!te· s$_{u}$wa′q!$_{a}$mo·’sts a$_{a}$‘kιnq!u′tsa·ks. ta′x̣a·s tuno·x̣a′x̣e· ne$_{i}$s k!a‘łma·nmι′tuks s$_{u}$wa′q!$_{a}$mo. n’o·‘k!^{u}iłq!a‘kpakitx̣o′$_{u}$ne· a$_{a}$‘kιnq!u′tsa·ks. ta′x̣as naq!akuptse′$_{i}$te· ne$_{i}$s a$_{a}$‘kιt.łana′me·s. ne$_{i}$s a$_{a}$‘kιnq!u′tsa·ks x̣unmι′te·. ta′x̣as ts!ιna′x̣e·. qa$_{a}$kiłhałq!at!e′$_{i}$ne. ała′t$_{i}$mo·. nao·′k!^{u}e· łaqana·witskι′k$_{i}$ne·. n’u′px̣$_{a}$ne· a$_{a}$‘kιnq!u′kups a$_{a}$‘kιt.ła′e·s. qake′$_{i}$ne·: "a: ma ko$_{u}$px̣a′mi·ł to′x̣^{u}a ktsx̣ałqała′łke·n’s łka′m·u·’s. tse$_{i}$ka′te·n’ yo·q^{u}ałe.ι′tke· kakιt.łana′ła naq!$_{a}$ko′$_{u}$ne·." ta′x̣as łats!ιna′x̣e·. łałax̣a′x̣e·. n’u′px̣$_{a}$ne· łało′$_{u}$se· a$_{a}$‘kιt.ła′e·s q!apku′pse·. qo$_{u}$s qayaqa′wo·’s swιsku′pse· x̣ałe′·’e·s mak!ι′se·s. pał noku′pse·. qa.u′px̣$_{a}$ne· ne$_{i}$s ke′e·ns a$_{a}$‘kιnq!u′tsa·ks mak!ι′se·s. ta′x̣as n’ιła′n·e·. nao·′k!^{u}e· qaoˇx̣a′x̣e· ne$_{i}$s ke′e·k. tse$_{i}$ka′te· ła:ło′$_{u}$se· a$_{a}$‘kιnq!u′tsa·ks. nao·′k!^{u}e· qaoˇx̣a′x̣e·. tse$_{i}$ka′te· a′$_{a}$‘ke· ła$_{a}$ło′$_{u}$se· s$_{u}$wa′q!$_{a}$mo·’s· k!a$_{a}$qałe′e·t.s pał sιłqakx̣anmitu′kse· qaoˇx̣anmitu′kse· ne$_{i}$s k!ałmanmι′tuks. tse$_{i}$ka′te·. n’u′px̣$_{a}$ne· qo$_{u}$s słuyιt!ι′t.se· skι′n·ku·ts ne$_{i}$s ke′e·k pał sιł’ay′nła′pse·. qakiła′mne·: "pal n’ι′n·e· skι′n·ku·ts ne$_{i}$ łka′m·u qo$_{u}$s n’ι′n·e· pał sιł’aynιława′s$_{i}$ne·." ta′x̣as mitiya′x̣$_{a}$ne·. nao·′k!^{u}e: qananłukpqa′$_{a}$ne· naqaps łka′m·u’s. nao·′k!^{u}e· qananłukpqa′$_{a}$ne·, a′$_{a}$‘ke· naqa′pse· łka′m·u’s. qa.u′px̣$_{a}$ne· ne$_{i}$s at ma k!askik.łe′$_{i}$tsmał pał sιłhaqa‘ł·taˇła′pse·. qakι′łne· skι′n·ku·ts·. qake′$_{i}$ne·: "hóy, pa·′me·k łae·sawa′s$_{a}$no. naqa′$_{a}$ne· łka′m·u." skι′n·ku·ts n’anux̣o·’nłat$_{i}$mo′me·k. tsamna′se· łałuqałqa·′$_{a}$tse·. ne$_{i}$s yιsa′ske·. qakι′łne·: "hayó:, hó." ta′x̣as q!a′pe·’s noyι′t!e·t. ta′x̣as n’iła′n·e· ne$_{i}$ ała′t$_{i}$mo. k!aynι′łaps skι′n·ku·ts ke′e·k.

(*e*) COYOTE MEETS THE FISHERMAN WOLVERENE

Ta′x̣as qa·na′x̣e· skι′n·ku·ts. n’u′px̣$_{a}$ne· sa·nkιtsqa pse·. qakι′łne· s$_{u}$wa′q!$_{a}$mo·’s "ma′qa·k, hutsx̣ał’u′px̣$_{a}$ne· na aqłsma′k$_{i}$nιk!." ta′x̣as s$_{u}$wa′q!$_{a}$mo qahaqa′$_{a}$ne·. qaoˇx̣a′x̣e· skι′n·ku·ts qakiłhaqawi′łse·. łax̣ax̣e·. n’upx̣$_{a}$na′pse· ne$_{i}$s na.u‘tenι′nta′ke·s. łax̣a′x̣e·. n’upx̣$_{a}$na′pse·. nok!^{u}e′$_{i}$ne· nιtsta‘hałna′na qak.ła′pse· ałtsu′’e·s: "lu′n·u·’s ła tsι′na·’n titu·′e· ιsx̣ałqakι′łne· ke′’wa·s nŭpι′k!a·s." łats!ιna′xe·. k.łała′x̣a[illegible] qakι′łne· titu′’e·s: "wa′x̣e· nŭpι′k!a. qake′$_{i}$ne· ałka′tsu kułatska′mi·ł." qake′$_{i}$ne· a′ts!pu: "ka’s k!aqa′qa?" qake′$_{i}$ne$_{i}$· ne$_{i}$ nιtstahałna′na: "słama′łne· a$_{a}$‘q!u′na·qs, n’apa‘k!inłuk!unemu′ne· ma′$_{a}$ka·’s a$_{a}$‘kinuq!$_{u}$ma′$_{a}$na·’s. nutsqanq!!ałakι′nme·k." qake′$_{i}$ne· a′ts!pu: "n’i′n·e· skι′n·ku·ts. at qa.apιse′$_{i}$ne·. ma$_{a}$ts tse·ka′tke.$_{i}$ł." łats!ιna′x̣e· ne$_{i}$

arrived. She was glad, for the tent was not burned. It happened thus several days. | Then Coyote had completed the ditch. At night | Coyote thought: "To-morrow I shall steal them." || It was night. On the following day they went again to pick berries. | They were not afraid now, because their child was clever. | Then Coyote began to drive the salmon and the fawns. | The salmon reached the large river. At once he knocked down | the fawn. Then he burned || the tent. He threw the fawn into the fire. Then | he started. The friends had gone to pick berries. One of them | looked back and saw their tent on fire. She said: | "Oh, I almost knew what would happen to the child! | Look how our tent looks! It is burning." Then || they went back. When they arrived there, they saw that their tent was gone. | It was all burned, and there in the middle the child's bones | were burning. He was burned. They did not know that they were the fawn's | bones. They cried. The one went to get food. | She looked, and there were no more fawns. The other one went there, || and she also saw that there were no more salmon, | and she saw the water running down in a stream to the wide river. | She looked, and she saw that Coyote was driving their food | which he had stolen from them. Then they said to each other: "Oh, that child was Coyote, | he who robbed us!" Then || they pursued him. The one ran along, and gave birth to a child. | The other one was running along, and also gave birth to a child. They did not know | that he had slept with two. They said to Coyote, | they said: "Coyote, oh, leave us something to eat for this child! There are | children." Coyote shook his blanket, and a few turned back. || He said to the others, "Hayo ho!" Then | he drove all of them. Then the friends cried because | Coyote had stolen their food. |

(*e*) COYOTE MEETS THE FISHERMAN WOLVERENE

Then Coyote went along. He saw people fishing. | He said to the Salmon: "Wait until I see the people!" || Then the Salmon stopped. Coyote went there, | and arrived where they were dancing. Some girls saw him; | and when he arrived, a boy was told by | his elder sisters: "Go to your father and tell him that | a manitou has arrived." The boy went back. When he came there, he said to his father: || "A manitou has arrived. My elder sister told me to come." Wolverene said: | "How does he look?" The boy said: | "He has a white blanket, and tail feathers of the flicker are pinned to it. | He is striped." Wolverene said: "That is | Coyote. He is not straight.

nιtsta‘hałna′na. łała′x̣a·′m. qakι′łne· ałtsu″e·s: “qakι′kse· katitu′mił ke′e·ns skι′n·ku·ts. ma$_a$ts ˙k.łtse′$_i$ka·t at kqaapι′se·′s.” ta′x̣as łahaq$_u$wι′łne·. łats!ιna′x̣e· skι′n·ku·ts. qakι′łne s$_u$wa′q!$_a$mo·′s: “ta′x̣a·s ts!ιna′ki·ł. tsak.ł$_u$wa′s$_a$ne· a′ts!pu.” ne$_i$ ta′x̣a hak.łuna′mke· qa′k.łe·k naso′$_u$k^{u}e·n ats!pu.

(*f*) COYOTE MEETS THE FISHERMAN SPARROW.

Qa·na′x̣e· skι′n·ku·ts. łax̣a′x̣e· sa·k.łunamι′s$_i$ne·. ne$_i$ ta′x̣a hak.łuna′mke· qa′k.łe·k naso′$_u$k^{u}e·n mιts!qa′qa·s. qakι′łne· s$_u$wa′q!$_a$mo·′s: “ma′qa·k hutsqonamι′łne· na aqłsma′k$_i$nιk!” qaoˇx̣a′x̣e· skι′n·ku·ts. n′u′px̣$_a$ne· sakiłaq$_u$wι′łse· na.utenι′nta′ke·s. k!u′px̣$_a$na·ps no·k!^{u}e·″se· nιtstahałna′nas. qakiłι′s$_i$ne·: “łats!ι′na·′m tιtu″e·s tsx̣ałqakι′łne· ke″wa·s nŭpι′k!a·s.” łats!ιna′x̣e· ne$_i$ nιtsta‘hałna′na. k.łała′x̣a·′m tιtu″e·s qakι′łne·: “wa′x̣e· aqłsma′k$_i$nιk!.” qak.ła′pse· tιtu″e·s: “ka·′s k!a·qa′qa·?” qakι′łne·: “słama′łne· a‘q!o·′$_u$na·qs setsa′$_a$ne· ma′$_a$ka·′s. nutsqa′nq!!a‘łakι′nme·k.” qakeι′$_i$ne· mιts!qa′qa·′s: “łu′n·u·′s łats!ιnamι′łne· ałtsu″ne·s. tsx̣ałts$_u$k^{u}a′te·. n′ι′nse· skι′n·ku·ts. ka·′as n′ałkιłkι′n·e· k!ι′k.łe·′s·.” ta′x̣as łats!ιna′x̣e·. łała′x̣a·′m qakι′łne· ałtsu′we·′s: “pał n′ι′nse· skι′n·ku·ts; qakι′kse· su″e·s k.łtsu·′k^{u}at. ka·′a·s atkkι′łke·ns k!ι′kłe·′s.” ta′x̣as ts$_u$k^{u}a′te· a$_a$‘key′ι′se·s skι′n·ku·ts· ne$_i$ na.u‘tenι″nte·k. yawιtsłat!kι′n·e·. ta′x̣as naq$_u$wiłma′łne·. ne$_i$.sts ka′q$_u$wił qałq!anι′łne·: “pał n′ι′n·e· skι′n·ku·ts; hułsałι‘te·tna‘ła.” ta′x̣as kuła′q$_u$we·ł. ta′x̣as łats!ιna′x̣e·. łaqaoˇx̣ałx̣una′x̣e· skι′n·ku·ts. qakι′łne· s$_u$wa′q!$_a$mo·′s: “hoq^{u}a‘tsakι‘łnałatι′łne·.”

(*g*) COYOTE LEADS THE SALMON INTO THE FISH TRAP

Ta′x̣as qaoˇsaqa′$_a$ne·. tsιłmi·′yιt.s na‘wasx̣o′$_u$me·k skι′n·ku·ts. qake′$_i$ne·: “x̣ma łqsa·nma·k$_i$nι′ke·t; x̣ma łqsa·nma·k$_i$nι′ke·t; kqa′k$_i$yam ksano·‘kts$_i$yιnkι′tsqa x̣ma ktsqa′qx̣ałx̣atk$_i$nu′k$_u$nam.” ta′x̣as kqu″mne· skι′n·ku·ts. wι′łna·ms qakι′łne· s$_u$wa′q!$_a$mo·s:’“hιntsx̣ał′o·k!^{u}iło·‘qox̣akι′łne· ne$_i$ a$_a$‘kι′tsqa.” wι′łna·ms qakι′łne· tιłnamu″e·s: “qakι′łe·n′ su″ne·s k.łqo′$_u$na·m a$_a$‘kιtsqa′e·s.” qakι′łne· ne$_i$ pa′łke$_i$ su″e·s. qakiya′mne·: “kιnłx̣u′na·′m a$_a$‘kιtsqa″ne·s.” ts!ιna′x̣e· mιts!qa′qa·s. x̣una′x̣e·. n′u′px̣$_a$ne· n′o·k!^{u}e″se· s$_u$wa′q!$_a$mo·′s sawιsqa′pse·. ta′x̣as ła.upa′x̣e·. tsx̣a′n·e·. qake′$_i$ne·: “upkaqk!o′$_u$ke·$_i$ł s$_u$wa′q!$_a$mo. n′o‘k!$_u$wιsqa‘$_a$ne· a$_a$‘kι′tsqa·ps.” ta′x̣as n′a$_a$ko′$_u$łne·. ta′x̣as n′ιt!qa‘oˇx̣ał′ιkι′łne·. tsιłmi·′yιt.s a′$_a$‘ke· łaha·‘wasx̣o′$_u$me·k skι′n·ku·ts. qakι′łne· s$_u$wa′q!$_a$mo·s. “tsιłmi·′yιt hιntsx̣ał′a·sιło·qox̣akι′łne· a$_a$‘kι′tsqa.” wι′łna·m′s qakι′łne· tιłnamu″e·s: “qakι′łe·n′ su″ne·s k.łx̣u′na·′m a$_a$‘kιtsqa″e·s.” qaoˇx̣a′x̣e· mιts!qa′qa·s. n′u′px̣$_a$ne· n′aswιsqa′pse· s$_u$wa′q!$_a$mo·′s. ła.upa′x̣e·. tsx̣a′n·e·. qake′$_i$ne·: “a$_a$‘ko′$_u$ke·ł s$_u$wa′q!$_a$mo. n′a·swιsqa′$_a$ne·. ta′x̣as x̣o·nax̣a″mne·. n′ako′$_u$łne·.

Don't look at him." The boy went back. || When he came back, he 225
said to his sisters: "Father said, 'That is | Coyote. Don't look at
him. | He is not straight.'" They continued to dance, and Coyote
started on. | He said to the Salmon: "Go ahead! Wolverene does
not want us." | The chief of that town was named Wolverene.||

(*f*) COYOTE MEETS THE FISHERMAN SPARROW

Coyote went along. He came to a town. | The chief of that town 230
was named Sparrow. He said to | the Salmon: "Wait! I'll go to
the people." | Coyote went there, and he saw the girls dancing. |
When they saw him, they said to a boy: || "Go to father and tell him 235
that a manitou has arrived." | The boy started; and when he arrived at his father's, | he said to him: "A person has arrived." His
father said to him: "How | does he look?" He said to him: "His
blanket is white, and he has tail feathers | of the flicker pinned to it.
He is striped." Then Sparrow said: || "Go back to your sisters and 240
tell them to take him. It is | Coyote. Sometimes he carries food."
Then the boy went back. | When he arrived, he said to his sisters:
"That is Coyote. | Your father says you should take him. Sometimes he carries food." | Then the girls took Coyote's hand. || They 245
took him by the arms and danced with him; and while they danced, |
they sang, "This is Coyote; we will marry him." After | they had
danced, they went there. Coyote went back to the river, | and said
to the Salmon: "They want us here." |

(*g*) COYOTE LEADS THE SALMON INTO THE FISH TRAP

Then they staid there. In the evening Coyote sang. || He said: 250
"It would look strange (?). | Although they have a trap, they are
starving. They ought to be saved (?)." | Then Coyote slept. Early
he said to the Salmon: | "One of you shall go into the trap." Early |
he said to his wife, 'Tell your father to go to his trap.'" || The
woman said so to her father. She said: "Go to the water, | to 255
your trap." Sparrow started and went down, and he saw one | salmon in it. Then he went ashore and spoke, | and said: "Take the
salmon ashore. There is one in the trap." | Then it was speared.
They assembled and ate it. || In the evening Coyote sang again, he 260
said to the Salmon: | "In the evening two of you shall go into the
trap." | In the morning he said to his wife, 'Tell your father to go
down | to his trap.'" Sparrow went there, and he saw the salmon in
the trap. | He went ashore, spoke, and said: "Go and spear || the 265
salmon in the trap." Then they went to the water. The two were

n’upkakᴇsiłk$_i$nᴇ′łne·. a′$_a$ʻke· ła.ᴇt!qaoˇx̣ał’ikᴇ′łne·. tsᴇłmi·′yᴇt a′$_a$ʻke· łaha·ʻwasx̣o′$_u$me·k skᴇ′n·ku·ts. qakᴇ′łne· s$_u$wa′q!$_a$mo·’s: “tsᴇłmi·′yᴇts hᴇntsx̣ałqałsało·qohakᴇ′łne· a$_a$ʻkᴇ′tsqa.” ta′x̣as q!u′mne′$_i$ne· skᴇ′n·ku·ts. wᴇ′łna·ms qakᴇ′łne· tᴇłnamu″e·s: “qakᴇ′łe·n’ su″ne·s k.łx̣u′na·’m a$_a$ʻkᴇtsqa′e·s.” qaoˇx̣a′x̣e· mᴇts!qa′qa·s. n’u′px̣$_a$ne· qałsa′se· s$_u$wa′q!$_a$mo·’s. ła.upa′x̣e·. tsx̣a′n·e·. qake′$_i$ne·: “a$_a$ko′$_u$ke·ł s$_u$wa′q!$_a$mo qałsa′n·e· a$_a$ʻkᴇ′tsqa·ps.” x̣unax̣a″mne·, n’a$_a$ko′$_u$łne·. a′$_a$ʻke· ła.it!qaʻoˇx̣ał’ikᴇ′łne·. ta′x̣as to′x̣^{u}a· nowumna′mne· o·′k!^{u}q$_u$na kqa′łsa s$_u$wa′q!$_a$mo·. tsᴇłmi·′yᴇt x̣una′x̣e· skᴇ′n·ku·ts. qakᴇ′łne· s$_u$wa′q!$_a$mo·’s: “ta′x̣as hᴇntsx̣ał’ᴇt!qapkᴇ′łne· a$_a$ʻkᴇ′tsqa.” wᴇ′łna·ms qakᴇ′łne· tᴇłnamu″e·s: “qakᴇ′łe·n’ su″ne·s k.ł$_u$waʻsiłx̣u′na·m’ a$_a$ʻkᴇtsqa′e·s.” wᴇ′łna·ms x̣una′x̣e· mᴇts!qa′qa·s. n’u′px̣$_a$ne· n’ᴇt!qa′pse· s$_u$wa′q!$_a$mo·’s ne$_i$s yᴇsłe.ᴇ′tske·. ła.upa′x̣e·, tsx̣a′n·e·. qake′$_i$ne·: “nᴇtstaʻhałnᴇ″nte·k, tsuk^{u}a′te·n’ kᴇn’a$_a$ko″mo· s$_u$wa′q!$_a$mo·. kᴇnłupkanu′qk!o· s$_u$wa′q!$_a$mo·. to′x̣^{u}a tsx̣ał’omᴇtsłuʻx̣o·natᴇ′t$_i$ne· a$_a$ʻkᴇ′tsqa·ps. suk^{u}akate′$_i$ne·.” ta′x̣as x̣unax̣a′mne·. n’upx̣a′łne· tu′x̣^{u}a tsx̣ał’omᴇtsłux̣o·natᴇ′t$_i$ne· s$_u$wa′q!$_a$mo·. ta′x̣as n’a$_a$ko′$_u$łne· q!a′pe· tᴇ′tqa·t!. pa′łke$_i$nᴇ″nte·k n’upkawᴇʻsiłx̣o′$_u$ne·. ta′x̣as n’itk!a·nełᴇ′łne·. ta′x̣as suk^{u}akate′$_i$ne· k!ᴇt$_i$mase′$_i$tił. qaoˇsaqa′$_a$ne· skᴇ′n·ku·ts. peᴇ′k!a·ks naqaʻnqoʻ$_u$q^{u}a·ł’a′sqa·łt.

Qake′$_i$ne·: “ta′x̣as hutsłaqo$_u$qana′x̣e·.” ta′x̣as sᴇł·amatka′$_a$ne·. ta′x̣as ktsłama′tka skᴇ′n·ku·ts maʻniłyaqkᴇ′nme·k.[1] qakᴇ′łne· s$_u$wa′q!$_a$mo·’s: “ma$_a$ts at na$_a$ hintsqanakᴇ′łne·. na$_a$ k.łuq^{u}an·mᴇ′tuk atᴇnsqanakᴇ′łne.”

Ta′x̣as husᴇłq!apqałq!aʻnux̣wa′te·.

61. Origin of the Seasons

Ho′yas, hutsx̣ałhaqałpałne′$_i$ne· ne$_i$ pᴇ′k!a·k yaqałeᴇ′tke· na a′m·a·k. qa·hakiłaq$_a$wu′mne· ne$_i$ pᴇ′k!a·k at wuku′t$_i$ne· wanu·yᴇtna′mots aqsu·ʻk!witna′m·o.

Qa·hak.łuna′mne·. n’ᴇ′n·e· wanu·yitna′m·o. n’ok!^{u}e′$_i$ne· tᴇ′tqa·t! qak.łe·k skᴇ′n·ku·ts. tᴇnax̣a″mne· tᴇłna′mu’s namatiktsa′pse· ke·′e·ks. ta′x̣a ne$_i$ tᴇłna′m·u qa′k.łe·k ta′k!a·ts. qake′$_i$ne· ta′k!a·ts: “ta′x̣a·s si·ł·ało′$_u$ne· ko′e·k. pał k!uʻpski·łwunᴇ′ke·t ktsx̣ał·uma′yit. ka$_a$ kuts!aqa′q$_a$na ła′ło$_u$ ko′e·k.” qake′$_i$ne· skᴇ′n·ku·ts: “ho′yas, e″łan’. ta′x̣as tkax̣a″mna·m hᴇn·qakᴇ′łe·ł: ‘qa′psin kᴇnsił’e′$_i$’ła?’ atᴇntsqatsx̣a′n·e·. łało′$_u$na·m hᴇn’o·ʻkułqakᴇ′łe·ł ta′x̣as ᴇłna′hak hutsx̣ałqak.łᴇ′s$_i$ne·: ‘kᴇn’u′pske· k!aʻqa·łwunᴇ′ke·t ktsx̣ał·uma′yi·t ksi·ł·a′ło· kᴇ′n’e·k. hᴇntsx̣ałqake′$_i$ne·: ‘hé′i.’” ta′x̣as skᴇ′n·ku·ts łaanax̣a″mne·.

Ta′x̣as ta′k!a·ts qałwi′yne· pał siłso′$_u$kse· nas yaqake′$_i$ke·. ta′x̣as n’i’ła′n·e·. wᴇłke′$_i$ne· k!e′$_i$ła. ne$_i$ a$_a$ʻkᴇk.łu″nam qaki-

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[1] This is the portage between Columbia Lakes and the Kutenai River.

speared | and were taken up. Then they assembled and ate them. In the evening | Coyote sang again. He said to the Salmon: | "In the evening three of you shall go into the trap." Then Coyote slept. | In the morning he said to his wife: "Tell your father || to go down to his trap." Sparrow went there, and saw | three salmon. He went ashore, spoke, and said: | "Spear the three salmon in the trap." They went down | and speared them. Then they assembled and ate them. Then they had almost | enough to eat, because there were three salmon. In the evening || Coyote went down and said to the Salmon: "Now | fill up the fish trap. In the morning he said to his wife, | 'Tell your father to go down early to his trap.' " In the morning | Sparrow went down. He saw that the fish trap was full at | that place. Then he went ashore, spoke, and said: "Boys, || take your spears and spear and throw | ashore the salmon. They are almost breaking the trap. | There are plenty of them." Then they went down. It was seen that the salmon almost | broke it. Then all the men speared them, | and the women carried them ashore. Then || they were cut. Then they were plenty, and they were dried. | Coyote staid there. He already had two children. |

He said: "Now I'll go to some other place." Then he left his wife. | When Coyote was about to leave, he put himself across the water. He said to the | Salmon: "Don't go this way. You shall go || the other way."[1] |

Now I have told the whole story. |

61. Origin of the Seasons

Well, I will tell you a story of what happened long ago in this | world. They were staying at a certain place a long time ago, | and summers and winters were long. |

There was a town. It was winter time. A man || named Coyote went into the tent of an old woman, who gave him | food. The old woman was named Squirrel. Squirrel said: | "There is no more food, and it is a long time | before spring will come. What shall I do? There is no more food." Coyote said: | "Well, cry. Then if the people come in and ask you, || 'Why do you cry?' don't answer. When they have all spoken to you, | I shall say to you, 'Do you say | that your food will be gone long before spring comes?' Then you will say, | 'Yes!' " Then Coyote went out. |

Squirrel thought that what he had said was good. || Then she cried. She cried aloud. The people in the town said: | "What is

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[1] This is the portage between Columbia Lakes and Kootenay River.

ya'mne·: "qa'psins k!u'pske· tιłna'mu?" qunax̣amι'sᵢne·. n'ak.łiłι'łne·, at qatsx̣a'n·e· tsιn oᵤk!ᵘe'ᵢse· k!e'ᵢła wιłke'ᵢne·. ta'x̣as q!a'pe·'s n'ak.łiłι'łne·. qatsx̣a'n·e· tιłna'mu. quna'x̣e· skι'n·ku·ts. qakι'łne· neᵢs tιłna'mu's: "kιn'u'pske· k!a'qa·łwu'ko·t ksιł·a'ło· kι'n'e·k?" łaqa.iła'n·e· neᵢ tιłna'mu. qake'ᵢne·: "hê'." qakiya'mne·: "kaₐs kuła·ˋqakᵢna'łats k.łuma'yit."

A'ₐ‘ke· łaa'k!ła·k saₐk.łuna'mne· qoᵤsts qaˋhaˇkiłkᵢnι'łne· aₐ‘kiłk!aku'ko·t. ta'x̣a·s n'ιt!womła'a·s nata'nιk!, ta'x̣as qo aqłsma'kᵢnιk! at naqte'ᵢte· łumaˋyitna'mo's, aqsuk!ᵘitna'mo·'s, ts!upnaˋku·tna'mo·'s. ta'x̣as at łaιtuk!sa'ₐne· wanuˋyitna'mo's. sιł'aqakiya'mne·: "kaₐs ts!a·ˋqakιᵢn·i·ł." qakiya'mne·: "hułts!ιˋnałayna'ła."

Ta'x̣as ts!ιnax̣a'mne·. ta'x̣as neᵢ haq!a n·ukkᵘaˋke·. sιł'ιn·misa'n·e· nata'nιk! kᵤwanu'yit, tsx̣ał·a.ιˋnme·sa'n·e· nata'nιk!ktsx̣ał·uma'yit. łax̣ax̣a'mne· neᵢ aₐ‘kιk.łu''na·m. qakiya'mne·: "qa'ła ya·k!aˋtsqₐna, tsx̣ał'ιˋsᵢniłqana'x̣e·." n'ok!ᵘe'ᵢne· nιtsta'ha·ł. n'upx̣a'łne· ke'e·n k!a'tsqₐna. qakiłι'łne·: "ιˋsnił'a'yen'." ta'x̣as ts!ιna'x̣e·. to'x̣ᵘa ktsx̣ała'x̣am neᵢs aₐ‘kit.łana'me·s, n'ιtkι'n·e· nŭpι'k!a·s. ta'x̣a·s kuł'e'tke·n tsx̣anałta'pse· nŭpι'k!a·s tsx̣ałya·qaqₐna'ke· tᵢna'x̣a'm qoᵤs yaqahaq!a'nske·. tsukᵘa'te· ι'łwa·s. tιnax̣a''mne· neᵢs aₐ‘kit.łana'me·s. ta'x̣a neᵢ k.łax̣a'x̣am qakiya'mne·: "ya:kᵤwułι'łe·k tsx̣ał'ιˋsᵢniłtsukᵘa'te· neᵢs n'a·kałkι'nłe·s. tsx̣ał'ιłqanmι'te·. yaₐktsᴇma'k!qaₐ qoᵤs tsx̣ałqaₐsaˇqa'ₐne· qoᵤs haq!aˋnuqłeι'tske· tsx̣ałqawax̣amιt.łι'sᵢne·. natska'łke·n tsx̣ał'uˋk!ᵘnił'o'mιtskι'n·e·."

N'ok!ᵘe'ᵢne· tι'tqa·t! tsᴇmak!qa'ₐne· n'ι'nse· nŭpιk!a'e·s ḳ.ła'wła's. qakiłι'łne·: "nι'nko· hιnts!ιˋsᵢnił'omιtskι'n·e·." ta'x̣as neᵢ nιtsta'ha·ł ktina'x̣a'm. n'u'px̣ₐne· sawιsaqa'pse· tιłna'mu·'s. qak.ła'pse·: "ta'x̣as sιł'ι'n·e· qayaqaˋwokᵘanu'ye·t." qakι'łne·: "kaₐs ke'e·n łumaˋyιtᵢna'mu." qak.ła'pse·: "neᵢs q!a'n·e·." qakι'łne·: "kaₐs ke'e·n aqsuk!ᵘitna'mu?" a'ₐ‘ke· tsx̣aneta'pse·. nawιtskι'n·e· neᵢs ι'łwa·s. qaoˇx̣awιtse'ᵢne· aₐ‘kιnq!o'kups. qałwi'yse· neᵢs tιłna'mu's ksιł'uˋtᵢmiyaku'mek pał k!ιˋsqat!łe'et.s. qa.upx̣a'se· neᵢs ksιl'utᵢmι'nko· neᵢs ι'ł·wa·s. wune·kι't.se· ta'x̣as tsᴇmaˋk!ił·oqᵘιnku'pse·. mitᵢya'x̣ₐne· neᵢs tιłna'mu·'s, t!ap!ts!e'ᵢte· aₐ‘k!ałma.ι'se·s. ta'x̣a·s mitᵢya'x̣ₐne· neᵢs kqa'kiks ke'e·ns łumayitna'mu's. łukᵘι'n·e·, n'anałkι'n·e·. ta'x̣as neᵢ tιłna'mu n'aˋnmuqkupnux̣unqa'me·k. qałwi'yne· ktsx̣a·'łtsx̣a. qaˋtałtsx̣a'ne·. pał kt!a'pts!e· aₐ‘k!ałma'e·s. Tse:n·upx̣ałι'sᵢne· pał qoᵤs n'ι'n·e· tιłna'm·u at wanła't!ne· at ne·s qaˋnank!unι'łne·. mιte·x̣a'łne·. k.łax̣ax̣a'me·s qaoˇx̣ank!unι'łne· aₐ‘kιt.ła'e·s neᵢs qanank!unι'łne·, tιnawιtskιknamι'sᵢne· ło'ᵤse· neᵢs łumayιtna'mo·'s. tseᵢkatι'łne·, n'upx̣a'łne· pał qoᵤs n'ι'n·e· aqłsma'kᵢnιk! nałkι'n·e·. wanaqₐna'łne·. qałwiyna'mne· ktsx̣ał'o·'kti·ł neᵢ ki'ay. ta'x̣as to'x̣ᵘa tsx̣ał·ax̣a'nx̣o'ᵤłne· pał qoᵤs n'ι'ne· łaa'k!ła·k nuq!ₑyu'n-

the old woman saying?" They went there | and questioned her. She did not speak. She was just crying aloud. | Then all had questioned her, but the old woman did not speak. Coyote went there. | He said to the old woman: "Do you say || that you will have no more food for a long time?" Then the old woman cried no more. She said: | "Yes!" The people said: "What shall we do to make spring come?" |

There was another town, and there they kept | the seasons. After twelve months had passed, these | people would untie the springtime and the summer time and || the fall of the year. Then they would tie up again the winter. | Therefore they said: "What shall we do with them?" They said among themselves: | "Let us go and steal it!" |

Then they started. Now, those up in the sky counted that the winter would last six | months, and that six months more would pass || before spring came. They arrived at that town, and said: "Whoever | can walk secretly shall go there." There was a boy. | It was known that he could walk secretly. He was told: "You shall steal it." Then | he started. He almost came to the tent. He worked | his manitou power. After he had done so, his manitou spoke to him, and told him || what he was to do when he entered, and where it was hanging. He took some gum. | He entered the tent; and when he arrived, they said: | "Whoever can throw farthest shall take it, after it has been thrown out. | Then he shall throw it away; and the one who is strongest shall stay on | the prairie on the hillside. It will be thrown there; and when he catches it, || he shall tear it at once." |

There was one very strong man. His manitou was | Grizzly Bear. He was told: "You shall tear it." Then | the youth went in. He saw an old woman standing there. | She said to him: "It is midwinter." Then he said to her: || "Where is the springtime?" He was told: "It is hanging there." | He said to her: "Where is the summer?" and she told him. | He was holding the gum. He held it in his hand close to the fire. | The old woman thought that he was warming his hands, for it was cold. | She did not know that he was heating the gum. After some time || it melted. Then he attacked the old woman and stuck | (the gum) on her mouth. Then he went to get the thing in which she had said | the springtime was kept. He pulled it off and carried it out. Then the old woman | ran out quickly. She intended to speak, but could not speak. | (The gum) was stuck on her mouth. It was just seen that || the old woman was moving her arms, pointing in a certain direction. They went that way. | When they got there, she pointed to her tent. She pointed that way. | They looked in, and the springtime was gone. They looked for it, | and it was known that the people were carrying it away. | Then they made war on them. They wanted to kill all those who had stolen it. When || they were about to overtake them, another one |

kι′n·e· ne$_i$s kałkι′nłe·s. ta′x̣as n′ι′n·e· ne$_i$ kwułι′łe·k pał ta′x̣as tu′x̣^{u}a ktsx̣ała′x̣a·s kwanaqna′naps. ts!ιnmι′te· qo$_u$s aq!aʽnuk.łe.ι′tske·: sła:twιsqa′$_a$ne· ne$_i$ ktsᴇma′k!qa. n′ιtkι′n·e· nŏpιk!a′e·s. n′ιnqa′pte·k k.ła′wła·′s. natskałkι′n·e·. pał ktsᴇma′k!qa tsᴇmak!e·′′se· ne$_i$s k!oqoha′kqaps n′umιtskι′n·e. nałumι′se·. qaʽtałyeku′ne· kqawunι′kit k.łałι′t.łu. ta′x̣as sιł·umayι′t$_i$ne·. ta′x̣as at sιł′aq$_a$qa′$_a$ne· k!ιnmι′sa nata′nιk! łuma′yit a′$_a$ʽke· at k!ιn·mι′sa nata′nιk! wanu′yit. nuła′n·e· ne$_i$ tιłna′mu. k.ła′ło·s ke′e·k.

Ta′x̣as husłq!apqałq!anux̣$_u$wa′te· ne$_i$ pι′k!ak yaqałe.ι′tke· na·a′m·ak.[1]

62. Coyote Juggles with His Eyes

Ho′yas, hutsx̣ałtsx̣amι′łne· yaqaqa′pske· k!e·′tkin skι′n·ku·ts a$_a$ʽkaqłiłna′me·s ne$_i$s pι′k!a·ks.

Qa·na′x̣e· skι′n·ku·ts. n′u′px̣$_a$ne· tι′tqa·t!s qo$_u$s qahaʽn·łukpqa′pse·. n′itwιsqa′pse·. qaoˇx̣a′x̣e· skι′n·ku·ts. n′u′px̣$_a$ne· ne$_i$s tι′tqa·t!s nutsιnqkupikna′kse·. ła·ιtwιsqa′pse·. n′u′px̣$_a$ne· pał ne$_i$′s qanałwa$_a$hakιłwιtskι′kse·. łahats!ιna′se·.[2] ta′x̣as łax̣a′x̣e·. qa.upx̣$_a$na′pse·. n′u′px̣$_a$ne· ła.ιtwιsqa′pse·. pał sιł′akakι′nse· a$_a$ʽkaqłιł′ι′se·s. pał sιł′ιktikmι′t.se· ne$_i$s yaqanmox̣u′ske· a$_a$ʽkaqłιł′ι′se·s qanmuqkup′nox̣onakna′kse·. n′ιtwιsqa′pse· ne$_i$s qanałwa·kιłwιtskι′kse·. łaqawa$_a$kał′ukax̣u′se· a$_a$ʽkaqłił′ι′se·s. łahaqłι′łse·.

Qałwi′yne· skι′n·ku·ts: "hoyaʽsułtsuk^{u}a′tme·ł a$_a$ʽkaqłι′ł′e·s." ta′x̣as łunikqaoˇx̣a′x̣e·. qawo$_u$kata′pse· a′$_a$ʽke· ła.ιt$_u$wιsqa′pse·. n′akakι′nse·. n′iktikmι′t.se·. nutsιnqkupikna′kse· a·′ʽke· skι′n·ku·ts mit$_i$ya′x̣$_a$ne·. n′atskałkι′n·e· ne$_i$s a$_a$ʽkaʽqłiłna′me·s. ta′x̣a ne$_i$ tι′tqat! qanałwa·wιtsła′′mne·. łaqao·ʽkax̣u′se· a$_a$ʽkaqłι′ł′e·s. pał sił·ałιtqłι′łne·. ts!ιna′x̣e·. ta′x̣a ne$_i$ k.łałι′tqłił qał′atι′łne· nuʽktsnaq!a′′nkam. łałitqłι′łne· nuktsnaq!a′′nkam. ts!ιna′x̣e·. qo$_u$s u′s′me·ks qaoˇx̣a′x̣e· skι′n·ku·ts n′ιtwιsqa′$_a$ne·. qakaʽwιtsιtsq!ahe′yne· qa·′h$_a$łin′ a$_a$ʽkax̣apak!ι′se·s. qaoˇx̣atsq!ahe′yne·. tu′x̣^{u}a qanax̣u′ne· nuktsnaq!a′′nkam. ła·hats!ιna′x̣e· a′$_a$ʽke· łaqaq$_a$na′$_a$ne· skι′n·ku·ts, a′$_a$ke· tu′x̣^{u}a łaʽq!akpakitk!o′$_u$ne· a$_a$ʽkaʽx̣apak!ι′se·s. qałwi′yne· nuktsnaq!a·′′nkam "pał sιłqapsqaqa′$_a$ne· naqa′$_a$ne· nuła′n·e·. napit a·′ʽke· łaqa′qa, mι′ka nʽι′se· ma$_a$ts kuʽtsx̣ałι′ntse$_i$t kuʽtsx̣ałqanaq!a′łey." a·′ʽke· łaqa$_a$haq!ana′$_a$ne·[3] skι′n·ku·ts mι′ka k!ι′se·s nuktsnaq!a′′nkam nas qanaʽqkupq!ałe′yne·. n′u′px̣$_a$ne· tι′tqa·t!s nałk$_i$ne′$_i$se· tsιnkι′n·e·. k!u′px̣a skι′n·ku·ts ksιłtsιnkι′ne·ʽł qake′$_i$ne·: "a: ma$_a$ts qo$_u$qakι′nu. hutsx̣ał·amaʽtiktsι′s$_i$ne· a$_a$ʽkaqłι′łne·s." qatsιnk!aʽpałtι′łe·k nuʽktsnaq!a′′nkam. tsιnk$_i$nι′łne· skι′n·ku·ts.

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[1] The youth who stole the spring was Lynx (*k!o′$_u$q^{u}nι·*).

[2] Pierre: *ła$_a$ts!ιna′se·*.

[3] Pierre: *łaqa$_a$q!ana′$_a$ne·*.

took hold of what they were carrying. It was he who could throw farthest. When the pursuers were almost | about to overtake them, he threw it. There on the prairie on the hill | the strong one was standing. He worked his manitou power | and turned into a Grizzly Bear. He caught it because he was strong. ‖ The thing that contained it was strong. He tore it. | There was wind. It was not long before there was no more snow, and it was spring. | Therefore spring has six months, and there are six | months winter. The old woman did it when there was no food. |

Now I have told you how ‖ the world was long ago.[1] |

62. Coyote Juggles with His Eyes

Well, I'll tell you what Coyote did with | eyes long ago. | Coyote went along. He saw a man | running along and stopping. Coyote went there. He saw ‖ the man running along and stopping again. He saw | that he was looking up. He went on and arrived there. | The man did not see him. He saw that he stopped again and that he was taking out | his eyes to throw them up. | Then he ran to the place where the eyes were going. The man stopped ‖ and looked up. His eyes came back down, and | he had his eyes again. |

Coyote thought: "Well, I'll take his eyes." | Then he went behind him. (The man) did not see him. He stopped again. | He took them out and threw them up. He started to run. ‖ Coyote also ran after them and caught the eyes. | Then the man looked up, but his eyes did not come down again. | He was without eyes. He went on. The one without eyes was named Snipe. | Now Snipe had no eyes. | He went on. Coyote went ahead there and started. ‖ He stretched out his fingers and just put them into Snipe's orbits. | Snipe almost fell down. Then he went on, | and Coyote did the same again, and he almost put his fingers again | into his orbits. Snipe thought: "It is just as though | somebody was doing this. If it should happen again, ‖ even if it hurts, I shall not mind it. I shall just stretch my hands out." | Coyote did so again. Even though it hurt him, | Snipe just stretched out his hands. He felt that there was a man, | and he took hold of him. When Coyote knew that he was caught, he said: "Oh, | don't do anything to me! I will give you your eyes." ‖ Snipe would not listen. Coyote was caught. | His eyes were taken out, and

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[1] The young man who stole the bag containing the spring was Lynx.

nakaqłiłk$_i$nι'łne·. t!apts!akι'n·e· nuktsnaq!a''nkam ne·$_i$s a'$_a$ʻkaqłɫ'ι'se·s skι'n·ku·ts. ta'x̣as ławo$_u$kat.łitι't$_i$ne·. n'u'px̣$_a$ne· s$_u$wιtskι'n·se· a$_a$ʻkaqłι'ł'e·s. wak$_i$nι'łne· nutsιnqkupekι'me·k nuk tsnaq!a''nkam. łałitqłι'łne· skι'n·ku·ts. łats!ιna'x̣e· nuktsnaq!a''nkam a$_a$ʻkik.łuna'me·s. k.łała'x̣a·m qake'$_i$ne· huwałkιnmι'łne· a$_a$ʻkaqłι'ł'e·s skι'n·ku·ts. qaha˘na'x̣e· skι'n·ku·ts. ta'x̣as k!umnaqaqa'$_a$ne·. n'u'px̣$_a$ne· k.łats!ła'e·ns. qałwi'yne· at ma ke'$_i$so$_u$ks· ι'ł·wa·s qakqankike'$_i$ne·. n'u'px̣$_a$ne· pał sq!a'n·se· ι'ł·wa·s. łuk^{u}ι'n·e· n!oqo$_u$x̣akι'n·e·. wo$_u$kat.łe·tι't$_i$ne·. n'ιtskι'łne· łaa'k!łaks. ta'x̣as ke'$_i$so$_u$ks. tsuk^{u}a'te·. t!apts!akι'n·e·. łahaqłι'łne· skι'n·ku·ts. ts!ιna'x̣e·. n'u'px̣$_a$ne· ya$_a$qake$_i$ka'ske· nuktsnaq!a''nkam. qahana'x̣e·. pał k!ut$_i$mełe'it.s, łuq^{u}ιn·ku'pse· ne$_i$s ι'ł·was. n'unax̣u'se·. łałιtqłι'łne· skι'n·ku·ts. qa·hana'x̣e·. ta'x̣as łak!umnaqaqa'$_a$ne·. n'u'px̣$_a$ne· naknux̣onu'kse·. qałwi'yne· at ma ke'$_i$so$_u$k a$_a$ʻqo$_u$q!łι'łʋp. qanaqa·nkike'$_i$ne·. n'upx̣ałkιne'$_i$te· t!apts!akι'n·e. łahaqłι'łne· skι'n·ku·ts. ts!ιna'x̣e· qahana'x̣e·. pał at ktspu'q!^{u}e· ne· a$_a$ʻqo·q!^{u}łι'łʋp. paq!$_a$me'$_i$se· łaaʻpsiłaʻłitqłι'łne· skι'n·ku·ts. qa·na'x̣e·. nułpa'łne· łka'm·u's sqankι'kse·. qakι'kse·: "tsú'à:." a'$_a$ʻke· naqankiyamι's$_i$ne·. "qa'psin?" qake'$_i$ne· ne$_i$ łka'm·u. "na$_a$s skιʻkił'wιɫk!ạłax̣apa'kse·." qałwi'yne· skι'n·ku·ts: "k.łaʻqa ławi·'ya·ł." qanaqankike'yne·. n'u'px̣$_a$ne· pał naqa'pse· ławi·'yałs. łuk^{u}ι'n·e· ne·'s kwι'łqaps. n'oqo$_u$x̣akι'n·e· a$_a$ʻkaqłι'ł'e·s. łahaqłι'łne· skι'n·ku·ts. ła$_a$psaqłι'łne· ławi·'yałs. qałwi'yne·: "ta'x̣a·s kuʻsιɫ·aha'qłił." qao˘x̣a'x̣e· ne$_i$s łka'm·u's ne$_i$s ma kaqa'nki·łs tsuι'se·s. qałwi'yne· ne·' łka'm·u ke'e·ns tsu''wẹ·s. qatse$_i$ka'te·. ta'x̣as k.ła'x̣am skι'n·ku·ts tsιnkι'n·e· ne$_i$s łka'm·u's. łuk^{u}ι'n·e· a$_a$ʻkaqłɫ'ι'se·s. ta'x̣a·s łahaqa'pse· a$_a$ʻkaqłι'ł'e·s. qô$_u$s qao˘x̣a'x̣e· qa$_a$kiłyunaqa'pse· ławi·'yałs. qake'$_i$ne: "tsú'à:'. na·s skiʻkiłwιɫk!ałaʻx̣a·pa'kse·." ta'x̣as n'ιsaknu'ne·. ta'x̣as qao˘x̣a'x̣e· ne$_i$ na.u'te·. n'ιsqa·nak$_a$na'kse· tsiya''e·s. ta'x̣as nałq!at!e'$_i$ne·. n'owo'k$_u$ne· skι'n·ku·ts. qao˘x̣a'x̣e·. tsιn·kι'ne· ne·'s na.u'te·s. nakakι'ne· a$_a$ʻkaqłɫ'ι'se·s.

Ts!ιna'x̣e·. łax̣a'x̣e· a$_a$ʻkιk.łuna'me·s. qo$_u$s a:n'iłqa'haks qa·nι't.ła's tιɫna'mu's. tιnax̣a''mne·. ta'x̣as n'ι'k$_i$ne·. qakι'łne·: "ka at k!a$_a$qanι'kit na ha$_a$k.łuna'mke·?" qak.ła'pse· qakiłwałkιnłι's$_i$ne· skι'n·ku·ts a$_a$ʻkaqłι'ł'e·s saʻkιɫk.łukmułι's$_i$ne·. a:nwunι'kit.s tsx̣ałwa'x̣e· ałkatι'te·. tsx̣ałts!ιnałx̣una'p$_i$ne·. qakι'łne·: "at kinawasx̣o'$_u$me·k?" qake'$_i$ne· ne$_i$ tιɫna'mu. "pał ku'siłhuł·a'k.łe·; tsιnya$_a$ke'$_i$so$_u$k tι'tqa·t!ts pa'łke$_i$ at n'ι's$_i$n'iłhaq$_a$wι'łne·." q!akpakitx̣o'$_u$ne· ne$_i$s tιɫna'mu's. łuqła'$_a$te·. n'ιɫqanmι'te· ne·'s a$_a$ʻkułak!ι'se·s. a$_a$ʻkuqła.ι'se·s qanax̣a''mne·. n'ιsaknu'ne·. qawunekι't.se· ta'x̣as wa'se· ne$_i$s tιte.ι'se·s. n'a's$_a$ne· ne$_i$ na.u'te·. ke·'wam qakι'łne·: "katι'te· ta'x̣as husyax̣nawa's$_i$ne·. ta'x̣asts łahaʻq$_u$wιɫna'mne·. hutsts!ιnałx̣unawa's$_i$ne·." ta'x̣as nałax̣o'łne· skι'n·ku·ts. ts!ιnałx̣o'$_u$łne·.

Snipe put on | Coyote's eyes. Then he could see again. He knew
(Coyote) | had taken his eyes from him. Then Snipe ran away, | and
Coyote had no eyes. Snipe went back || to his town. When he arrived, 35
he said: "I brought | here Coyote's eyes." Coyote went
along. | He was poor. He knew there were trees. He thought | the
gum would be good. He felt for it, and noticed gum hanging down. |
He took it off and put it in. He could see with it. He looked for ||
another one. Then it was good. He took it and stuck it on. | Then 40
Coyote had his eyes back. He started. He saw the place from which
Snipe | had come. He went along. It was hot, and the gum melted. |
It fell down, and Coyote was again without eyes. He went along.
Then | he was poor again. He knew there was a creek there. He
thought: || "The foam will be good." He felt for it. He found it 45
and | stuck it on, and Coyote had eyes again. He started and went
along. | The foam was soft. It burst, and Coyote was again without
eyes. | He went along and heard a child speaking. | He said:
"Sister!" He also heard some one calling. "What is it?" || said 50
that child. "Here is a big berry patch." | Coyote thought: "There
must be huckleberries." He felt for them with his hands. | He
knew there were huckleberries. He picked off a big one | and put it
in his eyes. Then Coyote had eyes again. He had huckleberries
for his eyes. | He thought: "Now I have eyes again." He went to
where || the child was calling for his sister. The child thought | that 55
his sister was coming. He did not look. When Coyote arrived, | he
took hold of the child, took out his eyes, and so | he had eyes again.
Then he went there where there were many huckleberries. | He said:
"Sister, here is a big berry patch." Then he || sat down. The girl 60
went there where | her younger brother was sitting. She picked berries.
Coyote arose and | went there. He took hold of the girl and
took out her eyes. |

Then he started and came to the town. There at one end | was
the tent of an old woman. He entered and ate. He said to her: ||
"What are they doing in this town?" He was told: | "Coyote's eyes 65
were brought here. They are using them to obtain good luck. |
After a little while my granddaughters will come. They will carry
me." | He said to her: "Do you sing?" The old woman said: | "I
am old. Only young men and women dance." || Then he killed the 70
old woman, took off her skin, | and threw away her body. He went
into her skin | and sat down. After a short time her granddaughters, |
two girls, came. When they arrived, they said: "Grandmother, | we
came to get you. They are dancing again. We will take you over
there." || Then they took Coyote on the back. He was carried 75

k.łaẋa'łẋo$_u$ł qakι'łne· ne$_i$s na.u'te·s: "hutsẋałhawasẋo'$_u$me·k, a'$_a$ʽke· hutsẋałhaq$_u$wι'łne·."

Ta'ẋas k.ła'ẋa·m qake'$_i$ne· ne$_i$ na.uʽtekι'ste·k; qake'$_i$ne·: "tι'łna· a'$_a$ʽke· ktsa'q$_u$wi·ł." qake'$_i$ne· nuktsnaq!a·''nkam: "so'$_u$kse· a'$_a$ʽke· tsẋałhaq$_u$wι'łne· tιłna'mu." ta'ẋas naq$_u$wiłna'mne. ta'ẋas skι'n·ku·ts n'u'pẋ$_a$ne· ya$_a$qane·kι'tske·. qakiłι'łne· tιłna'mu: "ta'ẋas nι'nko· hawasẋo'$_u$na'm." ta'ẋa ne$_i$ haʽkiłhaq$_u$wι·łna'mke· at qakiya'mne.:

"a: ksak.łukmo·'łe·s skι'n·ku·ts skι'n·ku·ts a$_a$ʽkaqłι'ł'e·s."

Ta'ẋas tι'łna· nawasẋo'$_u$me·k ne$_i$s ya$_a$qakiyamι'ske·. a'$_a$ʽke· qake'$_i$ne·. pał kqa'e·n tιłna'mu, pał ke·'e·n skι'n·ku·ts. łιtk!a'łmuk^{u}a.ι't$_i$ne· ne$_i$ ya$_a$kiłhaq$_u$wiłna'mke·. qakiłι'łne· ne$_i$ na.uʽtekι'ste·k: "owokι'nki·ł tιłna'mu, kιʽnłhanułkι'nki·ł, pał k!umnaqa'qa." ta'ẋas ne$_i$ na.uʽtekι'ste·k n'owokι'n·e· tιte''e·s. ta'ẋas naq$_u$wiłna'mne·. n'ałsιnt$_i$ya'mne·, o·'k!^{u}q$_u$na tιłna'mu k!ιs$_i$niłhawasẋo'$_u$me·k. suk^{u}iłq!ukna'mne·. ta'ẋas wo·nikι't$_i$ne· kaʽq$_u$wι'łnam. ta'ẋas qake'$_i$ne· ne$_i$ tιłna'mu: "k.łpιskι'n·i·ł ya$_a$kawasẋo'$_u$me·k." at nałkι'n·e· ne$_i$s a$_a$kιqłιł'ι'se·s skι'n·ku·ts. ta'ẋas skι'n·ku·ts nałkι'n·e· ne$_i$s a$_a$ʽkιqłι'ł'e·s. qa$_a$kiłhaʽq$_u$wιłna'mne·. ta'ẋas n'upẋałι's$_i$ne· ne$_i$ tιłna'mu łaqaaʽpsiłpałnιẋu'ne·. ta'ẋas słq!awaʽts'ne$_i$naẋwa'te·k. ta'ẋas to'ẋ^{u}a tsłaqawιʽłpałnι'łne·. ta'ẋa·s łaẋaʽłiʽłq!anło'$_u$k$_u$ne· a$_a$ʽk!aʽłaẋwe'ets. ta'ẋas łałιtke'$_i$ne·. n'ιt$_u$wιsq$_u$wu'mne·. łaqahaʽq$_u$wiłna'mne·. qakiya'mne·: "tsukomι'łki·ł, tse$_i$ka'tki·ł tιłna'mu. łιnsιł'upekι'me·k." tsuku'łne·. tse$_i$katι'łne· ne$_i$ tιłna'mu. n'upẋa'łne· sakqa'pse· a$_a$ʽkuqła'e·s ne$_i$ tιłna'mu. ło'$_u$ne· tsιn a$_a$ʽkuqła'e·s n'ιnqapta'kse·. nułpałnι'łne· sḳι'n·ku·ts qo$_u$s a:n'ιłqa'ha·ks. sιł'uma'ts$_i$ne·. qakiya'mne·: "pał n'ι'n·e· skι'n·ku·ts, pał qa.ι'n·e· ne$_i$ tιłna'mu ka'q$_u$wił. pał n'upι'łne· skι'n·ku·ts, pał tsιn n'ι'n·se· a$_a$ʽkuqłaι'se·s."

Ta'ẋas husιł'q!aʽpqałq!aʽnuẋwa'te· skι'n·ku·ts yaqał'ιtkι'nke· a$_a$ʽkιqłι'ł'e·s.

63. Coyote and Deer

Hutsẋałhaqałq!anuẋwa'te· skι'n·ku·ts ne$_i$s yaqał'ιtkι'nke· tsu'pqa·'s.

Qa·hak.łuna'mne·. ne$_i$s pι'k!a·ks tsu'pqa at n'ιt!ẋaka'$_a$ne·. at qa.upsłaʽt$_i$yił'anaẋa'mne·. tsιn ya·kqasts!umqa'qa tι'tqa·t! at n'ιs$_i$nił'ana'ẋe·. ya$_a$k.łitaka'te· at n'ιt!ẋ$_a$na'pse· tsu'pqa's. ta'ẋa ne·' hak.łuna'mke· o·'k!^{u}q$_u$na ksa'han tsu'pqa nowas$_i$na'mne·. qałwi'yne· skι'n·ku·ts: "hułts!ιnał'a'$_a$na·m." qakiłι'łne·: "ma$_a$ts a·'na·n' ł'ι't!ẋ$_a$ne·s tsu'pqa." qake'$_i$ne· skι'n·ku·ts: "a· hutsẋał'ιtkι'n·e· nŭpι'k!a. tsẋałqa.et!ẋ$_a$na'p$_i$ne· tsu'pqa." ta'ẋas ts!ιna'ẋe· skι'n·ku·ts. qo$_u$s qana'ẋe· n'itkι'n·e· nŭpι'k!as.

along. | While he was being carried there, he said to the girls: "I will sing, | I will dance." |

When the two girls arrived, they said: | "The old woman also wants to dance." Snipe said: || "Well, she also shall dance." Then they danced. | Coyote knew what was done. | The old woman[1] was told: "Now you sing!" Then, | while the dancing was going on, they sang— |

"Try to get good luck out of Coyote's, Coyote's eyes!" ||

The old woman sang that which was said. She also | said so. She was not an old woman; she was Coyote. There was no | light where they were dancing. The two girls were told: | "Let the old woman stand up. Lead her. She is poor." | Then the two girls made their grandmother stand up. || They danced. They tried hard, because the old woman was singing. | They were glad. They danced for a long time. | Then the old woman said: "Let go what you sing about." | They carried the eyes of Coyote. Then Coyote carried | his eyes. They were dancing about. || Then it was noticed that (the voice) of the old woman was going down. | She was almost out of breath. Almost they could hear her no more. | Then she was heard singing by the doorway. Then she was not heard any more. | They stopped, and did not dance any more. They said: | "Bring a light! Look for the old woman! She may have died of fatigue." || Light was made, and they looked for the old woman. Then they saw the skin lying there. | The old woman was gone. | Only her skin remained. They heard Coyote some distance away. He laughed, | and they said: "It was Coyote, it was not the old woman, | who danced. Coyote killed her. It was only || her skin." |

Now I have told you what Coyote did to | his eyes. |

63. Coyote and Deer

I'll tell you how Coyote made the | Deer. |

There was a town. Long ago the Deer used to bite the people. | They never went out hunting. Only the men who were skillful || went hunting. Those who were unskillful were bitten by the Deer. | There was that town. They were hungry because the Deer was bad. | Coyote thought: "Let me go hunting!" He was told: | "Don't go hunting! The Deer might bite you." Coyote said: "Oh, | I'll work my manitou power. The Deer shall not bite me." || Coyote started.

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[1] That is, Coyote.

qake′ιne· nüpι′k!a·: "tsx̣ana′′tu ka$_a$s kuts!aqa′ke·n tsu′pqa. hoqałwi′yne· hutsx̣ał'itkι′n·e·. ta′x̣ta· ne$_i$ yuna′qa aqłsma′k$_i$nιk! na$_a$s a′m·a·ks ka$_a$s at kts!aqa′q$_a$na. pał ktsx̣a′ł'e·ns ke′e·k at x̣ma ktsx̣ał'upsła′t$_i$yił'u′pła·ps." qak.ła′pse· nüpιk!a′e·s: "so′$_u$k^{u}ne·. hutsx̣ałqak.łι′s$_i$ne·. ta′x̣a łu′n·u. ts!ι′na·n' mit$_i$ya′x̣$_a$ne·s tsu′pqa. hιntsx̣ałtsιnkι′n·e· hιntsx̣ał·uk^{u}inmι′łne· a$_a$ʿq!ona′n'e·s. hιnts!ιtkinmι′łne· a$_a$ʿkuła′k!e·s tsx̣ałso′$_u$kse·; a′$_a$ʿke· hιnts!ιtkιnmι′łne· a·qa′t!e·s." ta′x̣as ts!ιna′x̣e· skι′n·ku·ts. qo$_u$s qa·na′x̣e· at n'a′qło·k! tsu′pqa. ta′x̣as at mιte·ʿx̣aka′$_a$ne·. qa·hakq!anqłupι′nse· ne$_i$s ya$_a$qaʿkałomι′ske·. ne$_i$s łuna′x̣e· skι′n·ku·ts. n'u′px̣$_a$ne· ne$_i$s a′q!a·s nak.łux̣onatι′tse· tsu′pqa·′s n'u′px̣$_a$ne· ksιłmιt$_i$ya′x̣$_a$naps. pιskι′n·e· t!awu′′e·s. ta′x̣as n'u′px̣$_a$ne· tunwaka′se· tsu′pqa·′s mit$_i$ya′x̣$_a$ne·; tsιnkι′n·e·. qao˘x̣aya′x̣$_a$ne· a$_a$ʿk!ałma.ι′se·s. łuk^{u}ι′n·e· a$_a$ʿq!onan′ι′se·s. ta′x̣as nawιtskι′n·e·. q!apiłso·k^{u}ι′n·e· a$_a$ʿkułak!ι′se·s. tsuk^{u}a′te· tsa′ha·łs, so′$_u$kse· ne$_i$s tsa′ha·łs. t!apts!akι′n·e·. kuł'e·′tki·n łapιskι′n·e·. qakι′łne·: "ho′ya·′s t!anukqło′$_u$k^{u}e·n' na ke·nłqa′na·n'." ta′xas tsu′pqa t!anukqło$_u$k^{u}ι′n·e· ne$_i$s qana′x̣e·. ne$_i$s qałyuwa·kaq!ałqa′t$_i$ne·. tsιnłakate′ιne· tsu′pqa. pał ke′so·$_u$ks· a$_a$ʿkuła′k!e·s, ke′ιso$_u$ks a$_a$ʿqa′t!e·s. qakι′łne· skι′n·ku·ts tsu′pqa·′s: "ta′x̣as hosιłułιtk$_i$nι′s$_i$ne· tse$_i$ka′ta·m' hιnyuq^{u}a·łtsιnłakate′ιke·. ta′x̣as at ma$_a$ts hιntsła.ι′t!x̣$_a$ne· aqłsma′k$_i$nιk!. ta′x̣as atιnts!o$_u$nι′łne· hιn'u′px̣a atιntsx̣ałt!anukqło′$_u$k$_u$ne·; atιntsx̣ałhosanuʿx̣on·qa′$_a$ne·. tsιn ya·kqasts!umqa′qa at tsis$_i$niłupłι′s$_i$ne·. ya·k.łitaka′te·. at tsx̣ałqa.upłι′·s$_i$ne·. tax̣ta·′ yuna′qa aqłsma′k$_i$nιk! pał ktsyuna′qaps k!u′płaps a′$_a$ʿke· at x̣ma kιnts!u′pe·ł." ta′x̣as sιhołιtkι′n·e skι′n·ku·ts ke′ιso$_u$ks qa′psins.

Łahats!ιna′x̣e· skι′n·ku·ts, n'u′px̣$_a$ne· tsu′pqa·′s. n'ιłwa′ne·. a′$_a$ʿke· ła·ts!ιna′x̣e·. a′$_a$ʿke· łaʿe·łwa′n·e· łaa′k!łaks. ta′x̣as łahats!ιna′x̣e· ła.aimax̣o′$_u$ne· tsu′pqa·′s. łałax̣a′x̣e· a$_a$ʿkιk.łuna′me·s qo$_u$s a:nιłqa′haks qahaqa′pse· łkamnι′nta′ke·s. tse·n tse$_i$kata′pse·. si·łaq!max̣omu′n·e· ne$_i$s k.ła.aima′x̣o· tsu′pqa·′s, o·′k!^{u}q$_u$na at k!upι′łka′s. qakι′łne· ne$_i$s łkamnι′nta′ke·s: "qa′psin tsιn kιʿnsiłtse$_i$kata′pke$_i$ł; awu′tke$_i$ł. at tsx̣ałqake′ιne· łkamnι′′nte·k tax̣ta·′ yuna′qa aqłsma′k$_i$nιk! n'u′px̣a łkamnι′′nte·k ławaq!$_a$wu·na′me·s at tsx̣ał'awu′te· ta′x̣a ne$_i$ a$_a$ʿkιk.łu′′nam. at tsx̣ał'upx̣a′łne· k.łapskaʿq!$_a$wu·na′me·s k!u′pske· łkamnι′′nte·k." qa.u′px̣$_a$ne· ne$_i$ łkamnι′′nte·k ka$_a$s ł'aqa′ke·. qak.ła′pse· skι′n·ku·ts. qake′ιke·ł: "hó· hó· wú." ta′x̣as łkamnι′′nte·k q!a′pe· qake′ιne· ne$_i$s kułpa′łnił łkamnι′′nte·k ne$_i$sts k!aqa′ke·. qakiya′mne·: "qa′psin sk!u′pske· łkamnι′′nte·k." n'anaxa′mna′mne·. qakiya′mne·: "tse$_i$ka′tke$_i$ł skι′n·ku·ts sιł·awaq!$_a$wu′n·e·. ła.aimax̣o′$_u$ne· tsu′pqa·′s." tse$_i$katι′łne· skι′n·ku·ts pał sιł·awaq!$_a$wu′n·e·. qake′ιne· skι′n·ku·ts: "ta′x̣a·s

Then he worked his manitou power. | He said to the manitou power: "Tell me, what shall I do to that Deer? | I want to change it. Later on there will be many people | in this world. What will they do for their food? | It might always kill them." His manitou said: "It is good. || I will tell you. Go on! and if the Deer runs after you, | take it and pull out its teeth | and make it so that its meat shall be good, and | make a tail for it." Then Coyote started. | He went, and the Deer smelled him. Then the Deer pursued him. || There was a bunch of little trees in the direction from which the wind came. Coyote went around this way. | He saw a thicket. Deer made noise, and he noticed | that it would go for him. He put down his bow. Then he saw | the Deer coming out. Coyote ran after it and took it. He took it | by the mouth and pulled out its teeth. Then he held it, || and he made its body good. He took grass, nice | grass, and stuck it on. After he had changed it, he let it go, and said to it: | "Go on, snort! Go this way!" Then Deer | snorted and went along. It put up its tail quickly. | The Deer was nice. Its body was nice. Its tail was nice. || Coyote said to the Deer: "Now I have finished with you. | Look at yourself! Look how nice you are! Now don't | bite people! You shall be afraid of them. When you see them, | you shall snort. You shall run away. | Only skillful people shall kill you. Unskillful ones || shall not kill you. Later on, when there are many people and when there will be enough | to kill animals, you may be killed." | Then Coyote finished making things good. |

Coyote started on, and he saw a Deer and killed it. | He went on and killed another one. Then || he went back. He carried two Deer. He reached the town. | A little ways from the town, children | were playing. They just looked at him, and he scared them with the two Deer he was carrying, | because they used to kill people. He said to the children: | "Why are you looking at me? Shout for joy! || That is what children will say. Later on, when there are many people and when children see | somebody carrying meat, they will shout for joy. Then it will be known in the town | that somebody is bringing meat. Therefore the children shall shout." | The children did not know how to do it. | Coyote said to them: "Say 'Hohowu!'" Then || the children all said so. When they heard what the children were saying, they all said: | "Why do your children say that?" | They came out and said: "Look at Coyote! | He is carrying two Deer." Coyote was looked at. | He was carrying meat. Coyote said: "Now || go out

ana′ke$_i$ł. hun’itkɩ′n·e· tsu′pqa· tsx̣ał’aqa.ɩt!x̣$_a$niskɩ′łne· n’o·kwe‘$_i$qapqa′$_a$ne· tsu′pqa.”

Ta′x̣as husɩłq!a‘pqałq!anux̣wa′te· skɩ′n·ku·ts ne$_i$s pɩ′k!a·ks yaqał’itkɩ′n·ke· tsu′pqa·’s.

64. Coyote and Tree Chief

Ho′ya’s hutsqa‘łanux̣wa′te· k!a‘k!łan·aq!o‘x̣$_u$małe·′et.

(*a*) COYOTE BECOMES TREE CHIEF’S FRIEND

Qao˘sa˘qa′$_a$ne· skɩ′n·ku·ts. nułpałnetɩ′t$_i$ne· ka′qa·ps nɩtsta′ha·łs ka′qa·ps nɩtsta′ha·łs ksao˘sa′qa·ps. qałwi′yne·: “hułts!ɩna′m·i·ł. ktsx̣a′ł’e·n ka′swu ne$_i$ nɩtsta′hał pał kqa′kyam kqasts!o′mqa′qa.” ta′x̣a ne$_i$ nɩtsta′hał qał’atɩ′łne· k!a‘k!łan·aq!o‘x̣$_u$małe′et. ts!ɩna′x̣e· skɩ′n·ku·ts. qo$_u$s qana′x̣e·. n’ɩtkɩ′ne· k$_u$wɩ‘łq$_u$wa′t!e·’s. n’u′pste· skɩ′n·ku·ts yu·hanqa′me·k. pał k.łɩtq!ux̣ma′saq! tsuk^{u}a′te· a′ł·a·s. qanakɩ′n·e· a$_a$‘ksa′q!e·s. ta′x̣as wɩłkɩ‘sqłe·k!a′łne·. qa$_a$nmɩtu′kse· yaqa$_a$net.ła′$_a$ke· k!a‘k!łan·aq!o‘x̣$_u$małe·′et. łe′$_i$ne·s qo$_u$s qa‘qałx̣ona′pse· kwɩ′łq$_u$wat!s skɩ′n·ku·ts. k!u′px̣a ma′e·s k!a‘k!łan·aq!o‘x̣$_u$małe·′et, qake′$_i$ne· ne$_i$ tɩłna′mu: “a: kse′$_i$łso$_u$k qo ha′mke· łe′ins swu′e·s kanx̣a′łe·.” nułpałnitɩ′t$_i$ne· qo$_u$s ktsx̣ana′me·s skɩ′n·ku·ts. qayaqana′x̣e·. ma′te· ne$_i$s x̣ałtsɩ′n’e·s k$_u$wɩ′łq$_u$wat!s. łax̣a′x̣e· ne$_i$s tɩłna′mu·’s. tɩnax̣a′′mne·. qakɩ′łne·: “ka$_a$ kɩ‘nskił’a$_a$qa′ke· qo$_u$ ku˘q^{u}a′ham łe′$_i$ne·.” n’u′px̣$_a$ne· ne$_i$ tɩłna′mu ne$_i$s pał n’ɩ′nse· ne$_i$s nɩtsta′hałs. ma kskɩłyɩłna′$_a$ntstaps. qakɩ′łne· skɩ′n·ku·ts·: “a: ma koq^{u}a′ke· łe′e·ns swu′e·s kanx̣a′łe·.” qao′$_u$ne· ne$_i$s ke′e·ns skɩ′n·ku·ts·. ta′x̣as sla˘qa˘qa′pse· ktso′$_u$k^{u}at ktsx̣a′ł’e·ns swuɩ′se·s x̣ałe′′e·s. n’u′px̣$_a$ne· ne$_i$s x̣ałe′′e·s ktsx̣a′ł’e·ns naso′$_u$kwe·ns. qao˘sa˘qa′$_a$ne· skɩ′n·ku·ts a$_a$‘kɩt.ła.ɩ′se·s swu′e·s.

(*b*) COYOTE TRIES TO KILL TREE CHIEF

Naqsanmi′yɩt.s qakɩ′łne· swu′e·s: “hułts!ɩnax̣a′ła a$_a$‘kɩk.ło′$_u$na·m.” n’u′px̣$_a$ne· pał tsmak!kiyamɩ′s$_i$ne· pał tsx̣ał’itkɩ′nse· qa′psins ne$_i$s nɩtsta′ha·łs· nułpałnetɩ′t$_i$ne· qo$_u$s a$_a$‘kɩk.łuna′me·s ne$_i$s kqao˘wɩsa′qa qaki′kse· naso′$_u$kwe·ns ktsx̣ałhama·′tkɩts· swin’ɩ′se·s ne$_i$s nɩtsta′hałs. ta′x̣as sɩłaqaqa′pse· kqa′łwiy ksx̣ał’e′tkɩn swu′e·s ktsx̣ał’u′piłts ktsx̣ał’ɩ‘s$_i$niłtsu′$_u$k^{u}at ne$_i$s naso′$_u$k^{u}e·ns swɩn’ɩ′se·s. ta′xas ts!ɩna′x̣e· ne$_i$s a$_a$‘kmana′me·s. ta′x̣a ne$_i$ nɩtsta′hał at qa.ɩłqana′x̣e· a$_a$‘kɩt.łaɩ′se·s ma′e·s. at qa$_a$qona′x̣e· ya$_a$‘kiłwɩłk.łunamɩ′ske·. skɩ′n·ku·ts ta′x̣as ke′e·ns swu′e·s, ta′x̣as n’ɩłqanama′łne·. n’u′px̣$_a$ne· skɩ′n·ku·ts ksank!a′$_a$me·s. ke′e·ns a$_a$‘kinu‘kwe$_i$t!ɩ′se·s ka′$_a$ke·n’s. qałwi′yne· skɩ′n·ku·ts: “ne$_i$s ku‘tsx̣ałqa‘$_a$kił’u′pił ka′swu.” ta′x̣as łax̣a′x̣e·. ta′x̣as yuna‘qałpał-

hunting. I will change the Deer, and it will not bite you; | but the Deer is wild." |

Now I have told what Coyote did long ago | to the Deer. |

64. Coyote and Tree Chief[1]

Well, I will tell you about Tree Chief. |

(*a*) COYOTE BECOMES TREE CHIEF'S FRIEND

There was Coyote. He heard about a youth. | There was a youth. He thought: "I'll go, | and the youth shall be my friend, because it is said || that he is clever." The name of this youth was Tree Chief. | Coyote started. He went along. He met | a mule. Coyote took him and rode him. Because his legs were lean, | he took moss and stuffed his legs. Then | he had big calves. Tree Chief's tent was on a river. || Coyote came riding along on the mule | opposite (the tent). When Tree Chief's mother saw him, the old woman said: | "Oh, I wish the passer-by would be my son's friend!" | Coyote heard her talking. | He went past. He left his mule and came || to the old woman. He entered, and said to her: "What did you say | when I passed there on the other side?" The old woman saw that | he was a youth. She was pleased with him. She said | to Coyote: "I said this: 'I wish you would be my son's friend.'" | She did not know that it was Coyote. Therefore || she took him to be her son's friend. She knew that | her son was to be a chief. There was Coyote | in his friend's tent. |

(*b*) COYOTE TRIES TO KILL TREE CHIEF

After several days he said to his friend: "Let us go to the town!" | He knew that it was true that || the youth was going to do something. He had heard there in the town | while he was there [he was told] that the chief would give | his daughter to that youth. Therefore he thought | he would make him his friend. He wanted to kill him and take the | chief's daughter for himself. They went along a trail. || The youth did not want to leave his mother's tent. He would never go | to the big town. When Coyote had become his friend, | he took him along. Coyote saw a pit. It was | a trap of Wolf. Coyote thought: "Here | I shall kill my friend." Then they arrived there.

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[1] Literally, "different kind of tree."

n'ι ne· skι'n·ku·ts. at qo$_u$q^{u}anaqa`łenk!onι'łne·. ta·x̣as saq$_a$na''ne· ma$_a$ts k.łtse$_i$kat.łe'$_i$te·ts nasts yaqao˘x̣aqa`nq!ankinakι'ske·. ta'x̣as to'x̣^{u}a tsx̣ał·ax̣a'x̣e· ne$_i$s a$_a$`k!a'$_a$mes. ta'x̣a ne$_i$ a$_a$`k!a'$_a$me· natsłe.ι't$_i$ne· o·'k^u!q$_u$na ke'en a$_a$`ka'k!o. qa'nam qa'psin, at qao˘x̣ała$_a$qapwax̣$_a$mox̣u'n·e· q!a'pe· qa'psin, tsu'pqa, k.ła'wła; q!a'pe· qa'psin at qao˘x̣ał'ι'p$_i$ne· ne$_i$s a$_a$`k!a'$_a$me·s. qao˘x̣akι'kne· swʋ't$_i$mo. ta'x̣as łax̣a'x̣e· ne$_i$s łaqa`nank!onι'łne· skι'n·ku·ts wuqkupx̣o'$_u$ne· swʋ'e·s. na$_a$qapwa$_a$x̣$_a$mιtx̣o'$_u$ne· ne$_i$s a$_a$k!a'$_a$me·s. tse$_i$ka'te· skι'n·ku·ts. qake'$_i$ne·: "hyá: ka'swo. hutsx̣ał·aqa'ło$_u$qałnuk!nι's$_i$ne· pał ksłwit!k!a'$_a$me·." tsιnske'$_i$ne· pał ksiłqoqu'nte·k. qakι'łne·: "yuwa$_a$kaqan·mι'te·n' a$_a$`kuqła''ntne·s. ta'x̣as hutsłayuwa$_a$kaknι's$_i$ne·." pa:'me·k skι'n·ku·ts nakunkι'n·e· swʋ'e·s. łaqa`tałyuwa$_a$kaken·mu'n·e a$_a$qa't!e·s. sι't!e·s n'ι'nse· a$_a$qa't!e·s. ta'x̣as sιł'aqakι'łne· ksιł·aqata'$_a$ke·n. słu·tske'$_i$ne·. qa.akunx̣a''mne·. ta'x̣as k!ak!łan·aq!ox̣$_u$małe·'et yuwa$_a$kmι'te· a$_a$`k$_i$yukwa'e·s. q!a'pe·s qa'psins yuwa`$_a$kmι'te·. ta'x̣as łałιtqła''nte·. qake'$_i$ne· skι'n·ku·ts: "a$_a$`ke yuwa$_a$kaqa`n·mitq!u`k·ło·mak!o'$_u$nam." ta'x̣as łałιtq!uk.łuma'ne· k!a`k!łan·aq!o`x̣$_u$małe·'et. ne$_i$s a$_a$`q!uk.ł$_u$ma'e·s at n'ιnqapta'kse· k!u''mtsaks. a$_a$`k.ła'm'e·s at qa$_a$wιtsq!anu'se· kiaq!aku'tats ne$_i$sts n'iłqa`nmitq!uk.łumak!o'$_u$mek pał at k!ιnqapta'ke·s k!u''mtsaks, ne$_i$sts kiak!aku'tats at n'ι'kse· ne$_i$s k!u·''mtsaks. ta'x̣as kq!a`piłtso'$_u$k$^u$at skι'n·ku·ts qa'psins. ta'x̣as ts!ιna'x̣e·. na'$_a$te· qa'snał's naqa'pse· a$_a$`kιnuqłe'$_i$t!e·s; nayu˘kwa'$_a$ne·. na'$_a$te kiak!aku'tats. q!apιłhaqoka'mse· a$_a$`kuqła''nt!e·s.

Łax̣a'x̣e· ne$_i$s a$_a$`kιk.łuna'me·s. tunox̣a'x̣e· a$_a$`kinuqłe'ets naqts!ιłuk^{u}a'$_a$me·k. qak$_i$ya'mne·: "ho'yas wa'x̣e· k!a`k!łan·aq!o`x̣$_u$małe·'et." tse$_i$katι'łne· qo$_u$ ka'mke·. qawaka'x̣e·. wa'x̣e· a$_a$`kιk.łuna'me·s. qakiłι'łne: "qo$_u$s sιnt.ła'$_a$ne· naso'$_u$k$^u$e·n." qałwi'ynamι's$_i$ne· ta'x̣as ksιłqo'$_u$kam ne$_i$s k!aqa'ke·ks naso'$_u$k$^u$e·ns ktsx̣ał'sałι'tit swιn'ι'se·s. t$_i$nax̣a''mne·. peι'k!a·ks nułso$_u$k$_i$nłι's$_i$ne· a$_a$`kmox̣o'e·s, o·'k^u!q$_u$na ke'en naso'$_u$k^{u}e·ns. tιłnamu''e·s naso'$_u$k^{u}e·n su˘k^{u}ιłq!u'kse· ne$_i$s ke''wam. qa.u'px̣$_a$ne· ne$_i$ na.u'te· ne$_i$s ke'e·ns skι'n·ku·ts. pι'k!a·ks qakiłqao˘sa˘qa'pse· na$_a$s a$_a$`kik.łuna'me·s. ne$_i$s k.łaqo'$_u$k$^u$a·'s. łaqa.o'$_u$ne· n'ι'nse· nułaq$_a$na''e·s. suk$^u$ιłq!u'k$_u$ne·. n'ιsaknu'n·e· skι'n·ku·ts. na'$_a$te· kiak!aku'tats. n'iłqanmitq!uk.łumak!o'$_u$me·k. at n'unanux̣u'se· ne$_i$s kiak!aku'tats at n'ι'kse· ne$_i$s k!u''mtsaks. at łaqao˘x̣anux̣u'se· a$_a$`k.ła''m'e·s. ta'x̣as k!u'px̣$_a$na·ps ał'atsawa'ts!e·s ne$_i$s k!aqa'qa·ps a$_a$q!uk.łuma''e·s. at ts$_u$k^{u}a't.se· at łaqa.ι'kse· ne$_i$s tuq!tsqamna'e·s. qawunekι't.se· yanx̣u'se· ne$_i$s kiak!aku'tats. ta'x̣as skι'n·ku·ts yanx̣u'se· kiaq!aku'tats, a'$_a$`ke· łałitq!u`k.łuma'ne·. ta'x̣as sιłk!u`mnaqałałkι'ne· ne$_i$ naso'$_u$k^{u}e·n. ta'x̣a ne$_i$ naso'$_u$k^{u}e·n qal'atι'lne· kiaq!$_a$no'kwa$_a$t.

Coyote was talking all the time. || He pointed at everything, so that his friend should | not look at the place where he was to step. | Then they had almost arrived at the pit. The pit was | hardly visible because it was a trap. If anything goes along there, | it falls into it; everything—deer, grizzly bear, || everything—dies there in the pit. The friends went there. | They arrived; and while Coyote was pointing at different things, | he pushed his friend. He threw him into the pit. | Coyote looked, and said: "Hya, friend! I shall have no | way of getting you out, for the pit is deep." He just said so on purpose. || He said to him: "Throw up your clothing, | then I'll get you up." Coyote pulled | his friend slightly. He could not get him up with his tail. His blanket | was his tail. Therefore he told him that he could not do any more, | but he was telling him a lie. He did not pull. Then Tree Chief || threw up his war bonnet. He threw up everything. | Then he was without clothing. Coyote said: "Spit up your spittle." | Then Tree Chief had no more spittle. | It became sea shells. | A sparrow hawk was sitting on his head. When || he spat, his spittle changed into shells, and | the sparrow hawk ate them. When | Coyote had taken everything, he left. He had | a shield. He had a tomahawk. He had a war bonnet. He had the sparrow hawk. | His clothing was fringed. ||

He arrived at the town. He came out on a prairie, | and shouted. The people said: "Oh, Tree Chief has arrived!" | He was coming along. He came nearer, and arrived at | the town. He was told: "There is the tent of the chief!" They thought | that he was coming to marry the chief's || daughter, according to what the chief had said. He entered, and the place was ready prepared for him, | because he was a chief. His wife | was glad when he came. The girl did not know | that he was Coyote. He had staid at this town already. | When he came back, she did not know that he was (not) her husband. || She was glad. Coyote sat down. He had the sparrow hawk. | When he spat, the sparrow hawk would fly down | to eat the shells. Then it flew back | to his head. When his sisters-in-law knew that | his spittle was thus, they took it, and || the bird would not eat any more. It was not long before the sparrow hawk was starving. | Then Coyote let the sparrow hawk starve, and he had no saliva. | Now, the chief had made a mistake. | The name of the chief was Golden Eagle. |

(*c*) WOLF RESCUES TREE CHIEF

Qaoˇsaˇqa'ₐne· neᵢ nuł'a'qₐna qa'k.łik ka'ₐke·ns. qasts!o·'mqaqa'ₐne· k!ana'ktse·k sł'aqał'atɩ'łne· ka'ₐke·ns. kanmi·'yɩt.s ts!ɩna'x̣e· aₐ'kɩnokᵤwe'ᵢt!e·s ka'ₐke·n. łax̣a'x̣e· n'umɩtsłe.ɩ't.se·. qałwi'yne· ktsx̣ałha'qa qa'psin ła'nyonawɩtskɩ'kᵢne· neᵢs aₐk!a'ₐme·s. n'u'px̣ₐne· sanaqₐna'kse· łka'm·u·'s tsaˇqona'se·. qakɩ'łne·: "a: mats!łɩtɩtx̣ₐna'pₐne·." qałwiykᵢna'pse· neᵢs łka'm·u·'s: "maₐts u'pło·. łats!ɩnamɩ'łe· tɩ́namo'ᵤne·s. hɩntsx̣ałts!kakikma'łne·." łats!ɩna'x̣e· ka'ₐke·n. łałax̣a'x̣e· aₐ'kɩt.ła'e·s. qakɩ'łne· tɩ́namu''e·s: "hułts!ɩnax̣ała''e·s. saoˇsaˇqa'ₐne· łka'm·u kaₐ'kɩn·okᵘe'ᵢtᵢmił. hutsx̣ał'akakᵢnała'ₐne·." ta'x̣as ts!ɩnakɩ'kᵢne· tɩ́namo'ᵤtᵢmo. k.ła'x̣am tseᵢka'te· neᵢ tɩ́na'm·u neᵢs łka'm·u·'s. qałwi'yne· pał sɩ́qa'psqakɩsqłɩ'łne· k!a'k!łan·aq!o'x̣ᵤmałe·'et. qałwi'yne· neᵢ łka'm·u: "hałwa'ts!ke·ᵢł qa'ła ho'paks n'ɩsɩnłtsukᵘa'taₐp tsx̣ał'ɩ'n·e· kapa'pa." ta'x̣as qake'ᵢne· neᵢ tɩ́na'mu's: "huła'łwats!na'ła. qoᵤ qa'oˇx̣a'n kɩnłts!ka'kitsmɩ'ke·n'. ka'min neᵢ hutsqaoˇx̣a'x̣e· a'ₐ'ke hutsx̣ałtskakɩ'tsme·kɩ'n·e·. qała ho'pa·ks n'ɩsnɩ́·ax̣a'kitsmɩ'ke·n tsx̣ałtsukᵘa'te·. na'pit ho'pa·k hɩn'ɩ'sᵢniłtso'ᵤkᵘat hɩntsx̣ał'upɩ'łne·. na'pit hun'ɩ'sᵢniłwa'sił·ax̣a'kitsmɩ'ke·n tsx̣ał'ɩ'n·e· kapa'pa." qake'ᵢne· ka'ₐke·n: "ho'ya." qałwi'yne· ka'ₐke·n: "pał kɩ́iłsa'han na łka'm·u. kutsx̣ałq!akpakɩ'tx̣o·." ta'x̣as nalwa'ts!ne· tɩ́na'muts nul'a'qₐna. ts!ɩnakɩtsmekɩ'n·e·. x̣i'n·a neᵢ tɩ'tqa·t! pał tsx̣ałts!ɩna'kᵢne·. neᵢ tɩ́na'mu qats!e·kɩtsme·kɩ'n·e·. naq!a'naq!ₐne'ne·. ta'x̣as qa'kx̣ałwasaqₐna''ne· neᵢ tɩ́na'mu. neᵢ nuł'a'qₐna ła'qawasaˇqₐna''ne·. qaha'łe·n' qayaₐqa'naq!ałe'yne· neᵢ tɩ́na'mu neᵢs aₐ'k!a'ₐme·s. sɩ́kɩne'ᵢse· neᵢs łka'mu·'s nakunkɩ'n·e·. n'e·łqaˇkakɩ'n·e·. neᵢ nuł'a'qₐna ta'x̣as a'ₐ'ke· qayaₐqanaq!ałe'yne·; ło'ᵤse· neᵢs łka'm·u's. qake'ᵢne·: "ya: hoyu'k!kᵘaₐka'te·." ta'x̣as łaana'kɩsx̣a''mne·. tseᵢka'te· neᵢs łka'm·u's tɩ́na'mu. qałwi'yne·: "pɩ'k!aks maon'u'px̣ₐne· k!a'k!łan·aq!o'x̣ᵤmałe·'et nas tsᴇmak!qa'kɩsqłɩ'łne· neᵢs ke'e·n łka'mu's." ta'x̣as łats!ɩna'x̣e· aₐ'kɩt.ła'e·s ka'ₐke·n. łasoᵤkᵘɩ'n·e· aₐ'kɩn·ukwe'ᵢt!e·s. k.łałax̣a'łkin neᵢs łka'm·u's neᵢ tɩ́na'm·u ta'x̣as n'ɩktuqo'ᵤne·. sukᵘɩ́q!u'kᵤne· ka'qaps papa'e·s.

(*d*) TREE CHIEF PROVIDES FOOD FOR HIS GRANDPARENTS

Ta'x̣as to'ᵤx̣ᵘa wɩ́qa''ne· neᵢ łka'm·u. qakɩ'łne· papa''e·s: "kapa'pa, ke'ᵢło· aₐ'kɩnq!a'łqa?" qak.ła'pse·: "a: kapa'pa, ło'ᵤne neᵢ n'uła'qₐna." qakɩ'łne· neᵢs łka'm·u·'s: "kaₐs x̣ma k!aₐqa'keᵢka'ke·n?" n'ɩtskɩ'łne· neᵢ tɩ́na'm·u wu'kqᵤne· tsaqona'se·. namatɩ'ktse· papa''e·s. n'itkɩ'n·e· t!aqu'mo's neᵢ łka'm·u. nanawɩtsk!o'ᵤne·, łatkakɩ'n·e·. q!apx̣o'ᵤse· wɩ'suk!ᵘs. łu''nte· a'ₐ'ke ła·ana'wɩtsk!o'ᵤne·. łatkakɩ'n·e·. a'ₐ'ke łaq!ap-

(*c*) WOLF RESCUES TREE CHIEF

An old man named Wolf lived there. He was an expert ‖ hunter. 80
Therefore he was named Wolf. In the morning Wolf | started for his
trap. He got there, and it was broken. | He thought that there must
be something in his trap. | He looked down into the pit and saw a small
child sitting there. | He said to him: "You soiled this place for me."
The child caused him to think: ‖ "Don't kill me. Go back to your 85
wife, | then come back with her." Wolf started back, and arrived at
his tent. | He said to his wife: "Let us go! There is | a child in my
trap. We will take him out." Then | the couple went. They arrived,
and the old woman looked ‖ for the child. She thought his eyes looked 90
like those of Tree Chief. | The child thought: "Bet who | will get me
first. He shall be my grandparent." Then | the old woman said:
"Let us bet! Go over there | and start to dig, and I'll go here and ‖
I will also begin to dig. Whoever first gets down to him | shall take 95
him. If you take him first, you may kill him. | If I get him first,
he shall be | my grandson." Wolf said: "Well." Wolf thought: |
"The child is bad; I will kill him." Then ‖ the old woman and her 100
husband raced digging. Oh, | the man was digging fast! The woman
was not digging fast. | She nodded her head. Then the old woman
began to dig fast, | and her husband was not fast. The old woman
just went through | to the pit. She felt of the child ‖ and pulled him 105
out. She pulled him away. Then the old man also | pushed his hand
through, but there was no child. He said: "Ya, | I missed it." Then
both went out. The old woman looked | at the child. She thought:
"Long ago I saw Tree Chief. | His eyes were like those of this ‖ child." 110
Then Wolf went back to his tent. He fitted up | his trap. When
the old woman brought back the child, | she washed him. She was
glad to have a grandson. |

(*d*) TREE CHIEF PROVIDES FOOD FOR HIS GRANDPARENTS

Then the child was almost grown up. He said to his grandmother: |
"Grandmother, is there no sinew?" She said to him: "O grand-
son! ‖ there is none here." The old man said to the child: "Where | 115
should he get it from?" The old woman looked for it and found | a
small piece. She gave it to her grandchild, and the child made a
netted ring. | He held it outside on the point of a stick. He brought
it in, and it was loaded with birds.[1] | He took them off and held it

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[1] A bird smaller than a robin, yellow at the tips of the feathers, with a single feather on top of its head.

x̣o'ᵤse· wι'suk!ᵘs. qakι'łne· papa″e·s: “kapa'pa”. qanawιtskι'kᵢne· neᵢ tιłna'm·u. sιn·mox̣una'kse· tuq!tsqa'mna·'s. qak.ła'pse· “ιtkι'n·e·n' kuł'ikᵢna'ła.” sukᵘʽiłq!u'kᵤne· neᵢ tιłna'm·u.

Kanme·'yit.s qakι'łne· papa″e·s: “ke'ᵢło· aₐʽk!a'ₐq!yu qayaₐqa'ła·m?” qake'ᵢne· neᵢ tιłna'm·u: “ło'ᵤne·.” qake'ᵢne· neᵢ nuł'a'qₐna: “tιłna'm·u kιnsᵤwakaʽwisiłkι'nke·ts x̣ma ksiła'qaps.” n'ιtskι'łne· neᵢ tιłna'm·u. n'u'px̣ₐne· sawιtsqa'pse·. qakι'łne·: “naₐs n'ι'n·e· tsaqᵤna'ne·.” qake'ᵢne· neᵢ łka'm·u: “pa·me·k tskakι'ne·n'.” n'itkι'n·e· t!aqo'mo·'s neᵢ łka'm·u. n'anałkι'n·e·. nuk!ᵘi'nkι'n·e· łaq!an·x̣o'ᵤnałs qo's a:n'ιłqa'ha·ks·qaoˇx̣a'x̣e·. qakι'łne·papa''e·s: “hιnts!ιʽłink!oma'tek.” ts!ιnaqa'yte· neᵢs t!aqo·'mo·'s qoᵤs aₐʽk!ałax̣we'et.s. qakι'łne· neᵢs t!aqo·'mo·'s: “pa:'me·k hιnts!ιʽłuqłax̣o'ᵤne· neᵢ nuł'a'qₐna. at qatsłak.ła'pₐne·.” qaoˇx̣aq!a'yne· neᵢ t!aqo·'mo. qake'ᵢne· neᵢ nιtstaʽhałna'na: “yu'wa, yu'wa, yu'wa, kapa'pa. tsx̣ał'aₐkonι'sᵢne· iya'mo.” nałokᵤmι'se·. qa.okᵤnox̣a″mne· neᵢ tιłna'm·uts neᵢ nuł'a'qₐna. n'ok!ᵘinq!ałkι'n·e· sι't!e·s. n'u'px̣ₐne· iya'm·o's pał sιłtkaʽqumłasx̣u'se· aₐʽkιt.ła'e·s. ta'x̣as to'x̣ᵘa ts!aₐkuna'pse·. neᵢ nιtstaʽhałna'na qunaₐkᵢna'x̣ₐne·. n'upι'łne·. łaqaoˇx̣a'x̣e·. qakι'łne·: “kapa'pa. ta'x̣as omιtse'ᵢtke·ł.” n'ukᵤnox̣a″mne· neᵢ tιłna'm·u. n'u'px̣ₐne· sakqa'pse· qayaₐqa'ła'ms. sukᵘiłq!u'kᵤne·. ta'x̣as n'omitse'ᵢte·. qakι'łne· papa″e·s: “maₐts yι'k!tan' aₐʽkᵤwum·a'łq!oł ła'ntaox̣akι'ne·n', a'ₐʽke· aₐʽku'qła'm.” n'oqoᵤx̣akι'n·e· ya't!aps. qakι'łne·: “kapa'pa, a'ₐʽke· ła'ntaox̣akι'n·e·n'.” ta'x̣as tιłna'm·u n'ιtk!anι'łne·. n'itmase'ᵢte·. tsιłmi'yιt.s q!o'mne'ᵢne·. wι'łna·ms n'ukᵤnux̣a″mne· neᵢ nιtstaʽhałna'na. qakι'łne·: “kapa'pa, hutsx̣ał'ι'kᵢne· kιłku'łka.” qake'ᵢne neᵢ tιłna'mu: “ło'ᵤne· kiłku'łka.” qake'ᵢne· neᵢ łka'm·u: “ma kιnła'ntaax̣a'ke·n. tseᵢka'te·n'.” qaoˇx̣a'x̣e· neᵢ tιłna'm·u. tseᵢka'te· neᵢs aₐʽkᵤwum·a'łq!o·łs. n'ιnqapta'kse· kiłku'łka's. qasιłuk!o'ᵤktse· papa″e·s a'ₐʽke· neᵢ nuł'a'qₐna. a'ₐʽke· n'ι'kᵢne· kiłku'łka's. kanmi·'yit qake'ᵢne· neᵢ nιtstaʽhałna'na: “kapa'pa, ke'ᵢło· aₐʽk!a'ₐq!ᵢyu łu'kpo·.” qake'ᵢne·: “ło'ᵤne·.” qake'ᵢne· neᵢ nuł'a'qₐna: “ma ka'qaps. łka'm·u hamatι'ktse·n'.” n'ιtskι'łne·. wu'kqₐne·. qakι'łne· papa″e·s: “naₐs n'ι'n·e· tsaˇqᵤna'ne·.” qakι'łne· papa″e·s: “pa:'me·k tskakι'n·en'.” namatιktsa'pse·. n'ιtkι'n·e· a:nwιłqa'pse· t!aqo'mo·'s neᵢs ma qaʽkiłyaₐqakι'n·ke·, a'ₐʽke· łaqakι'n·e· neᵢs wa'łkᵤwas k!o'pi qayaₐqa'ła·'ms n'ι'nse· sι·t!e·s. neᵢ nιtstaʽhałna'na neᵢstsoᵤsaₐnmiyι't.ske· k!o'pił łu'kpo·'s n'ιtkι'n·e· sιt!ι'se·s papa″e·s.

Neᵢs yaₐqaₐnit.łaₐ'ke· łe̜'ᵢne·s aₐʽkιnmι'tuks qaₐk.łunamι'sᵢne neᵢsts qaʽoˇx̣ałtsukᵘatka'ₐne· skι'n·ku·ts· neᵢ nιtsta'hał qakι'łne· papa″e·s: “kapa'pa; hamatι'ktsu kiłku'łka. hutsts!ιnyax̣aₐk!o'ᵤne·.” namatiktsa'pse· papa″e·s kiłku'łka·ps. peι'k!aks n'u'px̣ₐne· neᵢ nιtstaʽhałna'na neᵢs aₐʽkιnmι'tuks tsx̣ał'u'px̣ₐne·

out again. He took it in, and again || it was loaded with birds. He said to his grandmother: "Grandmother!" | The old woman looked, and there was a pile of birds. | She was told: "Prepare them. Let us eat." The old woman was glad. |

In the morning he said to his grandmother: "Is there no leg skin | of a yearling buffalo calf?" The old woman said: "There isn't any." The old man said: || "Old woman, do you bring it, that there may be some!" | The old woman looked for it. She saw some. She said to him: | "Here it is. It is a little piece." The child said: | "Give it, anyhow." The child made the netted ring. He took it out. | He opened the door a little farther. He went there. || He said to his grandmother: "Cover your head with your blanket." Then he began to roll | the netted ring to the door. He said to the ring: | "Surprise them a little; the old man does not like me." | Then the netted ring rolled along there. The boy said: | "Go away, go away, go away, grandmother! The game will hook you." || There was noise of running, but the old woman and the | old man would not get up. When he threw back his blanket, he saw the game | jumping into the tent. It was about to hook them. Then the | boy threw his lance and killed it. He went there. | He said to her: "Grandmother, cut it up." The old woman arose, || and saw a yearling. She was glad. | Then she skinned it. He said to his grandmother: "Don't | spill the guts. Put them behind in the tent, and also the hair." | She put the coagulated blood inside. He said to her: "Grandmother, put it also behind in the tent." | Then the old woman cut it up and dried the meat. || In the evening they slept. Early next morning the boy arose, | and he said: "Grandmother, I'll eat pemmican." | The old woman said: "There is no pemmican." The | child said: "You put it away. Look!" The old woman went there. | She looked at the guts. They had become pemmican. || His grandmother took a piece, and also the old man, | and they all ate pemmican. In the morning the boy said: | "Grandmother, is there no edge piece of the skin of a buffalo cow?" She said: | "There is none." The old man said: "There is some; give it to the child." | She looked and found it. She said to her grandson: "There is a || small piece." He said to his grandmother: "Anyway, give it to me." | She gave it to him. He made a larger netted ring, | the same as before, and he made it in the same way as the day before, when he killed | the yearling. That was his blanket. On the same day the boy | killed a cow and made a blanket for his grandmother. ||

Across the river from where the tent was there was the town | where Coyote was married. The youth said to | his grandmother: "Grandmother, give me pemmican; I'll draw water." | His grandmother gave him pemmican. | The youth knew already that at the

naso′ᵤkᵘe·nssuwιn'ι′se·s. ta′x̣assιłtsᵤkᵘa′te· kιłku′łka's. ts!ιna′x̣e·. x̣ona′x̣e·. n'u′px̣ₐne· na.u′te·'s. namatiktse·: qakι′łne·: "łats!ιnałkι′n·e·n'. hιntsx̣ał'e·kι′łne·. maₐts tsx̣ał'u′px̣ₐne· neᵢ tι′tqa·t!. qa′k.łe·s ma″ne·s 'qa′ła k!ι′se·n naₐs kiłku′łka·'s,' hιntsx̣ałqakι′łne·: 'n'ι′sᵢne·łamatiktsa′pᵢne· x̣unyax̣ak!ona′we·.'" ta′x̣as łats!ιna′x̣e· neᵢ na.u′te·. n'ι′nse· suwι′n'e·s kiaq!ₐnu′kᵘat naso′ᵤkᵘe·n. a′ₐʻke· neᵢ nιtsta′hał łats!ιna′x̣e·.

Kanmi′yιt.s qakι′łne· papa″e·s: "ke′ᵢło· aₐʻk!a′ₐq!ᵢyu nι′łse·k?" qake′ᵢne· neᵢ tιłna′m·u: "ło′ᵤne·." qake′ᵢne. neᵢ nuł'a′qₐna: "ma ka′qa·ps. hamatι′ktse·n' łka′m·u." wu′kqᵤne: namatι′ktse·. qakι′łne·: "naₐs n'ι′n·e· tsaqᵤna′ne·." qake′ᵢne·: "me·′ka ktsₐqu′na hamatι′ktsu." nι′tkιn t!aqo′mo·'s wιłqa′pse·. at sιł'itkι′n·e· nŏpι′k!a·'s at sιł'aqaqa′pse· mi′ka tsₐqu′nas neᵢs ak!a′ₐq!ᵢyu's at kᵤwι′łqa·ps t!aqo′mo·'s. neᵢs at yaₐx̣qakι′n·ke· neᵢs qayaₐqa′ła·'ms qa′ₐłin at łaqaʻłatikι′n·e· n'upι′łne· nι′łse·ks. ta′x̣as aₐ′ʻke naqa′pse· sι′t!e·s neᵢ nuł'a′qₐna. qayaₐqaʻwaₐq!anq!łι′łse·. neᵢs n'oqoᵤx̣a′ke·n ya′t!aps aₐʻku′qła's. nupa′ke·n. kanmi·′yet.s łatuʻnwaₐ ka′ke·n at n'ιnqapta′kse· k!ιtq!anx̣o′ᵤłis; at qayaₐqawaₐq!anq!łι′łse· sι′t!e·s. ta′x̣as n'oᵤkułhałama′łne· ałpapa′tᵢmo. ta′x̣as yunaqa′pse· kiłku′łka's, yunaqa′pse· aₐʻqułoma″e·s.

Qakι′łne· papa″e·s: "hamatι′ktsu· kiłku′łka. hutsts!ιnyaʻx̣ak!o′ᵤne·. hutsx̣ałpιʻtsekι′me·k." qak.ła′pse· papa″e·s: "atιnsιłwaʻsιłq!a′px̣ₐne·." qakι′łne·: "atunamatι′ktse· x̣unyax̣aₐk!o·na′we·." ta′x̣as ts!ιnyax̣aₐk!o′ᵤne·. kx̣u′na·m a′ₐʻke łax̣okwa′se· neᵢs na.u′te·s. namatι′ktse·. qakι′łne.: "hιntsx̣ał'e·kι′łne·. qa′k.łe·s ma″ne·s: 'qa′ła at k!ιsniłamatι′ktse·s,' hιntsx̣ałqakι′łne: 'at n'ιsniłamatiktsa′pᵢne· x̣unyax̣aₐk!ona′we·.'" qakι′ne· "maₐts atιntsx̣ałhιs·kι′łne· neᵢ tι′tqa·t! neᵢs nuł'aq′na″e·s tsu″ne·s."

(*e*) TREE CHIEF VISITS THE TOWN OF GOLDEN EAGLE

Neᵢ aₐʻkik.łu″na′m ta′x̣as tsᴇma′k!e·ł·owask.łuna′mne·. ło′ᵤne· iya′m·u łu′kpo·. sιł'ιt.łatsu′te· k!aʻk!łanaq!oʻx̣ᵤmałe·′et. sιłsaₐniłweyna′ₐte· skι′n·ku·ts·. sιł'aqaqa′pse·. k!ιt.ła′ₐtsu·t łu′kpo·'s. qakι′łne· neᵢs na.u′te·'s: "kanmi·′yit hιntsx̣ałsoᵤkᵘι′n·e· kała′x̣a. hutsłax̣a′x̣e· aₐʻkιt.łanι′ski·ł." łats!ιna′x̣e· neᵢ na.u′te·. k.łatᵢna′x̣a'm aₐʻkit.ła′e·s namatι′ktse· ma″e·s neᵢs kiłku′łka's. ta′x̣as n'ι′kse·; a′ₐʻke· n'ι′kse· su″e·s. a′ₐʻke· namatι′ktse· neᵢs tsu″we·s, neᵢs skι′n·ku·ts· tιłnamu″e·s, neᵢsts kskι′k.łeᵢts skι′n·ku·ts·. nukᵘna′kₐne, n'upinqanawitskι′łne· tiłnamu″e·s. qakι′łne·: "qapsqaqa′ₐne· nιnsιł'ι′kᵢne· qa′psin." qatseᵢtaka′pse· tιłnamu″e·s. qak.ła′pse· ma″e·s: "qa′ła k!ι′sin naₐs kiłku′łka's?" qakι′łne·: "n'ι′sᵢniłhamatiktsa′pᵢne· x̣unyax̣aₐk!ona′we·." kiaq!ₐnu′kwa·'t naso′ᵤkᵘe·n qałwi′yne·: "ta′x̣as hoł'u′px̣a qa′ła k!ι′sin naₐs koι′kᵢmił." n'a·nax̣a″mne·

river he was going to see || the chief's daughter. He took the pemmi- 165
can, started, | and went to the river. He saw the girl and gave it to
her. He said to her: | "Take it back home and eat it. Don't let
that man see it. | If your mother asks who owns this pemmican, say
to her, | 'The one who draws water all the time gave it to me.'" ||
Then the girl started back. She was the daughter of the | chief 170
Golden Eagle. The youth also went back. |

In the morning he said to his grandmother: "Is there no leg part
of the skin | of a bull?" The old woman said: "There is none."
The old man said: | "There is some; give it to the child." She
found it || and gave it to him. She said to him: "Here! It is small." 175
He said: | "Even though it is small, give it to me." He made a large
netted ring. | He worked his manitou power; and although the edge
of the skin was small, | it became a large netted ring. He did the
same way | as he had done with the yearling. Just as he had done
that, he killed the bull. || Then the old man also had a blanket. 180
There was a painting in the center of it. | When she had put the
coagulated blood in the skin and put it away, | and when she
brought it out the next day, it was tanned, | and there was a painting in the center of the blanket. Then the grandparents and the
grandson all had blankets. | They had much pemmican and many ||
parflèches. | 185

He said to his grandmother: "Give me pemmican. I'll draw
water. | I'll eat it on my way." | She said to her grandson: "You
eat it too quickly." He said to her: "I give it to the water carrier." |
Then he went to draw water. When he came to the water, || the girl 190
also came. He gave it to her. He said to her: "Eat it. | If your
mother asks you who gave it to you, then | say to her, 'That one
gave it to me himself who goes to the river to draw water.'" He
said to her: | "Don't give any of it to the man, your | elder sister's
husband." ||

(*e*) TREE CHIEF VISITS THE TOWN OF GOLDEN EAGLE

The people in that town were very hungry. There were no | buffa- 195
loes. Tree Chief had hidden them. | He was angry at Coyote.
Therefore he had hidden the buffaloes. | He said to the girl: "To-
morrow prepare | my seat; I'll go to your tent." The girl went
back. || When she entered the tent, she gave the pemmican to her 200
mother. | Then she ate. Her father also ate, and | she gave some to
her elder sister, Coyote's wife, while | Coyote lay asleep. He felt
uneasy. He looked sideways | at his wife. He said to her: "It looks
as though you were eating something." || His wife did not look at 205
him. Her mother said: "Who owns | this pemmican?" She said
to her: "The one who always draws water gave it to me." | Chief
Golden Eagle thought: | "Now I'll see who owns what I eat."

kiaq!$_a$nu'kwa·'t. łuk^{u}ι'n·e· a$_a$ʽq!uʽk.łupqa''e·s. n'ιktikmι'te·. qa$_a$nιts!łaι'nse· qawax̣a$_a$mι'te·. n'ιnqapta'kse· kiaq!$_a$nu'k^{u}a·'t.s. ne$_i$s at qakał'itkι'n·e· kiaq!$_a$nu'k^{u}a·'t.s; sł'aqaqa'pse· kqa'k.łik kiaq!$_a$nu'k^{u}a·'ts. tsx̣a'n·e·. qake'$_i$ne·: "na$_a$s swιtsq!$_a$nu'ne· kiaq!$_a$nu'k^{u}a·'t. ʽmιtx̣a'ke·ł q!a'pe· łka'm·uts nιtsta'ha·łts kwι'łqa tι'tqa·t!ts kuł·a'k.łe· tι'tqa·t!. qa'ła n'ι'tk!o· tsx̣ał'ι'nse· tιłnamu''e·s kaswι'nmi·ł. ma k!ok!qa'pe·'s." ta'x̣as q!a'pe· tsuk$_u$atι'łne· t!a'wu. n'anax̣a'mna'mne· ne$_i$ a$_a$ʽkik.ło'$_u$na·m pał k$_u$wιłk.ło'$_u$na·m. yunaq$_u$wu'mne· łka'm·uts nιtstaʽhałts tι'tqa·t!ts kuł·a'k.łe·, q!a'pe· mιtx̣a'łne·. qake'$_i$ne· kiaq!$_a$nu'k^{u}a·'t. "at tsx̣ał'oʽk!q!anq!ax̣uˇx̣wa'łne·." ta'x̣as mιtx̣a'łne·. skι'n·ku·ts n'o·k!^{u}iłmι'tx̣a$_a$ne·, mι'tx̣a$_a$ne·, mι'tx̣a$_a$ne·. ta'x̣as numatsnatι'łne· skι'n·ku·ts. ta'x̣as q!a'pe· mιtx̣a'łne·. ło'$_u$ne· k!ι'sk!o·. n'u'px̣a$_a$ne· k!aʽk!łanaq!oʽx̣$_u$małe·'et ksakiłmitx̣a'łe·'s kiaq!$_a$no'k^{u}a·'t.s. qatsx̣anatι'łne· pał ktsaqu'na. qałwiyna'mne· kqa·'nkqa'k$_a$na. tsιn·üpk!a'qał'u'px̣a$_a$ne· ne$_i$s k!aqanι'ke·ts. n'ιtkι'n·e· t!awunana'e·s a$_a$ʽk!nana'e·s. ts!ιna'x̣e·. qaoˇx̣a'x̣e·. łax̣a'x̣e· ne$_i$s a$_a$ʽkιk.łuna'me·'s, pał q!a'pe· k.łałaha'q$_u$wom. n'upx̣a'łne· qo$_u$s qaka'x̣e· łka'm·u słaatqaʽn·mita$_a$k!onι'łe·k qo$_u$s yιsałhaʽq$_u$womι'ske· qo$_u$sts qake$_i$kaq!ax̣o'$_u$x̣$_u$ne·. tsamna'ne· k!u'px̣a ne$_i$s łka'mu·'s. skι'n·ku·ts n'u'k!^{u}iłsłahaʽt$_i$yiłmι'tx̣a$_a$ne·. mι'tx̣a$_a$ne·. qaha·'łιn łamι'tx̣a$_a$ne· skι'n·ku·ts ne$_i$sts kιnmι'tx̣a·'s łka'm·u's n'upx̣a$_a$łι's$_i$ne· ne$_i$ łka'm·u n'ιsk!o'$_u$ne· ne$_i$s kiaq!$_a$nu'k^{u}a·'ts. ske$_i$kmitk!o'$_u$ne·. n'u'px̣a$_a$ne· skι'n·ku·ts ske$_i$kmu'x̣os. mιtya'x̣$_a$ne·. k!oka'x̣us n'uq!$_i$yunkι'n·e· n'u'px̣a$_a$ne· ne$_i$s kqa'e·ns a'k!e·s. n'aʽkaq!ałkι'n·e· a'k!e·s, łoʽq^{u}ałqanaq!ałkι'n·e·. łahotsιnqkupekι'me·k. łahałk!o'$_u$ne·. qake'$_i$ne.: "nawa'spa·ł, nawa'spa·ł." wιłke'$_i$ne·. qakι'łne· nawaspa'ł'e·s: "hon'itk!o'$_u$ne· kiaq!$_a$nu'k^{u}a·'t." n'uk!^{u}e'$_i$ne· tι'tqa·t! qakι'łne·: "skιn·ko·'$_u$ts, at qo$_u$q^{u}a$_a$kiłso'$_u$k^{u}e·n' na$_a$qanι'ke·t ka$_a$s ksι'ł'e·n tse$_i$ka'te·n'; n'ι'n·e· kts!ι'q!ła ιn kιna'łk!o· qo$_u$s sιłk!o'$_u$ne· łka'm·u ma ksιł'ι'tk!o." tse$_i$ka'te· skι'n·ku·ts ne$_i$s ka'łk!o·, pał n'ι'nse· kts!ι'q!ła's. ta'x̣as numatsιna'mne ne$_i$s k!aqa'q$_a$na skι'n·ku·ts. qałwi'yne. a'$_a$ʽke· ktsł·atsu'$_u$k^{u}a·t kiaq!$_a$nu'k^{u}a·'ts swιn'ι'se·s, pał kk!omna'$_a$ne·t kiaq!$_a$nu'k^{u}a·'t.s kqa'łwiy x̣ma kx̣aʽtsniłsałι'tet swιn'ι'se·s. ta'x̣as łat$_i$nax̣a'mna'mne· a$_a$ʽkιt.ła''na·m. qakiya'mne·: "pał sιłtsaq$_u$na'ne· ne$_i$ łka'm·u ktsx̣ałha'qaps tιłnamu''e·s." mι'ksan kiaq!$_a$nu'k^{u}a·'t qałwi'yne·: "mι'ka ktsaqu'na ne$_i$ łka'm·u kutstso'$_u$k^{u}at. ktsx̣a'ł'ins nuł'aq$_a$na'e·s ka'swi·n."

Ta'x̣as tsιłmi·'yit q!o'mne·na'mne· k.łała'x̣a'm k!aʽk!łanaq!oʽx̣$_u$małe·'et papa''e·s ła$_a$łkι'ne· kiaq!$_a$nu'k^{u}a·'t.s. qak.ła'pse· papa''e.s: "qa'ła k!ιʽs$_i$nił'ι'tk!o?" qake'$_i$ne·: "ka'min." qak.ła'pse·: "qapsins kιnsιł'itk!o'$_u$mo?" qakι'łne·: "na$_a$s n'ι'n·e kat!a'wu." pał ktsaqu'na·'s ne$_i$s t!awu''e·s. qałwi'yne· ne$_i$

Golden Eagle went out, | took a feather of his body, and threw it up. || There was a tree. Where he threw it, (the feather) became an eagle. | He always used to make eagles, and therefore his name was | Golden Eagle. He spoke, and said: "Here on the tree | a golden eagle is sitting. Let all the children, youths, | big men, and old men, shoot at it! Whoever kills it shall || marry my daughter, the one who remains." Then they all | took their bows. The people of that town went out. | It was a big town. There were many boys, youths, | men, and old men, and all shot at it. Golden Eagle said: | "Every one shall have one shot." Then they all shot. || Coyote shot once. He shot, shot. Then | they laughed at him. They all shot, but no one | hit it. Tree Chief knew that they were shooting | at the golden eagle. He was not told about it because he was small. They thought | he would not be able to do it. He just discovered through his manitou power what was happening. || He made a small bow and a small arrow. He started. He went there. | He arrived, and all the people were outside. | They saw the boy coming, shooting away while he was coming along. | Then just from the edge where they were he shot. | Only a few saw the boy. Coyote was still shooting, || shooting. Coyote just shot again. When | the child shot, they knew that he had hit | the golden eagle. It fell down. Coyote saw it fall down. | He ran after it. When it reached the ground, he took hold of it. He | saw that it was not his arrow. Then he took out his arrow and exchanged it (for Tree Chief's arrow). || He began to run. He had (the bird) on his arrow. He said: | "Father-in-law, father-in-law!" He shouted. He said to his father-in-law: | "I killed the golden eagle." One man said to Coyote: | "Try to be sensible. Whatever may have happened, this is not it. | Look at it! It is a prairie chicken you are carrying. There, that || boy has it on his arrow. He shot it." Coyote looked at what he was carrying. | It was a prairie chicken. Then they all laughed at what Coyote had done. | He thought he would take Eagle's other | daughter, because he had fooled Golden Eagle before. He thought he | ought to marry both his daughters. Then all went into || the tent. They said: "The boy | is too small to have a wife." But Golden Eagle thought: | "Even if the boy is small, I'll take him to be | the husband of my daughter." |

At night, when the people slept, Tree Chief's || grandmother came. She carried the golden eagle. | His grandmother said to him: "Who killed it?" He said: "I did." | She said to him: "What did you kill it with?" He said to her: "With | my bow here." His bow was

tɩłna′m·u: “ta′x̣as naqan tsłama′tap kapa′pa pał kqa′e·n k.łɩ′tk!am kiaq!$_{a}$nu′k^{u}a·’t naso′$_{u}$k^{u}e·n. qa.ɩ‘nsiłqao′’ła·.”

Kwałkwa′yɩts ts!ɩnyax̣a$_{a}$k!o′$_{u}$ne. ła.u′px̣$_{a}$ne· ne$_{i}$s na.u′te·’s. qakɩ′łne.: “kanmi·′yit kiyu′k$_{i}$yit hutsłax̣a′x̣e·.” n’u′px̣$_{a}$ne· ne$_{i}$ na.u′te· ne$_{i}$s k!ɩ′tk!o·’s kiaq!$_{a}$nu′k^{u}a·’t.s ne$_{i}$sts ke′e·ns ne$_{i}$s at kɩ′saps kɩłku′łka·’s. ta′x̣as łats!ɩna′x̣e·. kanmi·′yit.s qakɩ′łne· papa′’e·s: “ta′x̣as hutsx̣ał·ama‘tɩskɩ′łne·. wa′łk$_{u}$wa ne$_{i}$ k$_{u}$wa′łke·n kiaq!$_{a}$nu′k^{u}a·’t n’ɩ′n·e· kohoq^{u}a′ka nałwats!na′mne·. hunoq^{u}aqa′’ne· pa′łke$_{i}$ hutsx̣ałts!ɩna′x̣e·.” qake′$_{i}$ne· ne$_{i}$ tɩłna′m·u: “qa′ła s$_{u}$wɩ′n’e·s?” qake′$_{i}$ne· ne$_{i}$ nɩtsta‘hałna′na. “kiaq!$_{a}$nu′k^{u}a·’t swɩ′n’e·s.” qake′$_{i}$ne· ne$_{i}$ tɩłna′m·u: “łqa′e·n naso·′$_{u}$k^{u}e·n x̣ma hoq^{u}aha‘matɩ′s$_{i}$ne·.” n’iła′n·e· ne$_{i}$ tɩłna′m·u qak.ła′pse· papa′’e·s: “ma$_{a}$ts e′’ła·n’. hutsx̣ałqamatɩ′s$_{i}$ne·.” qake′$_{i}$ne· ne$_{i}$ tɩłna′m·u: “kɩn·tsx̣ała′łx̣o· a$_{a}$‘ku′ła·k?” qake′$_{i}$ne· ne$_{i}$ nɩtsta‘hałna′na: “kanmi·′yit tsx̣ałyu·naqa′’ne· a$_{a}$‘ku′ła·k ne$_{i}$ a$_{a}$‘kik.łu′’na·m. hutsx̣ał’ɩtkɩ′n·e·.” qake′$_{i}$ne· ne$_{i}$ tɩłna′m·u: “so′$_{u}$k$_{u}$ne·. tɩłnamu′’ne·s tsx̣ałtskaya′x̣$_{a}$ne· a$_{a}$‘ku′ła·ks. tsx̣ał’ɩ′k$_{i}$ne· kiaq!$_{a}$nu′k^{u}a·’t.”

Tsɩłmi·′yit.s tax̣as ts!ɩna′x̣e· ne$_{i}$ nɩtsta‘hałna′na. n’antsux̣a′x̣e·. ta′x̣as ła.ɩtkɩ′nme·k ne$_{i}$s ma ya$_{a}$qaqa′$_{a}$ke· ne$_{i}$s qa·wɩsa′qa ma′e·s. łaqaqa′’ne· naqoka′’mse· a$_{a}$‘koqła′’nt!e·s. naqa′pse· qasna′ł’e·s a′$_{a}$’ke· łahaqa′pse· a$_{a}$‘kinuqłe′$_{i}$t!e·s. naqa′pse· poponana′e·s. łahaqa‘pse· a$_{a}$‘k$_{i}$yuk^{u}a′e·s; łahaqa′pse· ak.ła′m’e·s kiak!aku′ta·t.s a′$_{a}$‘ke· ła.ɩ′nse· a$_{a}$‘q!uk.łuma′e·s k!u′’mtsaks. ta′x̣as q!a′pe·’s łahaqa′pse· ne$_{i}$s ma ya$_{a}$q$_{a}$qa′pske· a$_{a}$‘k.łɩtɩ′t!e·s, ne$_{i}$s kqao˘sa′qa ma′e·s. ta′x̣as ts!ɩna′x̣e· a$_{a}$‘kik.łuna′me·s; a$_{a}$′ke· ła.ɩ′n·e· k^{u}wɩ′łqa nɩtsta′hałs. kt$_{i}$na′x̣a’m a$_{a}$‘kɩnuqłe·′et.s naqts!ɩłu˘k^{u}a′$_{a}$mik. nułpałnɩ′łne· qo$_{u}$s a$_{a}$‘kik.łuna′me·s. qakiya′mne·: “ho′ya·’s sɩłwa′x̣e· k!a‘k!łanaq!o‘x̣$_{u}$małe·′et.” tse$_{i}$katɩ′łne·. n’upx̣a′łne· ska′x̣e·. ta′x̣as n’anax̣a′mna′mne·. qawaqa′x̣e·. qakiłɩ′łne·: “qo$_{u}$s sn’ɩt.ła′$_{a}$ne· naso′$_{u}$k^{u}e·n.” qa.oho′łne· ne$_{i}$s wa′łk$_{u}$wa·’s ma k!ɩ′tk!o· kiaq!$_{a}$nu′k^{u}a·’t.s. mɩ′ksan ne$_{i}$ na.u′te· a′$_{a}$‘ke· kiaq!$_{a}$nu′k^{u}a·’t n’u′px̣$_{a}$ne· ne$_{i}$sts ke·′ɩns ne$_{i}$s wa′łk$_{u}$wa’s ma k!ɩ′tk!o·’s kiaq!$_{a}$nu′k^{u}a·’t.s. ta′x̣as ne$_{i}$ na.u′te· t!ax̣o′$_{u}$ne· łax̣a.ɩ′se·s suk.łɩk$_{i}$natɩ′t$_{i}$ne· tsx̣ałya$_{a}$qa$_{a}$na‘q$_{a}$nakɩ′ske· nuł’aq$_{a}$na′’e·s. ta′x̣as qona′x̣e·. tɩnax̣a′’mne·. peɩ′k!aks nułɩkna.ɩ′tse· a$_{a}$‘kmox̣o′e·s. ta′x̣as n’ɩsak$_{i}$nu′ne·. pɩ′k!aks ne$_{i}$ na.u′te· n’ɩtkɩ′n·e· tsx̣ałya$_{a}$qa$_{a}$wɩtsq!$_{a}$nu′ske· kiaq!$_{a}$ku′ta’·t.s. sanqa′me·k skɩ′n·ku·ts. ta′x̣as n’a′s$_{a}$ne· ki′ha$_{a}$t kiaq!aku′ta·’t.s s$_{u}$wɩ′t$_{i}$mo. at wunekɩ′t.se· n’ɩłqanmɩtq!ok.łɩmak!o′$_{u}$mik, at n’ɩnqapta′kse· k!u′’mtsaks, at t!ało′$_{u}$k$_{u}$ne· kiaq!aku′ta·’t. at n’unanox̣u′ne·. at n’ɩ′k$_{i}$ne· ne$_{i}$s k!u′’mtsaks. ta′x̣as skɩ′n·ku·ts sa·niłwi′yne·. nałnu′kp$_{i}$ne·.

small. ‖ The old woman thought: "Now my grandson may leave me, | 255
because Eagle Chief was not without high rank. | Maybe he did not
do it." |

In the evening he went to get water, and again he saw the girl. |
He said to her: "To-morrow at noon I shall come." The girl knew |
that he had shot the golden eagle. ‖ It was he who had given her 260
pemmican. Then she started again. | On the following day he said
to his grandmother: "I shall give you | the golden eagle that I brought
yesterday. This is what I won | by playing. I won a woman. I
shall go there." | The old woman said: "Whose daughter is she?"
The youth said: ‖ "She is Golden Eagle's daughter." The old woman 265
said: | "If he were not chief, I should not give you up." | The old
woman cried. Her grandson said to her: "Don't | cry! I shall not
leave you." The old woman said: | "Do you want to carry meat
along?" The boy said: ‖ "To-morrow there will be much meat in 270
that town. | I shall make it." The old woman said: "It is well. |
Your wife will come for meat. The eagle will eat | it." |

In the evening the boy started. ‖ He went behind the tents. He 275
made himself look the way he used to be | when he was with his
mother. His clothing was fringed. | He had a shield and he had a
tomahawk. | He had a little hammer and he had a war bonnet, and |
on his head was a sparrow hawk. His saliva was ‖ shells. He had 280
everything that he used to have | when he was with his mother. He
started | for the town, and he was a large youth. | When he came
out of the prairie, he shouted, and the people in the town heard it. |
They said: "Well, Tree Chief arrives." ‖ They looked at him, and 285
they saw him coming. Then | they went out. He arrived. He was
told: "There is the | chief's tent." On the day before, | when he shot
the eagle, he was not recognized. Only the girl and | Golden Eagle
knew that he was the one who had ‖ shot the golden eagle on the previous 290
day. Then the girl | shook his bed. She prepared the seat |
where her husband was to sit. Then he went there. He entered. |
His place was prepared. He sat down. | The girl had prepared the
place for Sparrow Hawk to sit down. ‖ Coyote was sitting there.
Then there were two | friends who had each a sparrow hawk. After
some time he spat, | and his saliva turned into shells. | The Sparrow 295
Hawk screeched, flew down, and ate | the shells. Then Coyote was
angry. He was ashamed. ‖

(*f*) TREE CHIEF PROVIDES FOOD FOR THE PEOPLE

Tsιłmi·′yits kq!o·′′mne· n′u′px̣$_{a}$ne· k!a‘k!łanaq!o‘x̣$_{u}$małe·′et nowas′namι′s$_{i}$ne· ne$_{i}$s a$_{a}$‘kik.łuna′me·s. wι′łna·ms qakι′łne· tιłnamu′′e·s: "hιntsx̣ałqakι′łne· su·′′ne·s, tsx̣ałtse$_{i}$ka′te· a$_{a}$‘kuq!łiłme′e·s." ta′x̣as ts!ιna′x̣e·. wι′łna·ms qakι′łne· su′′e·s ne$_{i}$ pa′łke$_{i}$: "qak$_{i}$ya′mne· kιntstse′$_{i}$kat a$_{a}$‘kuq!łiłme′′nis." ta′x̣as kiaq!$_{a}$nu′k^{u}a·′t tse$_{i}$ka′te· a′$_{a}$‘kuq!łιłme′e·s. n‘u′px̣$_{a}$ne· yunałι′kse· łu′kpo·′s. n′anax̣a′′mne· kiłpa‘łnekι′me·k. qake′$_{i}$ne· nιtsta‘hałnι′′nte·k: "łatsEma·k!kι′ne·n′ a$_{a}$‘kuqła′ła$_{a}$k." ta′x̣as łatsEmak!k$_{i}$nι′łne· a$_{a}$‘kuqła′ła$_{a}$k. qa:na′x̣e· k!a‘k!łanaq!ox̣$_{u}$małe·′et. skιkts!ła‘nuqłe.ι′t.se·. tsx̣a‘kιł′itqana′$_{a}$q$_{a}$ne· a$_{a}$‘q!uł′ι′se·s łu′kpo·s. yunaqa′pse· k!itqana′qa. ta′x̣as kuł′itqana′′qa. ta′x̣as nałuk.łιt$_{i}$ya′x̣$_{a}$ne·. qakι′łne·: "hú′hú′huˇyá·′." ta′x̣as ne$_{i}$s a$_{a}$‘q!u′ł′e·s łu′kpo· q!a′pe· n′uwo′k$_{u}$ne· n′ιnqa′pte·k łu′kpo·. ta′x̣as ṅanux̣u′nqa′′ne·. ta′x̣as ts!ιna′x̣e·. qa:′łιn kiyu′k$_{i}$yi·t.s ta′x̣as łax̣a′x̣e· a$_{a}$‘kuqła′ła$_{a}$ks. n′upx̣a′łne· ska′x̣e· yunaqa′$_{a}$ne· łu′kpo·. qakiłamna′mne·: "ska′x̣e· łu′kpo· so$_{u}$kι′nki·ł. ma$_{a}$ts łsa′′nqa." ta′x̣as wa′x̣e· łu′kpo·. ta′x̣as qasa′nqa′′ne·. q!a′pe· wat!qa′me·k. sanmox̣o′$_{u}$me·k łu′kpo·. yunaqa·′′ne· n′ιt!qa′$_{a}$ne· ne$_{i}$s a$_{a}$‘kuqła′ła′ks. ta′x̣as q!a′pe· aqłsma′k$_{i}$nιk! tsuk^{u}a′te·. qak$_{i}$ya′mne·: "q!a′pe· tsukwa′tki·ł, hιntsqaqa‘nałtsukwatkι′łne· a$_{a}$‘ku′qła." ta′x̣as tsuk^{u}atι′łne· q!a′pe· qo$_{u}$s yu′n·o·′s a$_{a}$‘kuq!yumι′n·a·′s. łaqawa$_{a}$qałyuwa$_{a}$ka′x̣e· k!a‘k!łanaq!o‘x̣$_{u}$małe·′et. n′ιsak$_{i}$nu′ne·. ta′x̣as q!a′pe· tsuk^{u}atι′łne·. kiaq!$_{a}$nu′k^{u}a·′t naso′$_{u}$k^{u}e·n ts$_{u}$k^{u}a′te· sι′kse· łu′kpo·′s. n′u′px̣$_{a}$ne· nawaspa′ł′e·s qaok^{u}a′se·. qo$_{u}$s słat$_{i}$naq$_{a}$na′kse·. ta′x̣as q!a′pe·′s tsuk^{u}at.łιs′$_{i}$ne· ke′$_{i}$sιks łu′kpo·s. qakι′łne· swι′n′e·s: "pał ku′k.ło·k k!a‘k!łanaq!o‘x̣$_{u}$małe·′et, sιłqaoˇkwa′x̣e· na$_{a}$s. n′ι′ne· ke′$_{i}$se·k łu′kpo·. ts$_{u}$k^{u}a′te·n′. a′$_{a}$‘ke· sukq$_{u}$wa′$_{a}$te·. tsx̣ał′ι′n·e sι′t!ne·s." ne$_{i}$s tsk.ła′wam k!a‘k!łanaq!o‘x̣$_{u}$małe·′e·t, ιłna′haks wa′x̣e· łu′kpo· n′uk!we·′′ne·, nuł·ak.łe′$_{i}$ne·, tuna′k$_{a}$ne· q!apq!ułqa′′ne·. a′$_{a}$‘ke· wat!kax̣o′ne· qo$_{u}$s na′$_{a}$ta$_{a}$s. qawa$_{a}$kałts!ιnx̣o′$_{u}$me·k at qa.ikι′łne· qo$_{u}$ kqa′qa pał ksłhuł·a′k.łe·. sιł′a‘qałqatse$_{i}$katι′łne·. n′u′px̣$_{a}$ne· k!a‘k!łanaq!o‘x̣$_{u}$małe·′et ne$_{i}$s k!aqa′ke$_{i}$ks nawaspa′ł′e·s ktso′$_{u}$k^{u}ats k!u′k!e·′s ke′$_{i}$siks łu′kpo′s. ta′x̣as ła.una′x̣ę·. qaoˇx̣a′x̣e· ne$_{i}$s ktu′$_{u}$na·ks łu′kpo·′s q!apq!u′łqaps. wat!k$_{i}$mι′te·. qawaka′x̣e· tιłnamu′′e·s. qakι′łne·: "qa′psins kιnsιłtso′$_{u}$k^{u}at na łu′kpo· pał kiyuna′qa aqłsma′k$_{i}$nιk! x̣ma tsuk^{u}a′te· qo$_{u}$ k$_{u}$wa′t!k$_{i}$me·t. hułqonax̣a′ła, hutsx̣ał′umitse′$_{i}$te·." ta′x̣as qona′x̣e· n′umitse′$_{i}$te·. ta′x̣as numatsιnata′pse· skι′n·ku·ts, k!o‘k!iłq!apq!u′łqaps ksιł′umι′tse·t. ta′x̣as tsx̣a′ne· skι′n·ku·ts. qakι′łne·: "qa′psins kιn′u′pske·n? at qa.ikι′łne· ιn kqa′qa. ma′te·n′ ne$_{i}$s skikqa′pse· łu′kpos ma ksιłtso′$_{u}$k^{u}at kiaq!$_{a}$nu′k^{u}a·′t sι′kse·, a′$_{a}$‘ke· sukq$_{u}$wa′$_{a}$te·. tsx̣ałsłama′łne· tιłnamu·′ne·s."

(*f*) TREE CHIEF PROVIDES FOOD FOR THE PEOPLE

At night, when Tree Chief slept, he knew | that the people in the 300 town were starving. In the morning he said | to his wife: "Tell your father to look at the fortune-telling place." | Then she started. In the morning the woman said to her father: | "He says you shall look at your fortune-telling place." Then || Golden Eagle looked at his fortune- 305 telling place. He saw many | tracks of buffalo cows. He went out and shouted. Then | the youths said: "Make the buffalo fence strong." Then | the buffalo fence was made strong. Tree Chief went along. | There was a large prairie. He began to pile up the manure of || buffaloes, much of the same kind. After he had piled it up, | he 310 shouted at it. He said to it: "Hu, hu, hu, ya!" Then | all the buffalo dung arose and became buffalo cows. | Then he rounded them up. Then he started. Just as soon as he arrived | at the buffalo fence, he saw many buffaloes coming. || The people told one another: "The buffa- 315 loes are coming. Be careful! Don't | let them disperse!" The buffaloes arrived. They did not disperse, and they all | went over the precipice. They were piled up. Many buffaloes filled up | the buffalo drive. Then all the people took them. | They said: "Take everything. Take even || the skin." Then they were all taken up the hillside. | 320 Tree Chief came up the hill. | He sat down, and all were taken. Chief Golden Eagle | had taken the fat of the buffaloes. He saw his son-in-law, | who did not go down. He remained sitting on top. Then all the || fat buffaloes had been taken. (The chief) said to his daughter: 325 "Tree Chief is tired. | Therefore he did not come down. Here is a fat cow. | Take it. It also has good hair. That shall be your blanket." | When Tree Chief came back, one buffalo cow came along behind the others. | It was old, thin, and full of sores. It also || slid down from above. It stopped up there. It was so old that 330 it was not good to be eaten, | therefore it was not looked at. Tree Chief knew | what his father-in-law had said when he took | one fat cow. Then he went down. He went to | the lean buffalo, the sore one. He let it slide down. || His wife came, and he said to her: "Why did 335 you take that | buffalo? There are many people. They ought to take what slides down. | Let us go and skin it!" She went and | skinned it. Then Coyote laughed | at them because they skinned one sore one. Coyote spoke, || and said to him: "Why do you do that? That kind 340 is not eaten. | Leave this cow lying there. Eagle has taken | a fat one with good hair on it for a blanket for your wife." | They did not

qatse$_{i}$katι'łne· skι'n·ku·ts. ne$_{i}$sts k!aqa'ke·. qałwi'yne· kiaq!$_{a}$nu'k^{u}a·'t pał ksιłqa'łwiyts, ksa˘'q$_{a}$na qatsx̣a'ne· mι'ksa·'n skι'n·ku·ts nomats$_{i}$natka''ne·. ta'x̣as n'umιtse'$_{i}$te· k!a‘k!łanaq!o‘x̣$_{u}$male·'et.

Namatι'ktse· a'k!e·s tιłnamu''e·s k!a‘k!łanaq!o‘x̣$_{u}$małe·'et. qakι'łne·: "at ma$_{a}$ts wux̣o'$_{u}$mun' x̣a'$_{a}$łtsin a'$_{a}$‘ke· łka'm·u." ta'x̣as n'umitse'$_{i}$te·. tse$_{i}$ka'te· naso'$_{u}$k^{u}e.n qa'łas nι'n'e·ns u's'me·ks ke'$_{i}$siks k!omι'tse$_{i}$ts q!a'pe·'s sι'kse·. qao˘x̣a'x̣e· nawaspa'ł'e·s. ma ksιł'umι'tse$_{i}$ts kuł·a'k.łe·'s. tse$_{i}$ka'te· pał n'ι'nse u's'me·ks ke'$_{i}$se·ks łu'kpo·s.

N'u'px̣$_{a}$ne· skι'n·ku·ts ne$_{i}$s kama'$_{a}$tkits tιłnamuι'se·s a$_{a}$k!ι'se·s swu'e·s. a'$_{a}$‘ke· namatι'ktse· tιłnamu''e·s a'k!e·s. qakι'łne·: "hawιtskι'n·e·n'. ma$_{a}$ts at wux̣o'$_{u}$mo·n' qa'psin." qa·wιsqa'pse· tιłnamu''e·s k!a‘k!łanaq!o‘x̣$_{u}$małe·'et. q!akpa'me·k ne$_{i}$ pa'łki$_{i}$ ne$_{i}$s ma· k!aqa'k.łaps nułaq$_{a}$na''e·s. pał ko'wa·s x̣a'$_{a}$łtsin ne$_{i}$s k!u'px̣a a$_{a}$ku'ła·ks. ta'x̣as n'ałtsι'n·te·k̦ ke'e·k wa''nmo·'s. qa.u'px̣$_{a}$ne· ne$_{i}$ pa'łke$_{i}$ pał sιłwux̣omu'n·e ne$_{i}$s kawι'tske·n' a$_{a}$k!s. qanax̣u'se· pał sιł'u'pse·. qakι'łne· tιłnamu''e·s k!a‘k!łanaq!o‘x̣$_{u}$małe·'et: "ma hoqak.łι's$_{i}$ne· ma$_{a}$ts kιnłwu'x̣o·. ne$_{i}$s łaqalwux̣o'$_{u}$mon' ιs a$_{a}$k!s." ławux̣omu'n·e· ne$_{i}$ pa'łke$_{i}$ ne$_{i}$s x̣a'$_{a}$łtsins a$_{a}$k!s ła.ιtq!a'nx̣a''mse·.

N'u'px̣$_{a}$ne· skι'n·ku·ts ne$_{i}$s k!aqanι'ke·ts. na$_{a}$s qaha'se· x̣a'$_{a}$łtsins qanaqkupła'łte·. q!akpakitx̣o'$_{u}$ne·. qakι'łne· tιłnamu''e·s: "qa'psins kιnu'pske·n? maoqak.łι's$_{i}$ne· ma$_{a}$ts kinłwux̣o'$_{u}$mo ιs kaa'$_{a}$k!mi·ł. ne$_{i}$s łaqałwux̣o'$_{u}$mon'." ne$_{i}$ pa'łke$_{i}$ ne$_{i}$s łaqałwux̣omu'n·e·. słaha‘tkikqa'pse·. ła$_{a}$qa.itq!a·'nx̣a''mse·.

Qakι'łne· tιłnamu''e·s k!a‘k!łanaq!o‘x̣$_{u}$małe·'et: "qonamι'łe·n' ne$_{i}$s kιnłqałwux̣o''mo ιs kaa'$_{a}$k!mi·ł qo$_{u}$ x̣a'$_{a}$łtsin. qa'ła n'ιsιnłιntsłakι'łne·." qao˘x̣a'x̣e· ne$_{i}$ pa'łke$_{i}$ ne$_{i}$s qałwox̣omu'n·e· ne$_{i}$s ak!s x̣a'$_{a}$łtsins. ła.itq!a'nx̣a''mse·. ta'x̣as skι'n·ku·ts n'umats$_{i}$natι'łne· ne$_{i}$s k$_{i}$yunaqx̣owu'me·s.

Ta'x̣as kuł'umι'tse$_{i}$t k!a‘k!łan·aq!o‘x̣$_{u}$małe·'et qakι'lne·: "ta'x̣as qo$_{u}$ nawιsiłkι'nen' a$_{a}$‘ku'łak ka$_{a}$kιt.łanała'e·s." pał k!ιsιku'ma·łs qa:ało$_{u}$qakι'n·e· ne$_{i}$ pa'łke$_{i}$. qakι'łne· tιłnamu''e·s k!a‘k!łan·aq!o‘x̣$_{u}$małe·'e·t: "oqo$_{u}$nałx̣o'$_{u}$mon' sιt!nι'smi·ł." ta'x̣as ne$_{i}$ pa'łki$_{i}$ noqo$_{u}$na·‘wιsq!owomu'n·e sι't!e·s. qałwi'yne· ne$_{i}$ pa'łke$_{i}$ ktsx̣ałyι'k!ta a$_{a}$‘k$_{u}$wum·ałq!ołs. qak.ła'pse·: "ma$_{a}$ts yι'k!ta. qaqa‘nałts!ιnałx̣o'$_{u}$mo·n' ιs a'$_{a}$‘k$_{u}$wu$_{u}$ms." ta'x̣as ne$_{i}$ pa'łke$_{i}$ ts!ιnałx̣o'$_{u}$ne· ne$_{i}$s a'$_{a}$‘k$_{u}$wu$_{u}$ms qa.yιk!ta'$_{a}$ne· a$_{a}$‘q!uł'ι'se·s.

Ta'x̣as tsιłmi·'yιt.s pał k!ιsku'ma·łs sι't!e·s. ne$_{i}$ pa'łke$_{i}$ qałwi'yne· ktsx̣ał'ιktυ'qo· sι't!e·s. qak.ła'pse· nuł·aq$_{a}$na''e·s: "ma$_{a}$ts ιktῠ'qo·n'. qaqa‘nał'upakι'ne·n'; a'$_{a}$‘ke· ne$_{i}$ a'$_{a}$‘k$_{u}$wum ne$_{i}$ qa'qaps a$_{a}$‘q!u'ł'e·s a'$_{a}$‘ke· upakι'nen'; a'$_{a}$‘ke· ne$_{i}$ a$_{a}$‘ku'qła

look at Coyote, (and did not listen to) what he said. Golden Eagle
thought: | "He wants it, therefore he did not speak." But || Coyote 345
laughed at them. Then Tree Chief | skinned it. |

Tree Chief gave his arrow to his wife. | He said to her: "Don't
touch it! Don't touch the dogs and children with it!" Then | he
skinned it. The chief looked (to see) who had most || fat when they 350
scraped off all the fat. He went to his son-in-law. | He was skinning
the old cow. Then he saw that it was | the fattest buffalo. |

Coyote saw that his friend had given his arrow | to his wife, and he
also gave his arrow to his wife. He said to her: || "Keep it. Don't 355
let it touch anything." | The wife of Tree Chief stood there. The
woman forgot | what she had been told by her husband. When her
hungry dog | saw the meat, it tried to eat the blood. | The woman did
not know that she touched it with the arrow that she was holding; ||
(but when she did so, the dog) fell down and died. Tree Chief said 360
to his wife: | "I told you not to touch it. | Touch it again with your
arrow." The woman touched the dog | with the arrow, and it came
to life again. |

Coyote saw what had happened. He passed by || a dog, struck it, 365
and killed it. He told his wife: | "Why did you do that? I told you
not to touch it | with the arrow. Touch it again with it." The
woman | touched it again, but it still lay there. It did not come to
life again. |

Tree Chief said to his wife: "Go there and || touch the dog with my 370
arrow! Whoever owns a dog likes it." | The woman went there and
touched | the dog with the arrow. It came to life again. Then
Coyote was laughed | at by the crowd. |

Tree Chief said to his wife after she had skinned (the buffalo): ||
"Carry the meat there into our tent!" | It was bloody, and the woman 375
did not know what to do. Tree Chief said to his wife: | "Carry it in
your blanket!" | The woman carried it in her blanket. The woman
thought | she would spill the guts. He said to her: "Don't || spill 380
them! Carry them in with the stomach." Then | the woman carried the stomach, and did not spill | the guts. |

Night came. Her blanket was bloody. Then the woman thought |
she would wash her blanket. Her husband said to her: "Don't || wash 385
it! Just put it aside; and also the stomach | and the guts, put them

oqo$_u$x̣akι'ne·n'; ya't!ap a'$_a$‘ke· kιnł'upa'ke·n.” ta'x̣as qaq$_a$na''ne· ne$_i$ pa'łke$_i$ ne$_i$s ya‘qak.ła'pske· nułaq$_a$na''e·s.

Skι'n·ku·ts k!u'px̣a ne$_i$s k!aqa'q$_a$naps s$_u$wu'e·sts ats$_a$wa'ts!e·s a'$_a$‘ke· qakι'łne· tιłnamu''e·s łqa'q$_a$naps noqo$_u$na‘wιsq!o$_u$womu'se· sιt!ι'se·s. ta'x̣as tsιłmi·'yιt.s ne$_i$s yaqaq$_a$na'pske. tιłnamu't$_i$mo·'s k!a‘k!łan·aq!o‘x̣$_u$małe·'et.s a'$_a$‘ke· qała'taˇqnapma'łne· tιłnamu''e·s.

Kanmi·'yιt.s wι'łna·ms k!ok$_u$nu'x̣^{u}a'm tιłnamu't$_i$mo k!a‘k!łan·aq!o‘x̣$_u$małe·'et. ta'x̣as n'ι'k$_i$ne·. qakι'łne· tιłnamu''e·s: “ka$_a$s ke'en kιłku'łka hutsx̣ał'ι'k$_i$ne·.” qak.ła'pse·: “tux̣^{u}a ła'q·a kιłku'łka?” numa'ts$_i$ne·. qakι'łne·: “ts'ma$_a$n·quk^{u}ałx̣o'$_u$ne· ιs kιkqa''ne·.” qak.ła'pse· tιłnamu''e·s: “tux̣^{u}a łe'e·n' kιłku'łka ma n'ι'n·se· a$_a$‘q!u'ł'e·s.” qakι'łne·: “tunwakakι'n·e·n'. kιnłtse'$_i$kat.” ta'x̣as ne$_i$ pa'łke$_i$ tunwaka‘qkatkι'n·e· pał k!anι'ke$_i$s. tse$_i$ka'te· pa·ł n'ιnqapta'kse· kιłku'łkas. łaqa.ι'n·se· a$_a$‘q!uł'ι'se·s łu'kpo·s. ta'x̣as n'ikι'łne·. qakι'łne·: “tunwakakι'ne·n' sι't!ne·s.” qak.ła'pse·: “tux̣^{u}a ła'q·a ksa'kqa; ma n'ok!^{u}e'$_i$ne· ma q!apkuma'łne·.” qakι'łne·: “tu·nwakakι'n·e·n'. kιnłtse'$_i$ka·t.” ts$_u$k^{u}a'te· ne$_i$ pa'łke$_i$ ne$_i$s ma k!ιsιku'ma·łs sι't!e·s. łaqaqo$_u$qaqa'·pse· n'ιnqapta'kse· wu'p$_i$nιk!s. sukuq!łι'łse·. qakι'łne· tιłnamu''e·s: “a'$_a$‘ke· ne$_i$ ma kin'upa'ke·n tse$_i$ka'te·n'.” tse$_i$ka'te· ne$_i$ pa'łke$_i$ ne$_i$s a$_a$‘ku'qła's ma k!upa'ke·n. n'ιnqapta'kse· k!ιtq!anx̣o'$_u$łes. qaya$_a$qa‘wa$_a$q!anq!łι'łse·. ne$_i$s ma kq!apq!u'łqaps ma ksa$_a$nqo'$_u$wa·ts, o'k!^{u}q$_u$na ma ksιłhuł·a'k.łe's ne$_i$s łu'kpo·s, q!a'piłso'$_u$kse· a$_a$‘q$_u$wat!ι'se·s.

Ta'x̣as skι'n·ku·ts kułatkι‘ki·łwι'tske·ł swu''e·s yaqaqana'pske·. ta'x̣as a'$_a$‘ke q$_a$q$_a$na'$_a$ne·. łitiłqaqa'pse·. x̣asᴇnmitu'qse· sιt!ι'se·s tιłnamu''e·s, ne$_i$s a$_a$‘ku'qła·'s ma k!upa'ke·n qa$_a$qała‘tił'ι'n·se· a$_a$‘ku'qła·'s; ne$_i$s a'$_a$‘k$_u$wums ma k!upa'ke·n qaoqała‘tił'ι'nse· a$_a$‘q!uł'ι'se·s łu'kpo·s. ne$_i$ła'se· tιłnamu''e·s ne$_i$s k!a‘qałk!umna'$_a$net. qakι'łne· ne$_i$s ats$_u$wa'ts!e·s k!a‘k!łan·aq!o‘x̣$_u$małe·'et: “ma$_a$ts łae'$_i$ła·n' la.upa''nte·n'.” ta'x̣as ne$_i$ pa'łke$_i$ skι'n·ku·ts tιłnamu''e·s ła.upa''nt.se· ne$_i$s qa‘qałsιt!ι'se·s ma kx̣asιnmι'tuqs; ne$_i$s a$_a$‘ku'qła's ne$_i$s a$_a$‘kwum·a'łq!ołs. mι'ksa'n kiaq!$_a$nu'k^{u}a·'t qa:'łιn ya·qaqa'pske· k!a‘k!łan·aq!o‘x̣$_u$małe·'ets k!e·'tkιns, a'$_a$‘ke· qał'ι‘tk$_i$nιktsa'pse· suk'nikit'nała'pse· k!u'px̣a nawaspa'ł'e·s yaqaqa'pske· k!e·'tkιns. mι'ksa'n nao·'k!^{u}e·'s nawaspa'ł'e·s nałnu‘kp$_i$tsta'pse· ne$_i$s k!a‘qał'ałnukpqa$_a$ka‘te·na'ła$_a$ps.

Ta'x̣as ne$_i$s kwunι'kit.s qakι'łne· ats$_u$wa'ts!e·s k!a‘k!łana·q!o‘x̣$_u$małe·'et: “ta'x̣as łatse$_i$ka'te·n' ne$_i$ kιn'upa'ke·n. kιnł'ι'k$_i$ma·ł łkam'nι''nte·k kιłku'łka's.” tse$_i$ka'te· ne$_i$ pa'łke$_i$. pał n'ιnqapta'kse· kιłku'łka's ne$_i$s skι'n·ku·ts ma kqatał'e'$_i$tkin. a'$_a$‘ke ne$_i$s ki'a·s sι't!e·s, a'$_a$‘ke· tse$_i$ka'te· a'$_a$‘ke· x̣a'ts$_i$niłso'$_u$kse·. ta'x̣as sιłhoł'ιtkι'n·e· ke''so$_u$ks qa'psins k!a‘k!łan·aq!o‘x̣$_u$małe·'et.

aside too, also the skin; | put the coagulated blood into it and put it aside." Then | the woman did as her husband told her. |

Coyote saw what his friend and his sister-in-law were doing, ‖ and he told his wife to do the same. She carried it | in her blanket. When evening came, Coyote's wife did the same | as Tree Chief's wife was | doing. | 390

Early in the morning Tree Chief and his wife arose. ‖ Then they ate. He said to his wife: | "Where is the pemmican? I'll eat." She said to him: "Is there any | pemmican?" He laughed, and said to her: "You brought it in. | There it is." His wife said to him: "Is that pemmican? | Those were guts." He said to her: "Bring it out and look at it." ‖ Then the woman pulled it out slowly. It was heavy. | She looked at it, and it had turned into pemmican. There were no more | buffalo guts. Then it was eaten. He said to her: "Pull out your blanket." | She said to him: "Is there one? There was one, but it was all bloody." | He said to her: "Pull it out and look at it." The woman took ‖ the bloody blanket. It was no more that way. | It had become a new one with beautiful stripes. He said to his wife: | "Look also at the other things we put aside." The woman looked | at the skin which she had put aside. It had become | a tanned skin with a painting in the middle, although it had been full of sores ‖ with bad hair, for it had been an old | buffalo cow. Its fur was very good. | 395 400 405 410

After Coyote had watched what his friend was doing, | he did the same, but nothing happened. | His wife's blanket remained stiff, and the skin that she had put aside ‖ remained rawhide, and the stomach which she had put aside | remained as before. It was buffalo dung. His wife cried, | because he had given her trouble. Tree Chief said to his sister-in-law: | "Don't cry! Put them back again." Then the | woman, the wife of Coyote, put back again her ‖ own blanket, the rawhide, and the guts, | but Golden Eagle did just the same as Tree Chief. | He did the same to him. He was glad | when he saw what his son-in-law had done, | but his other son-in-law made him ashamed. ‖ He was ashamed on account of what he had done. | 415 420 425

After a while, Tree Chief told his sister-in-law: | "Look again at the things you have put aside. Eat | pemmican with the children." The woman looked at it, and it had turned | into pemmican. Coyote had not been able to do it. And there ‖ were also two blankets. She looked at them, and both were good. Then | Tree Chief finished his good work. | 430

Tsɛłmi·′yit.s qakɛ′łne· tɛłnamu′′e·s skɛ′n·ku·ts: “a: hɛntsqakɛ′łne· su′′ne·s tsx̣ałtse$_i$ka′te· a$_a$ku‘q!łiłme′e·s.” ts!ɛna′x̣e· skɛ′n·ku·ts. ta′x̣as tsx̣ałsɛłskɛn·ku·′tstik. wɛ′łna·ms tse$_i$ka′te· a$_a$‘kuq!łiłme′e·s kiaq!$_a$nu′k^{u}a·′t. łɛt.łi′kse· qa′psins. łat$_i$na.x̣a′′mne·. qana′x̣e· skɛ′n·ku·ts. skikiłhaqa′pse· a$_a$q!uł′ɛ′se·s. tsx̣a‘kił′ɛtqana·′q$_a$ne·. kuł′itqana′$_a$qa ta′x̣as nałuk.łit$_i$ya′x̣$_a$ne· łu′kpo·s. qawanax̣a′′mse· ne$_i$s a$_a$q!uł′ɛ′se·s łu′kpo·s. qak.ła‘t$_i$yił′ɛł$_u$wa′t!te·, pał sɛłqatał′ɛ′nse· łu′kpo′s. łahutsinqkupekɛ′me·k. ła qana′x̣e·. łałax̣a′x̣e·a$_a$‘kɛk.łuna′me·s. łayux̣a′x̣e a$_a$‘koq!yumɛ′n·as. qake′$_i$ne·: “kqa‘sɛłsa′′nqa iya′mu.” Wɛłke′$_i$ne· ne$_i$s ke′$_i$tsx̣a. qake′$_i$ne·: “wu′ptse$_i$ł ła′psa‘ke·so$_u$sa‘qapnałka′′ne·.” nłɛ′kte· k!a‘k!łan· aq!o‘x̣$_u$małe·′et.s ne$_i$sts k!$_a$qa′ke·. (ne$_i$ k!$_a$qa′kya·m wu′ptso·ł at qakya′mne· qawunɛ′ke·t.s kts$_u$k^{u}a′tka.) ta′x̣as ła.una′x̣e· a$_a$‘kɛk.łuna′mes ne$_i$s k!a˘qa′ke· skɛ′n·ku·ts. ta′x̣as n′umatsnatɛ′łne· pał wa′łk$_u$was k$_i$yuna′qa łu′kpo k!upɛ′łe$_i$ł. słaqaqa′′ne· kqawanx̣a′′mnam. n′ɛtkɛnɛ′ł$_i$ne· a$_a$‘ku′ła·kts a′$_a$‘ke· a$_a$‘ku′qła·. ta′x̣as skɛ′n·ku·ts łat$_i$nax̣a′′mne· a$_a$‘kɛt.ła′′e·s. sł$_a$a:‘tkikqa′$_a$ne· k!a‘k!łana·q!o‘x̣$_u$małe·′et. a′$_a$‘ke· łaqa$_a$ke′$_i$ne· skɛ′n·ku·ts ne$_i$s ma yaqake′$_i$ke·. qo$_u$s kqa$_a$ke′$_i$łtsx̣a a$_a$‘kuq!yumɛ′n·a′s n′uk$_u$nux̣a′′mse· k!a‘k!łan·aq!o‘x̣$_u$małe·′et qak.ła′pse·: “ka$_a$ kɛn′aqa′ke·? a′$_a$‘ke· łaqa′ke·n′. kɛnłɛtke·kq!a‘naq$_a$na′me$_i$k ne$_i$ ma kɛna‘$_a$qapwa′x̣′mitx̣o′$_u$nap a$_a$‘kinokwe·′t!e·s ka′$_a$ke·n?” ta′x̣as tsuk^{u}a′te· a$_a$‘kuk!pax̣ma′kups k!a‘k!łan·aq!o‘x̣$_u$małe·′et, łqa′łwiy ktsx̣ał′u′pe·ł skɛ′n·ku·ts·ts x̣ma n′upɛ′łne· słaqaqa′pse· ksɛłtso′$_u$k^{u}at a$_a$‘kuk!pax̣ma′ kups. ta′x̣as qanłałtɛ′łne· skɛ′n·ku·ts. ła.a‘naqa‘yiłx̣o′$_u$łne·. qakiłɛ′łne: “ta′x̣as hutsx̣ał ·aqa.upx̣$_a$na‘mnała′$_a$ne·. hɛnqa′łwiy kɛntsx̣a′ł′ip hɛntsx̣ał·aquk^{u}a′x̣e· na ka′min.”

Ta′x̣as husłq!a‘pqałq!anux̣wa′te· k!a‘k!łan·aq!o‘x̣$_u$małe·′et. to′x̣^{u}a n′ɛ′n·e· k$_u$wɛ′łqa qa′psins ne$_i$sts łqa‘k.łaq$_a$nane′$_i$mał skɛ′n·ku·ts ka$_a$sts x̣ma n′aqa′qa.

(*g*) THE END OF THE WORLD

Ho′ya′s, ta′x̣as hutsx̣ałq!apqałq!anux̣^{u}a′te· k!a‘k!łan·aq!o‘x̣$_u$małe·′e·t naso′$_u$k^{u}e·n kk.łaq$_a$nane·′mał skɛ′n·ku·ts.

Ta′x̣as ne$_i$sts kk.łaq$_a$na′na·m skɛ′n·ku·ts swɔ′t$_i$mo· ts!ɛn·aqayiłx̣o′$_u$łne· skɛ′n·ku·ts, ne$_i$s ya$_a$qa‘n·aqa‘n·uqka′ske· qanaqayiłx̣o′$_u$łne· skɛ′n·ku·ts. pał koq^{u}a‘o·px̣$_a$na′ła ka$_a$ n′ɛ′n′e·ns at yaqa‘oˇx̣ał·aona′mke· nata′nɛk! qa′oˇx̣ałqa·qask$_i$nɛ′łne· skɛ′n·ku·ts. qakiłɛ′łne·: “na ta′x̣a qaoˇsa′qa·. ma$_a$tsɛntsłakqa′$_a$tse· q!a′pe· a′m·a·k. tax̣ta·′ o′ne·k kiyu′k$_i$yit ta′x̣as hutsła‘upx̣$_a$nɛ′s$_i$ne·. ka′min ne$_i$ hutsłaqana′x̣e· qo′s at yaqa‘qa·łyuwaka′mke· nata′nɛk!. qo· hutsqa$_a$nqa′mik. ta′x̣as ne′ntsx̣a naso′$_u$k^{u}e·n ktsx̣ał·a′ło· na a′m·a·k, ta′x̣as hutsłaoẉo′k$_u$ne·. hutsłatska′x̣e·. nɛ′nkɔ· skɛ′n·ku·ts a′$_a$‘ke· hɛntsła-

At night Coyote said to his wife: "Oh, | tell your father to look at his fortune-telling place." Coyote started. | Now, Coyote was going to play. Early in the morning || Golden Eagle looked at his fortune- 435
telling place. There were no tracks. He came in again. | Coyote went along. There was some manure. | He piled it up; and after piling it up, he yelled | at the buffaloes; but the buffalo manure did not move. He tried to drive the buffaloes, | but he could not move them. He ran back. || He went along, and came to the town. 440
He went up a hill, | and he said: "The buffaloes have dispersed." He shouted | his words. He said: "The bridegroom is staying with his wife!" | He meant Tree Chief by these words. (They | used to call bridegrooms those who had not been married long.) || Then the people 445
of the town went down when Coyote had said this. | They laughed at him, because the day before many buffaloes had been killed; | but now they did not move. The people prepared the meat | and the skins. Then Coyote entered his tent, | and Tree Chief lay there. Coyote said also || what Tree Chief had said before, when he spoke on 450
the hill. | Tree Chief arose. He said to Coyote: | "What did you say? Say it again. Don't you know what you did | when you pushed me into the trap of Wolf?" | Then Tree Chief took a firebrand. || He 455
wanted to kill Coyote. He might have killed him. Therefore | he took up the firebrand. Then Coyote was struck. | He was struck while he was running out. He was told: "We shall never meet again. | If you want to die, come back to me." |

That is the end of the story of Tree Chief. || He would have been 460
the greatest one | if he had not fought with Coyote. |

(*g*) THE END OF THE WORLD

Now I'll finish the story of Tree | Chief's fight with Coyote. |

When Coyote and his friend fought, || Coyote was beaten away west- 465
ward. | Coyote was being beaten. Although we do not know | the place where the sun goes down, there Coyote was left. | He was told: "You shall stay here. Don't | go about any more through the whole world. Later on, at the end of the world, || I'll see you again. I shall 470
go back that way | where the sun rises. There I shall stay. When | the chief says that this world shall be no more, then I'll | arise. I'll

owo′k$_u$ne·. a′$_a$‘ke· hιntsłats!ιna′x̣e· qaya$_a$qa′wo a′m·a·k hutsx̣ałqa′$_a$kil′upx̣$_a$namnała′$_a$ne·, hutsx̣ałtsx̣amałktsałam·nała′$_a$ne·.” Ta′x̣as hutsᴇmak!ιłsιłq!a‘piłtsx̣amι′łne· yax̣qał′ιtkι′nke· swυ′t$_ι$mo k!ak!ła‘n·aq!o‘x̣$_u$małe·′e·tts skι′n·ku·ts ne$_ι$s pι′k!a·ks a′$_a$‘ke· ne$_ι$s taxta·′ tsx̣ałya‘qaˇqna′$_a$ke· o′nιks kiyu′k$_ι$yit.s.

65. Raven

Ho′ya·′s hutsqałq!anux̣wa′te· qu′k^{u}e·n.

(*a*) THE ORIGIN OF DEATH

Qa·k.łuna′mne·. tsx̣a′ne· naso′$_u$k^{u}e·n, qake′$_ι$ne·: “at tsx̣ała·sq!a‘łiłupna′mne·.” q!a′pe· qałwiyna′mne· ne$_ι$s yaqake′$_ι$ke· naso′$_u$k^{u}e·n. qu′k^{u}e·n qaqałwi′yne, o′k!^{u}q$_u$na at ke′e·k a$_a$ka′qłe·łs, pał ke′en naso′$_u$k^{u}e·ns tsuk$_u$at.łι′s$_ι$ne· ke·′tsx̣a.

Naqsanmi·′yit tsx̣a′ne· naso′$_u$k^{u}e·n. qake′$_ι$ne·: “huł′ipiłnała′e·s ałaqa′łt!e·s qu′k^{u}e·n.” qakiya′mne·: “mιtx̣a′ki·ł tsa·′tsa, a′$_a$‘ke· na.utenι′′nte·k ιtkupkι′nki·ł. hιntsx̣ała·qatsk!o‘mi·łkι′łne· x̣ałe′e·s qu′k^{u}e·n; a′$_a$‘ke· hιntsx̣ałyu·witsx̣omιłkι′łne· s$_u$wu′n′e·s.” ta′x̣as mιtx̣a′łne· tsa·′tsa. naqatsk!ułι′s$_ι$ne· x̣ałe′e·s qu′k^{u}en; ne$_ι$ kanιts!łaι′nx̣o· na.utenι′′nte·k ne$_ι$s tsx̣ałyaqa‘nmox̣u′ske· a$_a$‘kιts!ła′e·ns qawax̣mιt.łι′s$_ι$ne· swu′n′e·s qu′k^{u}e·n. tsx̣ana′mne·. qakiya′mne·: “na·qatsk!ułι′s$_ι$ne. x̣ałe′e·s qu′k^{u}e·n.” a′$_a$‘ke· łatsx̣ana′mne·. qakiya′mne·: “yuwitsx̣u′se· swu′n′e·s qu′k^{u}e·n.” qake′$_ι$ne· qu′k^{u}e·n: “ta′x̣as at′a·sq!a‘łiłup′na′me·s.” qak.łι′łne·: “pał kι′n′e·n naso′$_u$k^{u}e·n. pι′k!a·k ma ke·′ntsx̣a.”

(*b*) WHY THE ANT HAS A THIN WAIST

Ta‘x̣a ne$_ι$ ha‘kiłhakq!ayι′tke·, ta′x̣as ts!$_a$x̣u′na at tsᴇmak!ka·′mtι′łe·k, saˇq$_a$na′$_a$ne· k.ł′ιte·tιła·mna′me·s. tu′x̣^{u}a n′ałasx̣a′m·e·k. n′o·ktsqapx̣omna′ne·.

(*c*) RAVEN HIDES THE GAME

Ta′x̣as qatakι′n·e· qu′k^{u}e·n pał qaˇqa‘ł′a·′sqa·łt. ta′x̣as sa$_a$nłwi′yne· qu′k^{u}e·n. n′e·łatsu′n·e·. q!ape·ł′ιłatsu′te· iya′m·u′s łu′kpo·s, kamqoq!u′ko·łs iya′m·u′s. ta′x̣as n′ιskax̣$_a$me·tι′łne· qu′k^{u}ents a′$_a$‘ke· i′ya′m·u. q!a′pe·łkqa$_a$tsa′′mne· pał sιł‘ιskax̣$_a$metι′łne·. qa.upx̣a′łne· ka$_a$s naqa′nam qu′k^{u}e·n. n′upx̣ałι′s$_ι$ne· k!o·′ła. ta′x̣as wune·kι′t$_ι$ne· nowasna′mne·. wune·kι′t$_ι$ne·; ta′x̣as q!a′pe· tunak$_ι$na′mne·.

Qałwi′yne· qu′k^{u}e·n: “hułts!ι′na·m a$_a$kik.łu′′nam naˇqanha′qa kiya′nx̣o·.” ta′x̣as ts!ιna′x̣e·. n′ιtkι′nme·k qu′k^{u}e·ns. nułnux̣u′n·e·. łax̣anox̣u′n·e· a$_a$‘kι·k.łuna′me·s. na′$_a$ta·s qa·nux̣u′n·e·.

come back. You, Coyote, will also | arise, and you shall come back. In the middle of the world || we shall meet. Then we shall shake hands." |

This is the very last of the story of what | the friends Tree Chief and Coyote did | long ago, and what they will do at the end of the world. |

65. Raven

Well, I'll tell you about Raven. |

(*a*) THE ORIGIN OF DEATH

There was a town. The chief spoke, and said: | "Everybody shall die twice." Everybody wished for what the chief said; | but Raven did not want it because he eats || eyes. Since he was chief, his word was taken. |

After some days the chief spoke, and said: "Let us kill | Raven's children!". They said: "Shoot at a grass figure, | and the girls shall get fuel. Then you shall shoot | Raven's son, and you shall chop a tree down and make it fall on || his daughter." Now they shot at the grass figure, and Raven's son was shot. | The girls chopped down a tree; and when the tree was about | to fall, Raven's daughter was thrown under it. | They talked, and said: "Raven's son has been shot," | and they said: "A tree fell || on Raven's daughter." Raven said: "Now they shall die twice." | He was told: "You are a chief, and already | you have spoken." |

(*b*) WHY THE ANT HAS A THIN WAIST

Then, when they were talking, Ant tightened his belt | in order to bury the dead. He almost || cut himself in two, and was small after that. |

(*c*) RAVEN HIDES THE GAME

Then Raven could not succeed. He had had two children. Then | Raven was angry. He hid himself and hid all | the buffaloes. (Both) were lost, | Raven and the game. All went on, but he was lost. || It was not known where Raven had gone. It was known | that he had done it. For a long time they were hungry. After a long time | they all became thin. |

Raven thought: "Let me go to the town to see if | they are starving." Then he started. He transformed himself into a raven. He flew || away and flew back to the town. He flew about above

n'u'px̣$_a$ne· łιtq!a·nłe.ι't.se·. n'u'px̣$_a$ne· k.ło·wasna'me·s. łats!ιnanox̣u'n·e·.

Qakiya'mne·: “ka$_a$s kuł'a·qak$_i$na'ła qu'k^{u}e·n kułtsιnkιna'ła?” qakiya'mne·: “kanmi·'yit ma$_a$tsιnts!a‘nax̣akι'łne·. sι'n·a tsx̣alqaqało·k!^{u}e'$_i$ne· k!ana'x̣a pał k!ιłkι'łwiy. tsx̣ał'u'px̣$_a$ne· ka$_a$s tsx̣ał'a·qa'q$_a$na.” ta'x̣as kanmi·'yit qawanx̣a·'mna'mne·. n'anax̣a''mne·. qo$_u$s a:n'iłqa'haks qaōˇx̣a'x̣e· n'itx̣o'$_u$me·k, ne$_i$s qałtowukqa'$_a$ne· pał ko·'wa·s. łałιtqawu'mne· qapsqakqa'$_a$ne· op'na'mo's.

Qawιsaˇqa'$_a$ne· qu'k^{u}e·n. qałwi'yne·: “a'$_a$‘ke· hułats!e·'nam a$_a$‘kιk.łu''na·m.” a'$_a$‘ke· łae:tkι'nme·k qu'k^{u}e·ns. nułnux̣u'n·e·. łax̣a·nox̣u'n·e· a$_a$‘kik.łuna'me·s. n'u'px̣$_a$ne· sι'n·a·'s qo$_u$s a:n'iłqa'haks sakqa'pse·. qałwi'yne·: “há·, ma k!ιłkι'łwiy sι'n·a. qa.u'px̣a ka$_a$s naqa‘$_a$kiła'qaps łu'kpo·s.” pał k!ιnqa'pte·k qu'k^{u}e·ns, słaqaˇqa'pse· qałwi'yne·: “hułe'e·k a$_a$‘kaqłe·'ł'e·s sι'n·a.” ta'x̣as n'unanux̣u'n·e. yuwax̣amιtιnka'me·k a'$_a$‘k$_u$wum'ι'se·s sι'n·a·s. pał kqa'łwiy ksι'l'e·ps. qa.onι'łne·. tsιnkina'pse· sι'n·a·'s. qake'$_i$ne· sι'n·a: “hutsιnkι'n·e· qu'k^{u}e·n.”

Ta'x̣as q!a'pe· n'anax̣ana'mne·. mitiyax̣a'łne· qu'k^{u}e·n. tu'x̣^{u}a at x̣atkι'n·e· sι'n·a pał ko·'wa·s qatsᴇmak!qa'$_a$ne·. qu'k^{u}e·n pał ke'$_i$se·k tsᴇmak!qa'$_a$ne·. ta'x̣as łax̣ax̣a'mne·. ta'x̣as tsinkinι'łne· qu'k^{u}e·n. ts!inałkinι'łne· naso'$_u$k^{u}e·ns a$_a$‘kit.ła.ι'se·s. ta'x̣as q!a'pe· qonax̣a'mne·. tuk!x̣o'$_u$łne· a$_a$‘kit.ła''na·m. pał k$_u$wιłk.ło'$_u$'na·m q!ape·łq!u‘ntkałhaq$_u$wu'mne·. skι'n·ku·ts wa·q!$_a$nu'n·e· a$_a$‘k!a''nqo·'s. ta'x̣as qa‘nałtιnakι‘łwιtskι'k$_i$ne· skι'n·ku·ts. ta'x̣as tsx̣ana'mne·. qakiłι'łne· qu'k^{u}e·n: “ta'x̣as tsx̣anatawa's'nu ka$_a$s kιn'aqa'ke·n iya'm·u. nowas'na'mne·. kιn'it.ła'$_a$tso·t. k!umnaqaqa'$_a$ne· łka'm·u.” qatsx̣a'n·e· qu'k^{u}e·n. yιk!ta'kse· a$_a$‘kaqłι'ł'e·s. sιł'iła'n·e ktsx̣a'ł'e·p. tsx̣ałqa.u‘pełι'łne· pal ke'en naso'$_u$k^{u}e·n, pał ke'en a$_a$‘kik.łu·''na·m. n'ι'nse· a·na'e·s a$_a$‘ka'qłe·łs łu'kpo·s. ta'x̣as łukιnłι's$_i$ne· a·na'e·s. n'ikłι's$_i$ne·. qakiłι'łne·: “wasa'q$_a$na·n' he'$_i$tsx̣an.” qatsx̣a'n·e· qu'k^{u}e·n. wa·wιtskι'k$_i$ne·. n'u'px̣$_a$ne· skι'n·ku·ts pał n'ι'nse· qo$_u$s a$_a$‘k!a·''nqo·s. n'u'px̣$_a$ne· ma kqawιłι'łwiys skι'n·ku·ts. qałwi'yne·: “ta'x̣as pał hutsx̣atk$_i$nu'k$_u$ne·.” qake'$_i$ne· qu'k^{u}e·n: “ka$_a$ kuł'a·‘qaqa'ła·'m.” wιłke'$_i$ne·. n'u'px̣$_a$ne· skι'n·ku·ts nank!ata'kse·. qałwi'yne·: “ta'x̣a·s pałutsqa.ι'p$_i$ne·.” qakiłι'łne·: “wasa'q$_a$na·n' he'$_i$tsx̣an.” a:n'ι‘siłpałne·x̣u'n·e·. qake'$_i$ne·: “ka$_a$ kuł'a·‘qaqa'ła·'m.” łahułnux̣u'n·e· skι'n·ku·ts. łao·k!onιn'me·'nx̣o$_u$nqa'$_a$ne· qu'k^{u}e·n. łaananux̣u'n·e·. yuk!k^{u}aka·tι'łne·. skιn·ku·ts ta'x̣as n'ιłkiłι'łne·.

Qała'k'ne·s qa‘nałwa·nux̣u'n·e· qu'k^{u}e·n. ta'x̣as łaqawo$_u$katι'łne·. a'n'a·n naqts!ιqłι'łne·. qake'$_i$ne·: “qò· qò· qò·.” sa·niłwi'yne· skι'n·ku·ts. ts$_u$k^{u}a'te· a'm·a·ks qawax̣amι'te·

the town. | He saw that there was nothing moving. He knew that they must be hungry. | Away he flew. |

They said: "What shall we do with Raven that we may catch him?" | They said: "Don't go out to-morrow. Beaver || shall be the only one to go out, for he is wise. He will know | what to do." Then the next day they did not move. | He went out. He went some distance, lay down, | and lay on his back hungry. His stomach was empty, and he lay there | just like dead. ||

Raven staid there. He thought again: "I'll go back to | the town." He transformed himself into a raven. He flew away | and flew to the town. He saw Beaver lying | a little ways off. He thought: "Oh, Beaver is wise, | but he doesn't know where the buffaloes are." Since he had become || a raven, he thought: "Let me eat Beaver's eyes." | He flew down. He sat down on Beaver's belly. | Because he thought he was dead, he was not afraid. | Beaver took him. Then Beaver said: "I caught Raven." |

All ran out to get Raven. || He almost got away from Beaver, because Beaver was hungry and weak. | Raven was fat and strong. Then the people arrived. | Raven was caught and taken to the chief's | tent. They all went in. The tent was ballasted. | It was a big tent, and they were all around it. || Coyote climbed up to the top of the tent. | Coyote was looking in through the smoke hole. Then they spoke. | They said to Raven: "Now, tell us, what did you do with | the game? The poor children are hungry. You have hidden it." | Raven did not speak. He wept. || He cried, because he was to die. They were not to kill him, because he was a chief, | because it was a town. He wore around his neck the eyes of buffaloes. | They took off his neckwear and ate it. They told him: | "Quick, speak!" Raven did not speak. He looked up, | and saw Coyote there in the smoke hole. || He knew that Coyote was a coward. He thought: "Now | I'll be saved." Raven said: "Which way | shall I put my head?" He shouted. He saw Coyote, who was scared. | He thought: "Now I shall not die." They said to him: "Quick, | speak!" He shouted louder, and said: "Which way || shall I put my head?" Then Coyote flew up, and | Raven jumped out. He flew out. | He was saved. Coyote was scolded. |

Raven flew straight up, and was lost to sight. | Magpie had clear eyes. He said: "Qo, qo, qo!" || Coyote became angry. He took dirt and threw

a$_a$ʻkaqłił'ι'se·s. qats!upᴇnaqłι'łne· a'n'a·n. snakιłwιtskι'k$_i$ne·. ta'x̣as yik!ta'kse· a$_a$ʻkaqłι'ł'e·s pal k!ι'tqa·ps a'm·a·ks sιł'aqaqa'pse·. qake'$_i$ne·: "ne$_i$s łaluʻq^{u}anox̣u'n·e·."

Ta'x̣as tsιłmi·'yιt nakq!eyι't$_i$ne·. qakiya'mne·: "qa'ła· ktsxałts!ι'na·m ne$_i$s łayaqananox̣u'ske·?" qakiya'mne· qaqanu'k.ło· a'$_a$ʻke· tiłna'$_a$ko·. kanmi·'yit ts!ιna'x̣e· ne$_i$ nιtstaʻhałkι'ste·k. qa:na'x̣e·. sιłqawa·ʻkanmitu'kse· qakałtunwa·kawi·tsomι'se·. naʻqtse·k!aʻsł·aka'k$_a$ne·. ta'x̣as ts!ιnałts$_a$qana'x̣e·. qa:na'x̣e·. n'u'px̣$_a$ne· sant.ła·namι's$_i$ne·. n'ιsnit.ła'$_a$se· tιłnamukιsta'ke·s. łax̣a'x̣e·. qa.u'px̣$_a$ne· ka$_a$s at naqa'q$_a$naps. n'u'px̣$_a$ne· yunałι'kse· łu'kpo·. qakiła'mne·: "ka$_a$s kuł'a·qakina'ła?" qake'$_i$ne·: "hułιtkιna'ła nŭpι'k!a." nao'k!^{u}e· n'ιnqa'pte·k qaqanu'k.ło·'s, nao·'k!^{u}e· n'ιnqa'pte·k no'k^{u}eys. qaoˇsaˇqa'$_a$ne· tιłna'm·u nao·'k!^{u}e·$_a$ ts!ιnyax̣ak!o'$_u$ne·. x̣una'x̣e·• a'$_a$ʻk!a$_a$q̇s. n'u'px̣$_a$ne· ts$_a$qu'na·'s x̣a'$_a$łtsins saoˇsaˇqa'pse· qo$_u$s a'$_a$ʻk!a$_a$qs. sa·nłιkpakta'pse·. x̣unaqkι'n·e· ne$_i$s a'$_a$ʻk!a$_a$qs. ta'x̣as net!ko'$_u$ne· ne$_i$ tsιt!na'na. łats!ιna'x̣e· ne$_i$ tιłna'm·u. nao·'k!^{u}e· tιłna'm·u a'$_a$ʻke· ts!ιnyax̣ak!o'$_u$ne·. n'u'px̣$_a$ne· tsιt!na'nas; qo$_u$s a'$_a$ʻk!a$_a$qs saoˇsaˇqa'pse·. tu'x̣^{u}a tsx̣ałhut!nιʻnmitqa'pse·. k!umnaʻnłi·kpakta'pse·. tunaknana'se·. tsuk^{u}a'te·, ts!ιnałkι'n·e·. k.łat$_i$na'x̣a'm qak.ła'pse· ne$_i$s tιłnamuma'ł'e·s: "qa'psins kιn'u'pske$_i$n?" qakι'łne·: "k!umnaqaqa'$_a$ne· at tsx̣ał'ι'k$_i$ne· ma·k!s. ta'x̣as q!aʻpe·łιn'o·ʻk$^u{}_i$noktsiyamι's$_i$ne·, sιłtska'x̣e· na tsιt!na'na." nao·'k!^{u}e· tιłna'm·u ts!ιnya'x̣$_a$ne· a'$_a$ʻq$_a$nu·ks tsx̣ał'a'qtsx̣o·wa'tsk$_a$na·'s. qana'x̣e·. skιkqa'pse· so'$_u$kse· a'q$_a$nu·ks. ts!ιnałkι'n·e·. qa.u'px̣$_a$ne· ma kskiłx̣unmι'tquł ne$_i$s nιtsta'hałs, nao·'k!^{u}e·s n'ι'nse· ne$_i$s a'q$_a$nu·ks. tιnałkι'n·e·. ta'x̣as sιł'ιtkι'n·e· nŭpι'k!as ne$_i$ nιtstaʻhałkι'ste·k. ta'x̣as qaoˇsaˇqa'$_a$ne· a$_a$ʻkιt.ła.ι'se·s tιłna'mu's a'$_a$qła's. qaoˇsaˇqa'$_a$ne· naqsanmi·'yιt.s, ta'x̣as n'ι'k$_i$ne· ne$_i$ nιtstaʻhałkι'ste·k. at qa.u'px̣$_a$ne· ne$_i$ tιłnaʻmukι'ste·k at n'askik.łe'$_i$tse· ne$_i$s tsιłmi·'yιt.s. kanmi·'yιt.s at łaι'n·se· nao·'k!^{u}e·s x̣a'$_a$łtsins, nao·'k!^{u}e·s at ła.ι'n·se· no'k^{u}eys. ta'x̣as n'u'px̣$_a$ne· ne$_i$ nιtstaʻhałkι'ste·k at yaqaqna'pske· at ława'se· łu'kpo·s ne$_i$s a$_a$ʻkιt.ła.ι'se·s ne$_i$s tsιłme·yιtna'mu's. nao·'k!^{u}e·'s qo$_u$s qaq!a'nse· a$_a$ʻko·ktsι'ke·ns a$_a$ʻk!aʻłax̣we·'e·ts, nao'k!^{u}e·'s qo$_u$s qaq!a'nse· a$_a$ʻkiłq!a'łukps. ta'x̣as k.ła'wa·s łu'kpo·s ta'x̣as at wankι'nse· nao·'k!^{u}e·'s a$_a$ʻkoktsι'ke·ns, nao·'k!^{u}e·'s at wankι'n·se· a$_a$ʻkiłq!a'łukps.

Tsιłmiyι't.se· qak.ła'mne·: "ta'x̣a·s hułats!ιnax̣a'ła a$_a$ʻkik.łu·'na·m ma kowa's'na·m. huł·atsuk^{u}ata'ła łu'kpo·." ta'x̣as ts!ιna'x̣e·. n'u'px̣$_a$ne· pał suʻk^{u}akate'$_i$se· łu'kpo·s. nao·'k!^{u}e· ne$_i$ nιtsta'hał paq!$_a$me·k!o'$_u$ne· ne$_i$s a$_a$ʻkok^{u}tsι'ke·ns. nao·'k!^{u}e· ts$_u$k^{u}a'te· ne$_i$s a$_a$ʻkiłq!a'łukps. ta'x̣as ts!ιna'x̣e· nao·'k!^{u}e·. ta'x̣as ła.ι'n·e· u's'me·ks. nao·'k!^{u}e· ts!ιna'x̣e·. qo$_u$s ts$_a$qa'haks yιso$_u$x̣a·łhaqa'pske· łu'kpo·s. ta'x̣as wankι'n·e· a$_a$ʻkiłq!a'łukps.

it | into his eyes. Magpie did not shut his eyes. He was looking up. |
Then his eyes began to water. They were filled with dirt. Therefore | they are this way. He said: "Raven flew back this way." |

Then at night they held a council. They said: "Who will || go the 80
way he flew back?" Then they said: "Jack Rabbit | and Hare."
On the following day the two youths started. | They went along.
There was a river there. The wind blew toward them, | and they
took his scent. Then they started, going up the river. | They saw
a tent. It was the tent of two old women. || They arrived there. 85
They did not know what it was. They saw many | tracks of buffaloes. They said to each other: "What shall we do?" | One said:
"We will work our supernatural powers." One turned into a jack
rabbit.[1] | The other became a stone. They staid there. | One of
the old women went to draw water. She went to a water hole in
the ice. || There she saw a little dog near the water hole. | She did 90
not like it, and pushed it into the water hole. Then | the young dog
was cold. The old woman went back. The other old woman | also
went to draw water. She saw the pup there at the | water hole. It
was almost frozen to death. || She pitied it. It was thin. She took 95
it and started carrying it. | She went in, and said to her companion:
"Why did you | do that?" She said to her: "It is poor; it will eat
bones. | They must all be starved. Therefore this pup came here." |
The other old woman went to get an anvil stone to pound || dried 100
meat. She went along, and there was a good stone. | She started
to carry it. She did not know that she had thrown into the water
the one young man, | and that the other one was a stone. She carried
it in. Then | the two youths worked their manitou powers. They
staid there | in the tent of the old women. They staid there
several days. || Then the two youths ate. The old women did not 105
know it. | The two slept together during the night. On the following morning | the one was again a dog, and the other was a stone. |
The two youths saw what happened | when the buffaloes came to that
tent every night. || There was a bladder hanging by the door, | and 110
there was a bunch of claws hanging there. When | the buffaloes came
back, they shook the bladder | and the claws. |

At night they said to each other: "Let us start back to the town ||
where they are hungry! Let us take back the buffaloes!" Then | they 115
started. They saw a great number of buffaloes. One | of the youths
burst the bladder with a stick; the other | took the bunch of claws.
Then the one started. That one was | first. Then the other one
started. There at the source of the river, || where the buffaloes were, 120

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[1] Evidently an error, for later on he is a pup.

ta'x̣as nawasx̣o'$_u$me·k. qake'$_i$ne·: "qwa:, qwa:, qaqanu'k.łu; qwa:, qwa:, qaqanu'k.łu ts!ka'm·a'łe· iya'm·ụ."

N'u'px̣$_a$ne· tιłnamuk^{u}ι'ste·k pa·ł sιł·aqayaqaha'se· iya'm·u's. qakiła'mnẹ·: "a: pał sιł·aqayaqa·'x̣e· iya'm·u·." nao·'k!^{u}e· wankι'n·e· a$_a$‘kuqtsι'k·ens. łιtkιk.łe·tι'kse· pał kpa‘q!$_a$me·k!o'$_u$łẹ·s. nao·'k!^{u}e· mit$_i$ya'x̣$_a$ne· a$_a$‘kiłq!a'łukps. ło'$_u$se·. tse$_i$ka'te· ne$_i$s tsιt!na'nas. qałwi'yne· ktsιłwa't!e·t ktsx̣ał·ama‘nme·te·'x̣a·s. ło'$_u$se·. n'u'px̣$_a$ne· nawasx̣ona'kse·. pał n'iłkι'kse·. qake'$_i$ne·: "qa'psin kinsιłtso'$_u$k^{u}at ne$_i$ tsιt!na'na? n'uła'n·e· sιł'aynιława's$_i$ne· iya'm·u's. ma hun'o·‘kιsqłι't!ne· qaqanu'k.ło·. ma husιłx̣unaqkι'n·e·. kιntka'łke·n."

Ta'x̣as tιłnamuk^{u}ι'ste·k ts$_u$k^{u}a'te· popo'e·s. qaoˇx̣a'x̣e· ne$_i$s a$_a$‘k!ałoko·ι'se·s iya'm·u's. yaox̣ał'etuwιsqa'$_a$ne·. ta'x̣as nawιts$_i$nułx̣o'$_u$ne·. qałwi'yne· ktsx̣ałq!akpakι'tx̣o· qaqanu'k.ło·'s.

N'uk!ułmatι'łne· kaq!u'łqa. ta'x̣as łałax̣a'x̣e· ne$_i$ nιtsta'hał n'u'px̣$_a$ne· ne$_i$s tιłnamuk^{u}ista'ke·s pał qo$_u$s n'ι'nse· nawιtsnułx̣ona'pse·. mit$_i$ya'x̣$_a$ne· ne$_i$s kaq!u'łqa·ps. n'ιtkι'nme·k qaqanu'k.ło·'s. tsιna'x̣$_a$ne· a$_a$‘kułats!ι'se·s. qayaqa'wo·'s a$_a$‘ksaq!ι'se·s qa·wisnux̣o'nx̣u'ne·. qanaqkupła'lte· ne$_i$ tιłna'm·u. n'itιnme·tnu‘qłasaq!x̣o'$_u$ne·. nao'k!^{u}e· tιłna'm·u a'$_a$‘ke· qanła'łte· nao·'k!^{u}e·saq!ι'se·s; a'$_a$‘ke· n'itι‘nme·tnu‘qłasaq!x̣o'$_u$ne·. ta'x̣as ne$_i$s a$_a$‘kιt.ła'e·s q!a'pe's a$_a$‘quło·ma''e·s ts!ιnaqayqa'pse·. o'k!^{u}q$_u$na·ts ho·q!^{u}ka'e·s ts!ιnaqayqa'pse· nao·'k!^{u}e· mit$_i$ya'x̣$_a$ne· t!ιnamo''e·s. tsιnkι'n·e· qo$_u$s qana‘k$_a$nuqx̣una'pse·. nao·'k!^{u}e· mit$_i$ya'x̣$_a$ne· ne$_i$s qa·‘qayqa'pse· ho·q!^{u}ka'e·s. tsιnkι'n·e· qo$_u$s qanak$_a$nuqx̣una'pse·. ta'x̣as x̣a'tsιnłx̣a'tke·n. qo$_u$s qaoˇx̣akιsιnmιtnax̣owa'tik k!e'$_i$ła·.

Ta'x̣as hu‘sιłq!apqałq!anux̣wa'te· qu'k^{u}e·n ki·'ay iya'm·u's.

66. The Deluge.

Ho'ya's, hutsqałq!anux̣wa'te· ι'nła·k yawo'$_u$ne·k! ne$_i$s k!upι'łam.

Qa·nιt.ła'$_a$ne· ι'nła·k n'ι'n·se· tιłnamu''e·s kia'wa·ts; at n'ana'x̣e· ι'nła·k; kia'wa·ts at nałq!at!e'$_i$ne· ławi·'ya·łs. naqsanmi·'yit.s qa$_a$q!$_a$nu'kse· at yaqa‘oˇx̣ałq!at!e'$_i$ke· kia'wa·ts. ta'x̣as tsx̣ał·ats!ιna'x̣e· naq!ako'$_u$ne·, a'$_a$‘ke· tsx̣ał'iku'łne·. qaoˇx̣ałx̣una'x̣e· ne$_i$s a$_a$‘ku'q!nuks kia'wa·ts. ta'x̣as n'iku'łne·, ta'x̣as a'$_a$‘ke· na'qtse·k. qa.kiła'qktse·k ta'x̣as ła.upka'x̣e·. n'u'px̣$_a$ne· ne$_i$s wu'os n'o·k!^{u}ni·łhotsu'kse·. tse$_i$ka'te· pał qo$_u$s n'ι'nse· kał'upka'ske· qapsins n'upka'se·. n'u'px̣$_a$ne· pał n'ι'n·se· yawo'$_u$nιk!s. ta'x̣as n'upka'se·. qak.ła'pse·: "hun'otι's$_i$ne·. hutsx̣ałtsuk^{u}atι's$_i$ne·." pał ktsła'kił

there he shook the claws | and sang, saying: "Qwa, qwa, Jack Rabbit! | Qwa, qwa, Jack Rabbit! Bring the game!" |

The two old women saw the game going by. | They said to each other: "The game is passing along." The one shook || the bladder. It made no noise. It had burst. | The other one went to get the claws. They were not there. She looked for | the dog. She thought she would send it in pursuit to get them back. | It was not there. Then she knew that he was singing, and that he was the one. She said: | "Why did you take that little dog? He has done it. He has stolen || our game. I knew by his eyes that he was Jack Rabbit. | Therefore I put him into the water, and you brought him in." |

Then the two old women took hammers, and they went | to the trail of the game in the snow. They stood on each side, ready to strike with their hammers. | They thought they would strike Jack || Rabbit. |

One scabby bull was left behind. The youth came back, | and saw the two women ready to strike him. | Then he ran after the scabby bull. He transformed himself into a | jack rabbit. He held on with his teeth to the bull's testicles, and was || hanging down between his legs. One of the old women struck it | and flattened out one leg (of the scabby bull). The other old woman struck him | on the other leg and made it flat. Then | all the parflèches in the tent began to roll out; and | because the fat and marrow began to roll, the other old woman ran after it. || She caught it, and it dragged her along. | The other one ran after it, and the fat and marrow were rolling this way. She took it, | and it dragged her along. They could not hold it. | They fell down crying. |

Now I have told how Raven stole the game. |

66. The Deluge[1]

Well, I'll tell how Chicken Hawk | killed the Water Monster. |

There was the tent of Chicken Hawk and his wife Grouse. | Chicken Hawk went hunting, and Grouse picked huckleberries. || For several days Grouse picked berries near a lake. | Then she would start again. She perspired and wanted to drink. | Grouse went to the water of that lake. Then | she drank and she swam. After swimming, | she went to the shore again. Then she noticed that the water was rising. || She looked at it, and there it was where something came ashore. | She saw that it was the Water Monster. He came ashore, and | said to her: "I want you; I'll take you!" She loved | Chicken

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[1] See p. 40.

ι'nła·ks; ne$_i$sts k!aqa'k.łaps yawo'$_u$nik!s n'o·nι'łne· pał at k!upι'łka·'s. ta'x̣as qałwi'yne·, qak.ła'pse· "hutsx̣ał'ι'k$_i$ne· ławi·'yał." ta'x̣as namatι'ktse·. ta'x̣as pał ktsιłwałkwa'yιt.s ta'x̣as ktsłats!ι'na·m pał ktsła'kił nułaq$_a$na''e·s ι'nła·ks. łało'$_u$se· ławi·'ya·łs ktsx̣a'ł'e·ks ι'nła·ks. mι'ka ksιłwałkwa'yit.s ła·hałq!at!e'$_i$ne·. sa·hankι'n·e·. ta'x̣as łats!ιna'x̣e· a$_a$‘kιt.ła'e·s. k.łała'x̣am tsᴇma'k!iłtsιłmeyι't.se·. k.łała'x̣am pe.ι'k!a·ks ła$_a$psa$_a$osaqa'pse· ι'nła$_a$ks. namatι'ktse·. n'o·nι'łne·. qakι'łne·: "hoq^{u}aso$_u$k^{u}ι'n·e· na ławi'$_i$yał. husa·‘haniłx̣one'$_i$ne·. huq^{u}a·hałq!at!e'$_i$ne·. honupsłatqa‘nkikqa'$_a$ne· yιsιnwunme·yι'tke·." ne$_i$sts k.łats!ι'nam kia'wa·ts n'u'px̣$_a$ne· ne$_i$s tuq!tsqa'mná's kia'wa·ts, n'ι'n·se· nŏpιk!a'e·s. sιł'aqa'k.łe·k kia'wa·ts. q!akpakitx̣o'$_u$ne·. tsuk^{u}a'te·, qa‘sιłtsukwa'te·. ne$_i$s ktsiłmi·'yit.s n'aqtuq!$_u$wakι'n·e·. qake'$_i$ne·: "n'ise'$_i$ne· kaa'k.ła·m'. hutsx̣ałqa.ι'k$_i$ne·." ta'x̣as n'itx̣o'$_u$me·k. nałokax̣anmitι't$_i$ne·. at qawunekι't.se·, at łao·k$_u$nux̣a''mne·. at ława'łne·. at n'ι'nse· a$_a$‘kma'k!tsuks ne$_i$s k$_u$wa'łna·'t. n'ι'n·se· ne$_i$s ma k!aqtuk!wa'kin tuq!tsqa'mna's. qa$_a$psiłsa·niłx̣one'$_i$ne· o·'k!^{u}q$_u$na ksιł'o·'nił nułaq$_a$na.''e·s, sιł'aqaqa'pse· k!a'q$_a$ne·ts.

Kanmi·'ye·t.s łaana'x̣e· ι'nła$_a$k. qake'$_i$ne· kia'wa·ts: "mι'ka koq^{u}a$_a$psιłx̣o'$_u$ne· hutsłats!e·‘nałq!at!e'$_i$ne· ma ksa‘hankι'n'e·k ławi·'yał ne$_i$s wa'łk$_u$wa·s." ta'x̣as ts!ιna'x̣e· kia'wa·ts, a'$_a$‘ke· łaqa.ł'ιtkιnma'łne· yawo'$_u$nik!s. a'$_a$‘ke· łaqa$_a$qa'pse· kałq!at!e'$_i$ke·ts ι'nła$_a$ks. k.łax̣a'x̣am a$_a$‘kιt.ła'e·s ta'x̣as a:n·ιse.ιł·uk^{u}a‘x̣a·n·mιtι't$_i$ne· kia'wa·ts. kanmi·'yιt.s wι'łna·ms qake'$_i$ne· kia'wa·ts: "pa'me·k hutsx̣ał·a·hałq!at!e'$_i$ne· mι'ka kusa·niłx̣o'$_u$ne·. to'x̣^{u}a hułe'e·p pał kιntsłaqa'e·k qa'psin a$_a$‘koq!łe·'et hunałq!a't!e·." a'$_a$‘ke· łats!ιna'x̣e· kia'wa·ts.

Ta'x̣as nuko‘yiłx̣one'$_i$ne· ι'nła·k. qałwi'yne·: "pał sιłqapsqaˇqa'pse· qa$_a$pse·łsa·niłx̣one'$_i$ne· katιłna'mu. ho'ya's hułts!ι'na·m qo$_u$s at yaqa‘oˇx̣ałq!at!e'$_i$ke·." ta'x̣as ts!ιna'x̣e· ι'nła$_a$k. łax̣a'x̣e· saoˇsaˇqa'pse· tιłnamu''e·s sła:t$_i$yiłhawasx̣ona'kse·. qałwi'yne·. n'u'px̣$_a$ne· pał qasa·niłx̣one'$_i$se·. qaoˇsaˇqa'$_a$ne·. ta'x̣as tu'x̣^{u}a wałk$_u$wayι't.se·. ts!ιna'x̣e· kia'wa·ts qo$_u$s a$_a$‘ku'q!nuks. qake'$_i$ne·: "ho'ya's hułts!ιna'łpe·'st kanuł'a'q$_a$na yawo'$_u$nik!." tse$_i$ka'te· ι'nła$_a$k qo$_u$s yaqaoˇx̣a'ske· nawasx̣ona'kse· tιłnamu''e·s. kx̣o'na·s n'u'px̣$_a$ne· qo$_u$s wu'o·s qawa$_a$kał'upka'se· yawo'$_u$nik!s. qaoˇx̣a'x̣e· kia'wa·t nałkι'n·e· ławi·'yałs. ta'x̣as k!u'pka·m yawo'$_u$nik!. małᴇnk!ałma'n·e· n'aqtu‘q!waq$_a$x̣a'ktse· ne$_i$s ławi·'yałs. ta'x̣as n'ιsak$_i$nu'n·e· kia'wa·ts ne$_i$s qawa‘$_a$qałupkaqo'$_u$me·k yawo'$_u$nik!. ta'x̣as at wιłke'$_i$ne· kia'wa·ts k!o'ma·ts wιłka‘niłpa‘łne·x̣oma'łne· yawo'$_u$nik!s. ta'x̣as to'x̣^{u}a ktswałk$_u$wa'yit.s ta'x̣as ła'hułqa'$_a$tse· yawo'$_u$nik!. ta'x̣as łats!ka'x̣e· kia'wa·ts. nawasx̣o'$_u$ne·. qake'$_i$ne·: "ta'x̣as

Hawk when the Water Monster spoke to her. She was afraid that he would | kill her. Then she thought thus, she was told: "I'll eat || huckleberries." Then she gave them to him. In the evening | she started back. She loved her husband, Chicken Hawk. | There were no huckleberries which Chicken Hawk was to eat. Even though she had picked until the evening, | she had done badly. Then she went back to her tent, | and arrived when it was very dark. When she arrived, Chicken Hawk || was already there. She gave it to him. She was afraid. She said to him: "I did not | get many huckleberries. I felt ill. I did not pick berries. | I have been lying down all day." When Grouse was going back, | she saw the bird grouse, who was | her manitou. Therefore she was called Grouse. She knocked it down. || She took it, and at night she took a piece of it into her mouth. | She said: "I have a headache; I will not eat." | She lay down. She groaned. After a little while | she got up again. She vomited. She vomited yellow water. | That was the bird that she had swallowed. || She was not sick at all. She did so because she was afraid of | her husband, whom she deceived. |

In the morning Chicken Hawk went out hunting. Grouse said: "Even | though I am not feeling well, I'll go to pick berries. | Yesterday I did badly picking huckleberries." Grouse left, and || she did the same with the Water Monster. She did also the same, and | picked berries for Chicken Hawk. When she arrived at the house, she groaned still more. | Early the next day Grouse said: | "Although I am sick, I'll go and pick berries. | If I should happen to die, you would not eat any more of the fruit that I pick." || Then Grouse started again. |

Chicken Hawk felt uneasy. He thought: "Maybe | my wife is not sick. I'll go there | where she is picking berries." Chicken Hawk started. He came to | the place where his wife was. She was singing. He thought || he knew that she was not sick. He stood there. When it was almost | evening, Grouse started for the lake. | She said: "I'll give something to eat to my husband the Water Monster." | Chicken Hawk looked on, (and saw) his wife going and singing. | She went to the shore. He saw the Water Monster coming out of the water. || Grouse went there. She carried the huckleberries. | When the Water Monster came ashore, he opened his mouth, and she emptied | the huckleberries into his mouth. Then Grouse sat down. | The Water Monster was coming ashore. Then Grouse shouted, | and she and the Water Monster laughed and made noise. || When it was almost evening, the Water Monster went back into the water. | Then Grouse started for home. She sang. She said: | "It is getting evening,

ksιłwałk$_u$wa'yi·t me·'ka husa·nkι'nmił kuwałq!at!e'$_i$ke·ts ławi·'yałs kanuł'a'q$_a$na ι'nła·k."

Ta'x̣as sa$_a$nιłwi'yne· ι'nła·k. łats!ιna'x̣e·. qałwi'yne· ι'nla·k: "kutsx̣ał'u'pi·ł yawo'$_u$nik! pał at ksa'ha·n·, pał at k!upι'łka. ksιłqa'łwiy ktsx̣ał'u'pła·p ksιł'aqa'ke·n katιłnamo''mi·ł." ta'x̣as ła·ts!ιna'x̣e·. łałax̣a'x̣e· a$_a$‘kιt.ła'e·s. wo·q!^{u}ma$_a$ne·kι't.se· ktsιłmi·'yιt.s nułpa'łne· tιłnamu''e·s ne$_i$s a$_a$'kmana'me·s. nałuk^{u}ax̣a‘nmetι'tse·. n'u'px̣$_a$ne· ma· kqa$_a$psiłsa·haniłx̣o'$_u$ne·s. łatk$_a$x̣a'mne· kia'wa·ts. na‘łuk^{u}atsła''mne·. namatι'ktse· nułaq$_a$na''e·s ławi·'yałs. qakι'łne·: "ta'x̣as a·nutsᴇmak!iłsa·nιłx̣one'$_i$ne·. a'$_a$‘ke łasaha'n·e· ιn ławi·'yał." qa.ι'k$_i$ne· ι'nła·k ne$_i$s ławi·'yałs. łaqao˘x̣akι'n·e·. qakι'łne· tιłnamu''e·s: "hutsx̣ałqa.ι'k$_i$ne· at saha'n·e· a$_a$‘qo$_u$łaqpika'e·sts a$_a$‘q!utsk!a‘ła·kna'na. hιnqa'łwiy kułe·'e·k iktu'qo·n'. ta'x̣ta huts!ι'k$_i$ne·." n'ιtx̣o'$_u$me·k kia'wa·ts. qake'$_i$ne·: "hutsx̣ałqa.ιktuqo'$_u$ne·. hutsᴇma‘k!iłqa$_a$psiłx̣one'$_i$ne·. hutsakqa'$_a$ne·." ta'x̣as kq!u''mne·. wι'łna·ms qake'$_i$ne· kia'wa·ts: "a'$_a$‘ke· hutsłaha·łq!at!e'$_i$ne·. yunaqa'$_a$ne· ławi·'yał sιł'a‘qałyιłna'ntsta'p$_a$ne·."

Qake'$_i$ne. ι'nła·k: "at suk^{u}a'q$_a$na·n'." ta'x̣as łaqatsx̣a'ne· łaa'k!ła·ks ι'nła·k. ta'x̣as sιłtsx̣anatι'łne· kia'wa·ts ktsx̣a'ł'e·p a$_a$'‘ke yawo'$_u$nik!s. ta'x̣as ts!ιna'x̣e· kia'wa·ts. tsuk^{u}a'te· ι'nła·k a'k!e·s n'a'se·. n'ιtkι'n·e· nŭpι'k!a·s ne$_i$s a'k!e·s. pał kqasts!o'mqa'qa yawo'$_u$nik! sιł'aqaqa'pse· ι'nła·k k!e'$_i$tke·n nŭpι'k!a·s ne$_i$s a'k!e·s, ktsx̣ałmitx̣a'm·o yawo'$_u$nik!s. ta'x̣as ts!ιna'x̣e·. k.ła'x̣am qao˘sa˘qa'$_a$ne· nułpa'łne· kia'wa·ts sła$_a$t$_i$yiławasx̣ona'kse·. ta'x̣as qao˘x̣a'se·. ta'x̣as a'$_a$‘ke n'upka'se· yawo'$_u$nik!s. ta'x̣as n'upx̣ana'mse·. łax̣a'x̣e·. qawo$_u$k$_a$ta'pse· k.ła'x̣a·'m. pe.ι'k!a·ks nuł'ι'k$_i$ne· yawo'$_u$nik! ne$_i$s ławi·'yałs kałq!a't!e$_i$s kia'wa·ts. łax̣a'x̣e· ι'nła·k. qakι'łne·: "a:swo·." tse$_i$kata'pse· yawo'$_u$nik!s pał pe.ι'k!a·ks sιłmι'tx̣$_a$ne·. qake'$_i$ne· yawo'$_u$nik!: "hoyasułu''mqo·ł." ι'n·ła·k qa.oniła'pse·. ta'x̣as mιtx̣a'łne· yawo'$_u$nik!. ta'x̣as łahułqa'$_a$tse· ne$_i$s wu'o·s. kia'wa·ts mit$_i$ya'x̣$_a$ne· ι'nła·ks. qakι'łne·: "kanuł'a'qna ι'nła$_a$k. ma kutsł'ak.łe·s." qake'$_i$ne· ι'nła·k: "hιntsx̣ałqak!u·mna‘nłikpayax̣wuta'p$_a$ne·. nιnk!umna'nta'p$_a$ne·." mitx̣a'łne· kia'wa·ts. n'upiłι'łne· ne$_i$sts yaqa‘hakqa'$_a$ke kia'wa·ts qakx̣anox̣u'n·e· toq!tsqa'mna. qake'$_i$ne· ι'nła·k: "ta'x̣as hιntsx̣ałι'n·e· kia'wa·ts. atιntsx̣ał'ιkι'łne·."

Ta'x̣as łats!ιna'x̣e· ι'nła·k. yawo'$_u$nik! ne$_i$s k.ła.ιktsι'nqa·ts wu'o·s qo$_u$s qayaqa'wo's a$_a$‘ko·'q!nuks qa'o˘x̣ał'itx̣o'$_u$me·k pał k!ιsk$_u$wu'm·a·'ł. natstkiłqa.ŭ'p$_i$ne·. ta'x̣as n'e·ku'łne· ne$_i$sts yιsq!nu'kske·. n'o$_u$koku'x̣$_u$ne· na a$_a$‘qanmι'tu·k a$_a$‘qan·ox̣u‘nukna'na a$_a$‘qana·q!nukna'na. q!apeł·ałe·tu'k$_u$ne·. n'aqsanmi'$_i$yit ta'x̣as n'ιtskiłι'łne· wu'o pał sιłq!a‘pi·łhoma·słe.ι't$_i$ne·. ta'x̣as to'x̣^{u}a tsx̣ało·k^u_inuk$_u$na'mne·. n'oła'n·e· ko·k!$_u$nuq!łuma'nam

and I have done badly picking | huckleberries for my husband
Chicken Hawk." |

Then Chicken Hawk was angry. He went back. Chicken Hawk
thought: || "I'll kill the Water Monster. He is bad. He kills people. | 60
He wants to kill me doing this to my wife." Then | he went back.
He arrived at home. After a while, | when it was dark, he heard his
wife groaning on the trail. | He knew that she was not sick. Grouse
came in. || Her head was tied up. She gave huckleberries to her 65
husband, | and said to him: "I was still more sick, | and the berries
are bad." Chicken Hawk did not eat the huckleberries. | He put
them back, and said to his wife: "I'll not eat them. | The leaves
and twigs are bad. If you want || me to eat them, wash them. Then 70
I'll eat them." Grouse lay down. | She said: "I will not wash them.
I am very ill. | I will lie down." Then, after she had slept, in the
morning | Grouse said: "I'll pick berries again. There are many |
huckleberries. I like to do it." ||

Chicken Hawk said: "Take care!" Chicken Hawk did not say | 75
anything else. Then it was said that Grouse | and the Water Monster
should die. Grouse started. Chicken Hawk took | his two arrows,
and he worked his manitou power over his arrows. | The Water Mon-
ster is skillful. Therefore Chicken Hawk worked his manitou power ||
over his arrow, to shoot the Water Monster with it. Then he started. | 80
When he arrived where she was, he heard Grouse singing along. |
Then he went there. The Water Monster also came ashore. | Then
they met on shore. He arrived there. They did not see him | when
he came there. The Water Monster had already eaten the huckle-
berries || which Grouse had picked. Chicken Hawk arrived. He said 85
to him: "O friend!" | The Water Monster looked at him, and at
once he shot at him. The Water Monster said: | "I'll swallow him."
Chicken Hawk was not afraid of him. The Water Monster was hit. |
Then he went towards the water. Grouse went to | Chicken Hawk,
and said to him: "My husband Chicken Hawk, I love you." || Chicken 90
Hawk said: "I will not take pity on you. | You brought me into
trouble." Grouse was shot and | was killed. There where Grouse lay
a bird flew up. | Chicken Hawk said: "You shall be grouse. | You
shall be eaten." ||

Then Chicken Hawk started. When the Water Monster sank 95
down | in the water in the middle of the lake, he lay down, | for he was
wounded in the belly. After a while he died. He drank | the whole
lake. He drank all the rivers and all | the creeks and little lakes.
There was no more water. || For several days the people looked for 100
water, but everything was dry. | They were about to die; it happened

ι′nła·k pał k!o′$_{u}$ła. qake′$_{i}$ne·: “hutsx̣ał’ak$_{u}$k^{u}ι′n·e· wu′o, na′pe·t hoq^{u}asts!u′mqa′qa, hutsx̣ał·aeʽko·łnała′$_{a}$ne·. mι′ksa’n nokuyakate′$_{i}$ne· yawo′$_{u}$nik!. a:nts!ak.łaʽnałsa·nιłwiynata′p$_{a}$ne·.” nawasx̣o′$_{u}$me·k ι′nła·k. ṭa′x̣as ts!ιṇax̣a′mne· qo$_{u}$s yaqaʽhakqa′$_{a}$ke· yawo′$_{u}$nik!. tsuk^{u}a′te· ι′nła·k a′k!e·s łaakakι′ne· ne$_{i}$s a$_{a}$ʽk.łuktsum·o.ι′n’e·s yawo′$_{u}$nik!. qakał’akanox̣unu′k$_{u}$ne·. ta′x̣as n’e·kułι′łne·. pał sιłx̣aʽtk$_{i}$nuk$_{u}$na′mne·. ta′x̣as łats!ιnał’upax̣a′′mne· a$_{a}$ʽkik.łu·′′na·m.

N’upx̣a′łne· pι′k!a·k pał sιłhotsu′k$_{u}$ne·. a:n’uʽpałuʽnisna′mne·. łax̣aq!asu′k$_{u}$nė·. a:n’upaluʽnisna′mne·. a′$_{a}$ʽke· łałaʽx̣aq!asu′k$_{u}$ne·. ta′x̣as nutsιnqatsa′mne· a$_{a}$ʽk$_{u}$wuk.łe·′et. ta′x̣as notsu′k$_{u}$ne·, notsu′k$_{u}$ne·, notsu′k$_{u}$ne·. ta′x̣as yo$_{u}$x̣ax̣a′m’ne· a$_{a}$ʽk$_{u}$wuk.łe·′et. n’upsna·łhotsu′k$_{u}$ne·. ta′x̣as tsx̣ałqawunekι′t$_{i}$ne· ktsx̣ał·a′ło a′m·a·k. o·k!^{u}wina′m·o ι′nła·k nawasx̣o′$_{u}$me·k. ι′nła·k n’ι′n·se· nŭpιk!a′e·s ne$_{i}$s tuq!tsqa′mna·′s ι′nła·ks sιł’aqał’atι′łne· ι′nła·ks. n’akakι′n·e· a$_{a}$ʽkιnuq!ma′$_{a}$na·s ne$_{i}$s tuq!tsqa′mna′′s ι′nła·ks. n’eyakι′n·e·. qakι′łne· aqłsma′k$_{i}$nιk!s: “hakιłwitskι′łki·ł na$_{a}$ a′$_{a}$ʽkιnuq!ma′$_{a}$na. na′pe$_{i}$t n’asqaʽłsamaʽq!łe$_{i}$łno$_{u}$ke·łqayaʽqaˇqaˇq!a′so$_{u}$k, ta′x̣as tsx̣ałało′$_{u}$ne· na a′m·a·k. hutsx̣ałałonała′$_{a}$ne·. ts!o$_{u}$ktawa′s$_{a}$ne· yawo′$_{u}$nik!. na′pe$_{i}$t hoq^{u}asts!o′mqa′qa tsx̣ał·aʽunakx̣o′$_{u}$ne·; hutsx̣atk$_{i}$nuknała′$_{a}$ne·.” ta′x̣as nakiłwitskiłι′łne· ne$_{i}$s k!eya′ke·n ι′nła·k a$_{a}$ʽkᴇnuq!ma′′na’s. ta′x̣as nawasx̣o′$_{u}$me·k ι′nla·k. ta′x̣as n’ok!^{u}iłqayaqaʽqaq!aso′$_{u}$k$_{u}$ne· ne$_{i}$s a$_{a}$ʽkuq!łι′łe·s a′$_{a}$ke· qayáqaqaq!aso′$_{u}$k$_{u}$ne· kqayaqaʽwuha′q!łił. nawasx̣o′$_{u}$mek ι′nla·k. a′$_{a}$ʽke· łax̣aq!asu′k$_{u}$ne· ne$_{i}$ k!o$_{u}$koqa′pq!łił. n’upx̣a′łne· tsιnukx̣o′$_{u}$me·k. qakiłι′łne· ι′nła·k tsιnukx̣o′$_{u}$me·k. qake′$_{i}$ne·: “hakiłwitskι′łki·ł.” nawasx̣o′$_{u}$me.k ι′nła·k. qakiłι′łne·: “ła.unakx̣u′n·e·.” qake′$_{i}$ne·: “ta′x̣as hosιłqaʽtał’uʽpnała′$_{a}$ne·.” nawasx̣o′$_{u}$me·k. ta′x̣as łats!ιnał’unakx̣u′ne·. ta′x̣as łats!ιnał’unałoʽnιsna′mne·. ta′x̣as ła.unax̣a′mne· a$_{a}$ʽkuk!płe·′et. ta′x̣as wu′o łałax̣aq!$_{a}$su′k$_{u}$ne· ne$_{i}$ ma yisaq!aso′$_{u}$k$_{u}$e·. so$_{u}$k^{u}iłq!uk$_{u}$na′mne·.

Ta′x̣as husιłq!aʽpqałq!anux̣wa′te· ι′nła·k yawo′$_{u}$nik yaqał’ιtkι′nke· ne$_{i}$s pι′k!a·ks.

67. WOLF

Ho′ya’s, hutsx̣ałtsx̣a′ne· yaqał’ιtkι′nke· ka′$_{a}$ke·n ne$_{i}$s pι′k!a·ks.

Qa·hak.łuna′mne·. qak.łik tι′tqat! ka′$_{a}$ke·ns. sałitι′t$_{i}$ne· łaa′k!łaks a$_{a}$ʽkik.łuna′me·s pa′łke$_{i}$s qak.ła′kse· nιło′$_{u}$qats. n’e·′tkιns ła′n’e·s tιłnamu′′e·s at saha′nse·. n’e·′tkιns łan’ι′se·s tat!ι′se·s at so′$_{u}$kse·. sa·niłwi′yne· ka′$_{a}$ke·n. łama′te· tιłnamu′′e·s. łats!ιna′x̣e· ne$_{i}$s a$_{a}$ʽkik.łu′e·s. k.łała′x̣am qake′$_{i}$ne·: “hułts!ιnaʽx̣ała′e·s a$_{a}$ʽkιk.łu′e·s katιłna′m·u. hutsx̣ałwanaq$_{a}$nanała′$_{a}$ne·.” ta′x̣as ts!ιna′x̣e·. k.ła′x̣am n’upx̣a′se· ska′t!e·s. ne$_{i}$s ska′t!e·s nŭpk!aˇqaˇqa′pse·, saˇqaˇqa′pse· k!u′px̣a′′s ne$_{i}$s ksa·haniłwi′yna$_{a}$t.

on account of thirst. | Chicken Hawk did it. He said: "I'll try to get
back the water. | If I am clever, we shall drink again, but | it is dan-
gerous. The Water Monster may make war on me in another way." ||
Chicken Hawk sang, then he went along to the place where | the 105
Water Monster lay. Chicken Hawk pulled his arrow | out of the
wound of the Water Monster. Then the water came flowing out, and |
the people drank. They were all saved. Then | the people of the
town went back to the shore. ||

Now, it was seen that the water was rising. They went farther 110
away from the shore. | The water reached up there. They went
still farther away from the shore, and again the water reached there. |
They climbed the mountains. The water rose, | rose, rose. They
went to the top of a mountain. | It was still rising, and it seemed
that in a little time all the land would be gone. || Then Chicken Hawk 115
sang in the same way. The chicken hawk was | his manitou; that
is, the bird chicken hawk. Therefore he was called Chicken Hawk. |
He opened his sacred bundle (which contained) the tail of the bird
chicken hawk. | He placed it upright, and said to the people:
"Watch this | tail. If the water passes the three stripes of the tail, ||
then the world will come to an end. We shall all be drowned. | The 120
Water Monster will kill us all. If I am clever, | the water will go
down, and we shall be saved." Then they watched | the tail that
Chicken Hawk had put up. Chicken Hawk sang. | Then the water
reached the first stripe. || The water also passed the second stripe. 125
Chicken Hawk was singing, | and the water also reached the third
stripe. Then it was seen | that the water ceased to rise. They said
to Chicken Hawk that it had ceased to rise. He said: | "Watch it!"
Chicken Hawk was singing. He was told: | "The water is going
down again." Then he said: "Now we shall not die." He sang. ||
Then the water went down. Then they all went down. | They came 130
down to the foot of the mountain. Then the water | reached back to
its own place, and everybody was glad. |

Now I have told you what Chicken Hawk and the Water Monster |
did in olden times. |

67. WOLF

Well, now I will tell you what Wolf did | long ago. |

There was a town, and a man was named Wolf. He was married |
to a woman in another camp. Her name was Doe. || When his wife 5
made moccasins for him, they were bad. When she made moccasins
for her elder brothers, | they were good. Wolf was angry. He left his
wife. | He went back to his town. When he arrived, he said: "Let
us start for | my wife's town. Let us fight them!" Then | they
started. When they arrived, his brother-in-law knew it. He had
manitou || power. Therefore he knew that they were angry at him. | 10

nawasx̣o'$_u$mik kianq!ałᴇna'na. qakι'łne. tιđnamu''e·s: "pι'k!a·ks tsx̣ałsa·niłwi‘ỵnatawa's$_a$ne· ka'$_a$ke·n. n'ιtk!ame'$_i$ne·. qanax̣a'ntse'$_i$te· tιđnamu''e·s a'$_a$‘ke· x̣ałe·''e·s. ta'x̣as łax̣a'x̣e· ne$_i$ k$_i$yuna'qa k$_u$wanaq$_a$na'mik ne$_i$s a$_a$‘kmox̣o''e·s kianq!ałna'na. o·'k!^{u}q$_u$na ksđ'e'tkιn nŏpι'k!a·s n'ιtkι'nmi·k tsu'pqa·'s. n'ιnqa'pte·k ne$_i$s yaqak.łe'$_i$ke·. n'iktka'x̣e· qo$_u$s qa·witsq!ayułe.ι't.se·. qaoˇx̣ał'yux̣a'x̣e· qan'yu'n·o·'s. ta'x̣as ka'$_a$ke·n k!o·kι'tḳa. n'ιtskι'łne· ska't!e·s ne$_i$s ya·qa·nmu'x̣o·nakι'ske· ne$_i$s k!ok^{u}ι'łe·s. n'u'px̣$_a$ne· pał·o'$_u$se· ska't!e·s. n'u'px̣$_a$ne· ma k$_i$nŏ‘pk!aqa'qaps. qałwi'yne·: "ku‘tsx̣ałqatanu'k!^{u}e·n." qaoˇx̣a'x̣e· a$_a$‘kmox̣o.ι'se·s. nawasx̣o'$_u$me·k, n'ιnqap'te·k ka'$_a$ke·ns. wo$_u$ka'te·. o'k!^{u}q$_u$na ksđ'e·'tke·n nŏpι'k!a's sł'aqaqa'pse· k$_u$wo'$_u$ka·t a$_a$‘k.łik!ι'se·s ska't!e·s. ne$_i$s yaqanałι'kske· qanawiskι'k$_i$ne·. wo$_u$ka'te· qo$_u$s qa‘witsq!ayułe.ι't.se· qo$_u$s qanyu'n·o's sιđqaka‘owιsqa'pse· ska't!e·s. n'ιktka'x̣e· ka'$_a$ke·n. n'u'px̣$_a$ne· ne$_i$ k!ιnqa'ptek kianq!ałna'nas ksιđts!ι'n·as ka'$_a$ke·ns. nιnko'e·s n'ιktka'x̣e·. qa'$_a$łin·'iktka'x̣e· łax̣a'se· ka'$_a$ke·ns ne$_i$s ła‘witsq!ayułe.ι't.se·. qaoˇx̣ał'una'x̣e·ts łayo$_u$x̣a'x̣e· qanyu'n·o·s ne$_i$sts k!u'n·a·m ka'$_a$ke·n qo$_u$s ma yaqa·‘wisqa'pske· ska't!e·s. sawιsłι'kse·. tse$_i$ka'te· qo$_u$s łe'$_i$ne·s hawιtsq!ayułe.ι't.ske· qo$_u$s qanyu'n·o·'s s$_u$wιsqa'pse·. a'$_a$‘ke· ła.iktka'x̣e· ka'$_a$kιn. n'u'px̣$_a$ne· kianq!ałna'na ksιđts!ι'na·s ka'$_a$ke·ns. ts!ιnał'una'x̣e· a$_a$‘kιnmι'tuks. qałwi'yne·: "hułts!ιna'm·ił kapa'pa k!ι'k!o$_u$m'." k!ι'k!o$_u$m' sanιt.ła'$_a$ne· qo$_u$s łe'$_i$ne· a$_a$‘kιnmι'tu·ks. ta'x̣as ka'$_a$ke·n k.łax̣ałwułik$_i$na'$_a$te·t qo$_u$s ma ya$_a$qa‘$_a$wιsqa'pske· ska't!e·s. ło'$_u$se·. sιđqanał'unaq!małι'kse·. mιt$_i$ya'x̣$_a$ne·. qałwi'yne· ka'$_a$ke·n: "ma ksa'han k!ι'k!o$_u$m. qa.ιnsιđtsx̣ałhamatι'ktsa·p. na'pe·t huq^{u}ałax̣a·''nx̣o· t$_i$na'x̣a'm[1] papa''e·s, ta'x̣as kutsιđyuk!ka'$_a$ka·t." ts!ιnax̣e·. k.ła'x̣am kianq!ałna'na kt$_i$na'x̣a'm[2] ła$_a$tιnqa'mik k!ι'k!o$_u$m' qak.ła'pse· papa''e·s: "a: qo$_u$qałetι'ł·o. s$_i$nuta'p$_a$ne· ka'$_a$ke·n." qatse$_i$katka'$_a$ne· k!ι'k!o$_u$m. a'$_a$‘ke· łaqake'$_i$ne. kianq!ałna'na. qatse‘$_i$kata'pse· k!ι'k!o$_u$ms. ne$_i$sts n'ιk$_i$no·qu'ko· k!ι'k!o$_u$m at qake'$_i$ne·: "sa$_a$k, sa'k sak sa'k sak." a'$_a$‘ke· łaqake'$_i$ne·: "wa·saq$_a$napmι'łe·n'. a$_a$qa't!a·ks ma qaska'x̣e· ka'$_a$ke·n." qake'$_i$ne· k!ι'k!o$_u$m: "ksa·nła‘hιk.łe'$_i$te·t; ma ke'e·n ska't‘ne·s, ma kintsłakiłe'$_i$mał. qa'psins ksιđsa·nιđwiyna'$_a$te·s." qake'$_i$ne· kianq!ałna'na: "wasa'q$_a$nan'. tox̣^{u}a tsx̣ałwa'x̣e· ka'$_a$ke·n. tsx̣ał'ιt!x̣na'p$_a$ne·." qake'$_i$ne· k!ι'k!o$_u$m: "ke'e·n ka'$_a$ke·ns?" qake'$_i$ne. kianq!ałna'na: "hê, n'ιnqa'pte·k ka'$_a$ke·ns." qake'$_i$ne· k!ι'k!o$_u$m: "nι'nko· kιn'ιtkι'nme·k iya'm·u tsu'pqa?" qake'$_i$ne· kianq!ałna'na: "hê, ta'x̣ta na· ła'a husιđ·a.ιtkι'nme·k tι'tqa·t!. ta'x̣as husιđtkax̣a''mne·." qake'$_i$ne· k!ι'k!o$_u$m: "ιn qa‘oˇx̣ał'ιtx̣o'$_u$na·m'." n'ιtx̣o'$_u$me·k kianq!ałna'na. qunya'-

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[1] Felix: *tina'x̣a$_a$m.*

[2] Felix: *kιna'x̣am'.*

The two-year-old Buck sang. He said to his wife: | "The Wolves
are mad at us." He dug a hole, | and let his wife and his son go in.
Then | the many warriors arrived where the young Buck was sitting. ||
Because he was working his manitou power, he had become a deer, | 15
and he became what his name was. He went up a mountain. | He
went up there to the top. Wolf | killed all the people. He looked
for his brother-in-law. Where those who had been killed were piled
up, | he did not see his brother-in-law. He knew that he had manitou
power. || He thought: "I shall not be able to kill him." He went | 20
to his seat and sang. Then he became a wolf. | He looked; and
because he was working his manitou power, he saw | the tracks of his
brother-in-law. Then he went that way. | He looked, and saw him
on top of a mountain. || His brother-in-law was standing there, facing 25
this way. Wolf went up. Then the one | who had become a young
buck saw him. Wolf started to go up to him. | He just began to go up;
and when Wolf arrived, there was another high mountain. | He went
down, and went up toward the top. | When Wolf was going down, at
the place where his brother-in-law had been standing, there were his
tracks. || He saw another high mountain on the other side, and he 30
was standing on top. | Again Wolf went up. The Buck saw | the
Wolf starting, and went down to a river. | He thought: "I'll go to my
father's mother, Fish."[1] Fish's | tent was on the other side of the
river. When Wolf stepped || down to the place where his brother-in- 35
law had been standing, he was not there. | He saw his tracks going
down. He followed them. Wolf thought: | "Fish is bad. Maybe
he will not give him to me. If I | do not catch him, and if he enters
his grandfather's tent, I shall not be able to get him." | He started.
When the Buck arrived and went in, Fish was sitting inside. || Fish 40
was told by his grandson: "Put me somewhere. | Wolf is pursuing
me." Fish did not look at him. Buck spoke again. | Fish did not
look at him. | He said while he was smoking: "Sak, sak, sak, sak, sak!" |
(Buck) said again: "Hurry up! The Wolf is close by. He is coming
along." || Fish said: "What you say is bad. He is | your brother-in- 45
law. You loved each other. Why is he angry at you?" | Buck said:
"Hurry up! Wolf has almost arrived. | He'll bite me." Fish said:
"Is he a wolf?" | Buck said: "Yes, he has become a wolf." || Fish 50
said: "Can you transform yourself into a deer?" | Buck said: "He is
just outside. I became | a man again when I came in." Fish
said: | "Lie down there!" The Buck lay down. | Fish touched his

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[1] Species unknown; a small fish with large head and small tail.

x̣$_a$ne·, k!ι'k!o$_u$m a$_a$`q!at!ι'n'e·s; n'ι'n·se· a$_a$`q!at!ι'n'e·s tsu'pqa's. yuwax̣$_a$metι'ktse· kianq!ałna'na's. qakι'łne.: “ma$_a$ts wanx̣a$_a$mι'łe·n'.” qałwi'yne· kianq!ałna'na: “koq^{u}ałwi'ymi·ł ktsqoq^{u}akι'n·ap, kusιłtkax̣a''mi·ł.” pał tsιn k!o·'k!^{u}e$_i$s pa'ł'ya's kiwa'x̣$_a$me·t· k!ι'k!o$_u$m. pał k$_u$wι'łqa kianq!ałna'na. tunwakakιswi·ts·a'q!$_a$ne·. ta'x̣as n'u'px̣$_a$ne· t$_i$kax̣a''mse· ka'$_a$ke·ns.

Qałwi'yne· kianq!ałna'na tax̣as kts!u'k!^{u}nił'u'px̣$_a$naps ka'$_a$ke·ns. qapιs'noła`akatqłι't!$_i$ne·. qatse$_i$kata'pse·. a'$_a$`ke· ka'$_a$ke·n ła.ιtkι'nme·k tι'tqa·t!s. ne$_i$sts ktsx̣ałt$_i$na'x̣a·'m a$_a$`kιt.ła.ι'se·s k!ι'k!o$_u$m's. qakι'łne·: “kιnqa.u'px̣a· kianq!ałna'na?” qatse$_i$kata'pse· ne$_i$s ma skiłyaqakι'nske$_i$ kiaq!ałna'nas, a'$_a$`ke· qa˘kina'pse·. natstawitsnu'te·. tax̣ta·'ts ke'$_i$tsx̣a k!ι'k!o$_u$m. qakι'łne·: “ksa·nłałuk.łe'$_i$te·t ma ke'e·n ska't'ne·s; ma kintsła`keł·e'$_i$ma·ł. qa'psins kinsιłsa·`niłwi'yna$_a$t?” qake'$_i$ne· k!ι'k!o$_u$m: “k!ιtkι'nme·k iya'm·u's kianq!ałna'na?” qake'$_i$ne· ka'$_a$ke·n: “hê, n'ιnqa'pte·k.” qake'$_i$ne· k!ι'k!o$_u$m: “qa'psins tsma`qsi·łtka'x̣a·'m ka$_a$kιt.ła''mi·ł. pał ke'e·n tsu'pqa's, at tkax̣a''mne· ka$_a$kιt.ła''mi·ł ne$_i$s ke'e·n tι'tqa·t!s. anax̣a'mι'łe·n'. łιn x̣unmιtqu'łe$_i$k. at qaq$_a$na''ne· iya'm·u.” łaanax̣a''mne· ka'$_a$ke·n. n'ιtkι'n·e· tsa'$_a$tsa·s k!ι'k!o$_u$m. wasa˘q$_a$na'$_a$ne·. a$_a$`k!anqu't!e·s qanał'anmι'te·. n'ιnqapta'kse· tsu'pqa's ne$_i$s tsa'$_a$tsa·s qo$_u$s łe'$_i$ne·'s qawιts$_i$nu'qse·. ne$_i$s k.łaana'x̣am ka'$_a$ke·n, n'u'px̣$_a$ne· qo$_u$s łe'$_i$ne·'s pał s$_u$wιts$_i$nu'qse· ne$_i$s kianq!ałna'nas. łat$_i$nax̣a''mne· ka'$_a$ke·n. qakι'łne· k!ι'k!o$_u$ms: “hamatι'ktsu yaqso''mił. hun'u'px̣$_a$ne· tsu'pqa qo$_u$s łe'$_i$ne·'s.” qake'$_i$ne· k!ι'k!o$_u$m: “pał kιnqa'ke· kιn'ιnqa'pte·k ka'$_a$ke·n; a'$_a$`ke· kianq!ałna'na k!ιnqa'pte·k tsu'pqa's. tax̣ta·' ka'$_a$ke·n mιte'$_i$x̣a tsu'pqa·'s x̣unmιtqu'k$^u$e·'s a$_a$`kιnmι'tu·ks, a'$_a$`ke· ka'$_a$ke·n at tsx̣ałałqana'q$_a$ne·.” qake'$_i$ne· ka'$_a$ke·n: “ha: pałqaqa'$_a$ne·.” łaanax̣a''mne· ka'$_a$ke·n. n'ιtkι'nme·k. ka'$_a$ke·ns n'ιnqa'pte·k. ta'x̣as n'ałqana'q$_a$ne·. sιł'aqanιtsa'pse· k!ι'k!o$_u$ms pał kqa'e·ns tsu'pqa·'s qo$_u$ sawιtsnu'qske·, pał ke'e·ns tsa'hałs k!e·'tkιns tsu'pqa's. qa.ι'n·e· tsu'pqa qawιtsnu'qk^{u}e·, n'ι'n·e· tsa'hał. ne$_i$sts k.łaana'x̣ams ka'$_a$kens; kianq!ałna'na łao·`k$_u$nux̣a''mne·. qakι'łne· k!ι'k!o$_u$ms: “ałqana'ntap'mι'łe·n'. hutsxal'upι'łne·. pał k!o·'k$^u$it ka`$_a$kιnιk!namo'$_u$mił.” ta'x̣as k!ι'k!o$_u$m n'owo'$_u$k$_u$ne·. tsuk^{u}a'te· sι't!e·s. nałakι'n·e·. tsuk^{u}a'te· aka''mt!e·s. tsuk^{u}a'te· a·k!$_a$yuk^{u}a'e·s. tsuk^{u}a'te· pał'ya''e·s. qake'$_i$ne· kianq!ałna'na: “wasa'q$_a$na·n', pι'k!aks tsx̣ał'ałq$_a$na'q$_a$ne·.” qake'$_i$ne· k!ι'k!o$_u$m: “kaà: tax̣ta·' na's n'ι'n·e·.” ta'x̣as n'anax̣a''mne·. x̣un·aqkι'n·e· yaqso'mι'ł'e·s. qawasa˘qna'$_a$ne·. ta:'x̣as tu'x̣^{u}a tsx̣ał'alqana'q$_a$ne· ka'$_a$ke·n. ta'x̣as n'oqo$_u$x̣ax̣a''mne· k!ι'k!o$_u$m a'$_a$`ke· kianq!ałna'na. tsuk^{u}a'te· łιse'$_i$e·s k!ι'k!o$_u$m. x̣unaqkι'n·e· nakun·kι'n·e·. tu'x̣^{u}a ła˘x̣a'nx̣o'$_u$ne· ka'$_a$ke·ns ne$_i$s ło$_u$x̣^{u}akι'n·e· łιse'$_i$e·s. naqu'łne·. ta'x̣as łax̣a'nx̣o'$_u$ne· ka'$_a$ke·ns. ta'x̣as kianq!ałna'na tsx̣ałmι't-

mittens, which were mittens of deer (skin). || He threw them on Buck, and said: "Don't | move!" Buck thought: "I thought he | would do something for me, therefore I came in." There was just one mitten | which Fish threw on him. Buck was big, | and his legs stuck out. Then he saw Wolf come in. ||

Buck thought he would be seen by Wolf, | and did not turn his eyes from those of Wolf, who did not see him. Now Wolf | retransformed himself into a man. When he was about to enter the tent | of Fish, he said to him: "Didn't you see Buck?" | He did not look at him. He did the same as he had done with Buck. || He did the same. (Wolf) was coaxing him. After a while Fish spoke, | and said to him: "Your talk is bad. He is your brother-in-law. | You loved each other. Why are you angry at him?" Fish said: | "Did Buck transform himself into game?" Wolf said: | "Yes, he transformed himself." Fish said: "Why should he || come into my tent if he is a deer? If he should come | into my tent, he would become a man. Go out. Maybe | he went into the water. Game does that." Then Wolf went out. | Fish made a figure of grass. He hurriedly threw it out of the smoke hole. | The figure became a deer, which stood there on the other side of the water. || When Wolf went out, he saw | Buck standing in the water on the other side. Wolf went in again, | and said to Fish: "Give me a canoe. I | see a deer on the other side." Fish said: "You | said you became a Wolf, and Buck became || a deer. Later on, when a wolf runs after a deer and it goes into the water | of a river, then a wolf also will swim across." | Wolf said: "Is that so?" Wolf went out. |

He transformed himself into a wolf. He became one. Then he swam across. | Fish had told a lie. It was not a deer standing in the water; || it was grass that he had made into a deer. It was not a deer | that was standing in the water; it was grass. When Wolf had gone out again, | Buck arose, and said to Fish: | "Take me across, so that I may kill him, for he killed all my relatives." | Then Fish arose, took his blanket, || and put it on him. He took his belt and took his hat. He took | his mittens. Buck said: "Hurry up! | He is about to swim across." Fish said: "He is still here." | Then he went out and launched his canoe. | He did not hurry. The Wolf had almost gotten across. || Then Fish and Buck went aboard. | Fish took his paddle, put it into the water, and pushed with it. He almost | caught up with Wolf. Then he put the paddle in on the other side. He paddled, | and caught up with Wolf. Then Buck

x̣ₐne· ka'ₐke·ns. qawukata'pse· neᵢs qałᵤwox̣o'ᵤne· ỿaqso'mı'ł'e·s naq!makık.łe·tı'kse·. ka'ₐke·n nułpa'łne· yaqso''miłs. tseᵢka'te· neᵢs ma swıtsᵢnu'qse· kianq!ałna'nas: pı'k!a·ks pał tsx̣ałsıłmıtx̣ₐna'pse·. qakı'łne: "a: ska'tᵤwa· ma ́kutsła'k.łe·s maₐts ü'pło·." qake'ᵢne· kianq!ałna'na: "hın·tsqak!u'mnanłükpayax̣wuta'pₐne·. hın·'o·'kt·e· kaₐkᵢnık!na''mu." ta'x̣as mitx̣a'łne· ka'ₐke·n. n'upiłı'łne·. qake'ᵢne· k!ı'k!oᵤm: "ta'x̣as łats!ınamı'łe·n' tıłnamu''ne·s. x̣ałe''ne·s k!umnaqaqa'ₐne·."

Ta'x̣as husłq!apke'ᵢne· yaqanikı'tke· neᵢ pı'k!ak.

68. SKUNK

Ho'ya's, hutsx̣ałhaqałpałne'ᵢne· yaₐqaqa'pske· k!e·tke·n tsa'ₐtᵢmo x̣a'x̣a·sts wu'qt!e· neᵢs pı'k!a·ks.

Qa·hanit.ła'ₐne· tsa'ₐtᵢmo x̣a'x̣a·s n'ı'n·se· tsa'e̸s wu'qt!e·s. a'ₐ'ke· qanit.ła'ₐne· wa'ta·k n'a'se· ałtıte''e·s, n'ı'n·se na'młat!sts q!u'tsa·ts.

Nuwa'sᵢne· q!u'tsa·ts aₐ'ku'ła·ks. qake'ᵢne·: "hao'm· hao'm·." qak.ła'pse· tıte''e·s: "ha:'ksa kate·'te·, kate·'te, qa'psin kın'u'pske·?" qake'ᵢne· q!u'tsa·ts: "hunuwa'sᵢne·." qak.ła'pse· tıte''e·s: "tsukᵘa'te·n' qa'psin kınsıłho·'was." qake'ᵢne· q!u'tsa·ts: "aₐ'ku'łak husłowa'sᵢne·." qak.ła'pse· tıte''e·s: "tsukᵘa'te·n' aₐ'kınx̣amułu'ła·k kınłe·'e·k." qatsukᵘa'te· q!u'tsa·ts. qak.ła'pse·: "kınsiłho·'was na qa'tsuk?" qakı'łne·: "héᵢ." qak.ła'pse· tıte''e·s wa'ta·ks: "ts!ın'amı'łki·ł wu'qt!e. tsx̣ał'ı'n·e· nuła'qₐnanı'ski·ł. maₐtsıntsx̣ałtseᵢkatkı'łne· x̣a'x̣a·s. at saha'n·e. tsıntsx̣ałok!ᵘe'ᵢne· wu'qt!e· nułaqₐnanı'ski·ł. at qahowa'sᵢne· wu'qt!e·. qasts!u'mqaqa'ₐne· k!a''na·m."

Ta'x̣as ts!ına'x̣e· nana'ₐtᵢmo na'młat!ts q!u'tsa·ts. qak.ła'pse· tıte''e·s: "hın·łax̣a'ki·ł ıłqa'hak hıntsqao˘sı'qapkı'łne·. tax̣ta·' wałkᵤwa'yit.s hın'upx̣amı'łki·ł ła'wa·'m wu'qt!e·. ta'x̣as hın·tsu'tsamiłkı'łne·." k.ła'x̣a·m nana'ₐtᵢmu a:n'ıłqa'haks qaha˘o˘saqa'ₐne·. n'u'px̣ₐne· x̣a'x̣a·s pe.ı'k!a·ks kaₐqat!o'ᵤx̣ᵘa·s na.u'te·kısta'ke·s pał kᵢnüpk!aqa'qa. słaqaqa'pse· k!u'px̣a qaho˘saqa'ₐne·. sła'ₐtᵢyił'aqtsakx̣o'ᵤne·. n'ıtkı'n·e· nüpı'k!a·s. tsukᵘa·te· sıt!ı'se·s tsa'e·s. n'ałakı'n·e·. n'anax̣a'mne· neᵢs nüpık!a'e·s ta'x̣as naqtsakx̣o'ᵤse·. qake'ᵢne· q!u'tsa·ts: "ta'x̣as hołhutsax̣a'ła qoᵤs n'ı'n·e· wu·qt!e·. pał saho˘saqa'ₐne·." qak.ła'pse· tsu''we·s: "qa.ı'n·e· wu'qt!e qoᵤ k!aka'x̣a·'m. n'ı'n·e· x̣a'x̣a·s." qake'ᵢne· q!u'tsa·ts: "qoᵤsts k!aka'x̣a·'m wu'qt!e·. sła:tᵢyiłkikk.łux̣onatı'tᵢne· x̣a'x̣a·s qoᵤs a'qła·'s." qak.ła'pse· tsu''e·s: "qao·ła'n·e· x̣a'x̣a·s qoᵤ kᵘa'k.ło·x̣una'ₐte·t. n'uła'se· nüpık!a'e·s x̣a'x̣a·s." wune·kı't.se·, ta'x̣as n'ałsı'nte·k q!u'tsa·ts. qak.ła'pse· tsu''e·s: "ta'x̣a łu'n·o hoł·qunax̣a'ła. maₐtsıntsqo·'qᵘałwi'yne· qa'e·n wu'qt!e· pał

was about to shoot | Wolf, who did not see him. He touched his
canoe, || and it made a little noise. Wolf heard the canoe. | He looked 100
at it, and Buck was standing in the water, | about to shoot him.
Wolf said to him: "O brother-in-law! I love you. | Don't kill me!"
Buck said: | "I shall not take pity on you, for you have killed all
my relatives." || The Wolf was shot and killed. Fish said: | "Go 105
back to your wife. Your son is poor." |

Now I have told all that happened in olden times. |

68. SKUNK

Well, I'll tell you what happened, what the brothers | Skunk and
Fisher did long ago. |

Skunk and his brother lived in a tent. Fisher was his younger
brother. | There also was the tent of Frog and her granddaughters,
Chipmunk and || Big Chipmunk. | 5

Chipmunk was hungry for meat, and said: "Haom, | haom!" Her
grandmother said to her: "O granddaughter, granddaughter! | what
do you mean?" Chipmunk said: "I am hungry." | Her grandmother
said to her: "Take whatever you hunger for." || Chipmunk said: 10
"I am hungry for meat." | Her grandmother said to her: "Take a
little piece of dried meat. Eat it." | Chipmunk did not take it.
She was told: "Do you want fresh meat?" | She replied: "Yes."
Then her grandmother, Frog, said to her: "Go to | Fisher. He shall
be your husband. Don't look at || Skunk. He is bad. Only Fisher 15
shall be your husband. | Fisher never is hungry. He is a skillful
hunter." |

Then the sisters Chipmunk and Big Chipmunk started. | Their
grandmother said to them: "When you get there, stay at a distance.
After a while, | in the evening you will see Fisher coming back. Then ||
you may go near." When the sisters arrived (at the tent), | they 20
staid at a little distance. Skunk knew already | that the two girls
were coming. He had manitou power; therefore | he knew that
they were there. He was always pounding bones. He worked | his
manitou power. He took his younger brother's blanket, put it on,
and went out, || and his manitou pounded bones. Chipmunk said: | 25
"Let us go near! There is Fisher. | He is at home." She was told
by her elder sister: "That is not Fisher | who came out, it is Skunk."
Chipmunk said: | "Where Fisher came out, there is always the noise
of Skunk pounding (bones) || inside." She was told by her elder sister: 30
"It is not Skunk who | makes the noise. Skunk's manitou does it."
After a while | Chipmunk insisted. Then her elder sister said:
"Well, | let us go, but do not feel badly about it if it is not Fisher. |

kιˋnsιł'ałsι′nte·k. ma ḳqa′ke· katιtena′ła tax̣ta·′ wałk$_u$wa′yi·t.s kutsqunax̣ała′e·s ła′wa·s wu′qt!e·s.”

Ta′x̣as ts!ιna′x̣e·. k.ła′x̣a'm t$_i$nax̣a″mne· n'u′px̣$_a$ne· nok!^{u}e′yse· x̣a′x̣a·s. łunamι′s$_i$ne·. namatιktsa′pse· a$_a$ʽku′ła·ks x̣a′x̣a·s. ta′x̣as n'ι′k$_i$ne·. qak.ła′pse·: “łe·'n'oˋtiktsιskι′łne· kamι′nmił tιte·nι′ski·l.” n'ιt.łιk$_i$natι′t$_i$ne· x̣a′x̣a·s qo$_u$s ła″nta·s. qakι′łne·: “na qahosaqa′pki·ł.” ta′x̣as ne$_i$ nana′$_a$t$_i$mo ła'ntaoˇx̣a′x̣e·. qakιsusaˇqa′$_a$ne·. ta′x̣as x̣a′x̣a·s sla:ˋt$_i$yi·ł'aˋqtsx̣o′$_u$ne· wa′tsk$_a$na's.

Ta′x̣as ława′x̣e· wu′qt!e·. qakι′łne· ta′t!e·s: “ts!ιnyaxa′$_a$k!o·$_u$n'. hutse$_i$ku′łne·.” qawax̣ame·tι′ktse· a$_a$ʽkuqłe′$_i$t!e·s. wułeι′t.se· wuo′e·s wu′qt!e·. qałwiˋyne· x̣a′x̣a·s qa.ι′n·se· łtsx̣ałqatso′$_u$k^{u}a·t na$_a$s na.u′te·'s wu′qt!e·. ta′x̣as k!o·′wo·k, tsuk^{u}a′te· wa′tsk$_a$na's x̣a′x̣a·s. ła'ntawax̣ame·tι′ktse· ne$_i$s nana′$_a$t$_i$mo·'s. qake′$_i$ne· x̣a′x̣a·s: “a′łasᴇsᴇs, a′łasᴇsᴇs.” ta′x̣as tu′x̣^{u}a kts!ana′x̣a'm qake′$_i$ne·: “ma$_a$ts wa′nkιskιskιs.” ta′x̣as kts!ι′na'm x̣a′x̣a·s qałwi′yne·: “pał ḳsιłwułe·′et.s wuo′e·s wu′qt!e·. hułqa′oˇx̣am kawu′o·.” ta′x̣as łax̣a′x̣e·. qsa$_a$k!o′$_u$ne·. łaˋhutsιnqkuˋpekι′m·ek x̣a′x̣a·s. qałwi′yne·: “hułwasιł·ałax̣a′mi·ł. qaιˋnsιłtsqatso′$_u$k^{u}a·t ne$_i$s na.utekιsta′ke·s.” łałax̣a′x̣e·. namatι′ktse· tsa″e·s ne$_i$s wu′o·s. tsuk^{u}a′te· wu′qt!e·. n'u′px̣$_a$ne· pał n'ι′nse· wuo.ι′se·s x̣a′x̣a·s. qo$_u$s łaˋqawax̣$_a$mι′te·. qakiłι′łne· x̣a′x̣a·s: “ka$_a$s ksι′ł'e·n kawu′o·. n'ι′n·e· wuo′ne·s.” namatiktsι′łne łaa′k!łaks a$_a$ʽku′qłe·'s. qakiłι′łne·: “ts!ιnyax̣a′$_a$k!o·n' kawu′o·.” ts!ιna′x̣e· x̣a′x̣a·s. qsa$_a$k!o′$_u$ne·. łaska′x̣e·. ta′x̣as łats!ιna′k$_i$ne· yιk!taqałkuk^{u}ι′n·e·. na ta′x̣a· sakiłhaqaˋnaq!nu′k$_u$ne· ne$_i$s nuła′se· ne$_i$s kuyιˋk!taqałku′k^{u}e· x̣a′x̣a·s. ta′x̣as k.łała′x̣a·'m. namatι′ktse· tsa″e·s wu′o·s.

Kuł'e′$_i$küł wu′qt!e· qakiłι′łne· x̣a′x̣a·s: “ts!ιnyax̣a′q!$_u$wun'.” ne$_i$sts ksak$_a$mu′x̣o· wu′qt!e· n'u′px̣$_a$ne· k.ła′x̣a·s na.uˋtekιsta′ke·s. k!o′$_u$taps, x̣a′x̣a·s pι′k!a·ks ktso′$_u$k^{u}a·t.s. ta′x̣as sιłsaˋhanιłwiyna′$_a$te· ta′t!e·s. tsuk^{u}a′te· a$_a$ʽqu′qt!e·s wu′qt!e·. n'itnu′ste· ne$_i$s a$_a$ʽqu′qt!e·s iya′m·u's. ta′x̣as ne$_i$ aqu′qt!e· at qał'atι′łne· wιłma′pes. ne$_i$sts kqakι′łił x̣a′x̣a·s k.łts!ιnyax̣a′q!^{u}o·. namatiktsι′łne· ne$_i$s k!ιtnu′słe·'s a$_a$ʽqu′qt!e·s. qakiłι′łne·: “hιntsx̣ałts!ιna′k$_i$ne· pał ksιłwałk$_u$wa′yi·t.” ta′x̣as qalwi′yne· x̣a′x̣a·s ta′xas qa.ιˋn·siłtsqatso′$_u$k^{u}a·t wu′qt!e· na$_a$s na.uˋtekιsta′ke·s. a′$_a$ʽke· łatsuk^{u}a′te· wa′tsk$_a$na·'s. qa·nał·a″ntaˇwaˇx̣mι′te·. qakι′łne·: “a′łasᴇsᴇs, a′łasᴇsᴇs. ma$_a$ts wa′nkιskιskιs.” ta′xas ts!ιna′x̣e· x̣a′x̣a·s. k.ła′x̣am ne$_i$s ya$_a$qa$_a$haˇkqa′pske·[1] a$_a$ʽku′ła·k. ta′x̣as n'ιˋtuqłuk!samu′n·e· ne$_i$s a$_a$ʽkts!ιʽka·s.[2] qa.u′px̣$_a$ne· ne$_i$s ke′e·ns a$_a$ʽqu′qt!e·s. qałwi′yne· ke′e·ns a$_a$ʽkts!ι′ka·s. pał k!ιtnu′słe·s. ta′x̣as n'ałax̣o′$_u$ne·. k.łao′$_u$wo·k

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[1] Pierre: *ya$_a$qa$_a$kqa′pske·.*

[2] Pierre: *a$_a$ʽkts!ι′ka·'s.*

You urge me very much. Our grandmother said after a while, in
the evening, || when Fisher comes home, then we should go there." | 35

Then they started. When they arrived, they entered, and saw |
Skunk alone, nobody else. Skunk gave them meat. | Then they ate.
He said: | "Your grandmother wants me to marry you." Skunk
prepared a place in the rear of the tent. || He said to them: "Stay 40
here." Then the sisters | went to the rear of the tent and staid
there. Skunk was | pounding dried meat all the time. |

Then Fisher came home. He said to his elder brother: "Go | and get
some water. I want to drink." He threw his drinking horn to him. ||
Fisher's water was far away. Skunk thought: | "Fisher might take 45
the girls." Then he arose. | Skunk took dried meat and threw it
backward to | the sisters. Skunk said: "Divide-de-de-de it." | When
he was almost going out, he said: "Don't move-ve-ve-ve!" || Then 50
Skunk started. He thought: | "Fisher's water is far away. I
shall go to my water." Then he arrived there | and dipped it up.
Skunk started to run. He thought: "I | want to get back quickly.
He might take those girls." | He came back and gave the water to
his younger brother. Fisher took it, || and knew that it was Skunk's 55
water. Therefore he threw it back. | Skunk was told: "This is not
my water, | it is your water." He was given another horn, | and
was told: "Draw some of my water." Skunk started. | He just
dipped up the water and came back. He came back quickly, || and 60
spilled it while running. Now there remain many little lakes, the
result of | what Skunk spilled while walking. Then he came home
and gave | the water to his brother. |

After Fisher had drunk, he said to Skunk: "Go and get my game." |
Fisher had known while he was away that the two girls had arrived, ||
and that they wanted him, and that Skunk had already taken them. 65
Therefore | he was angry at his elder brother. Fisher took entrails. |
He painted the entrails of the game red. These entrails | are called
"rectum." Then Skunk was told to bring in | the meat. He was
given the painted entrails. He was told: || "Go quickly, because the 70
sun is getting low." Then Skunk thought | that Fisher might take
those two girls. | Again he took dried meat and threw it backward. |
He said: "Divide-de-de-de it. Don't move-ve-ve-ve!" | Then Skunk
started. When he came to the place where the meat was, || he 75
tied it with that line. | He did not know that it was entrails. He

q!aqa′pse· ne$_i$s a$_a$‘kts!ι′ka·s. qake′$_i$ne· x̣a′x̣a·s: “hyà·. ko·q!$_u$a‘kakι′nmo ka′tsa.” ta′x̣as n′e·sqa‘t.łe.ι′t$_i$ne·.

Ta′x̣as ne$_i$s kts!ι′nam x̣a′x̣a·s. qake′$_i$ne· wu′qt!e·: “ta′x̣as tu‘n$_u$waka′ki·ł. qa′psin kιnsιłwa‘se·łhutska′ki·ł. tax̣ta·′ kuła′wam ta′x̣ta x̣ma hιnhutskakι′łne·. ta′x̣as e′$_i$ke·ł a$_a$‘ku′ła·k. hιnuł′e′$_i$ke·ł ḥutsu‘q$_a$naniyała″ne·.” ta′x̣as n′ι′k$_i$ne· nana′$_a$t$_i$mo a$_a$‘ku′ła·ks.

Ku′ł′e·k qakiłι′łne·: “ta′x̣as ho·łuqna‘neya′ła. saha′n·e· x̣a′x̣a·s. nŏpk!aqaqa′$_a$ne·. tsx̣ał′o·ktawa′s$_a$ne·.” qake′$_i$ne wu′qt!e·: “ιs ła″nta·s q!a‘piłhaqa′pse· hoq!ka′e·s. q!a′pe·′s aka‘kin·mι′łki·ł.” ta′x̣as ne$_i$ nana′$_a$t$_i$mo naka″nte· ne$_i$s huq!ka.ι′se·s x̣a′x̣a·s.

Qake′$_i$ne·: “ka$_a$ ko′ł′a‘qanax̣a′ła no$_u$łitι′t$_i$ne· ka$_a$kit.ła′$_a$mil x̣a′x̣a·s.” qake′$_i$ne· q!u′tsa·ts: “hułts!ιnax̣a′ła ka$_a$kι′t.ła.” ta′x̣as ts!ιna′x̣e·. t$_i$nax̣a″mne·. qa‘tałtιnax̣a″mne· wu′qt!e· pał tsa‘łe.ιt$_i$nana′se·. qake′$_i$ne· na′młat!: “hułts!ιnax̣a′ła ka$_a$kι′t.ła.” k.ła′x̣am kt$_i$na′x̣a′m, a′$_a$‘ke· qa‘tałt$_i$nax̣a″mne· wu′qt!e·. qake′$_i$ne· wu′qt!e·: “ta′x̣a·s hułts!ιnax̣a′ła ka$_a$kι′t.ła, mι′ksa′n no$_u$łe·tι′t$_i$ne· x̣a′x̣a·s ka$_a$kιt.ła″mił.” ts!ιna′x̣e· n′itkι′n·e· nŏpι′k!a·s wu′qt!e·. qa$_a$kι‘snιts!ła.ι′nse·. n′ιtkι′nme·k. n′ιnqa′pte·k ne$_i$s tsᴇma‘k!i·łwu′qt!e·s. n′ιtkι′n·e· nao·′k!^{u}e·s tιłnamu″e·s. n′ιnqapta′kse· ne$_i$s tsᴇma‘k!iłna′młat!s. a′$_a$‘ke· n′ιtkι′n·e· nao·′k!^{u}e·s tιłnamu″e·s. n′ιnqapta′kse· ne$_i$s tsᴇma‘k!iłq!u′tsa·ts. ta′x̣as waq!$_a$nu′n·e· ne$_i$s a$_a$′kιts!ła′e·ns.

Qahosaqa′$_a$ne·. ta′x̣as x̣a′x̣a·s ne$_i$s kwa$_a$‘miłnι′ke·ts, nuła′n·e· wu′qt!e·, sιł′a‘qał′ιsqat!łe.ι′t.se·, qałwi′yne· ktsx̣ałhot!nιnmitqa′ptse$_i$t ta′t!e·s. ta′x̣as x̣a′x̣a·s n′ιt!ko′$_u$ne·. at łaq!a$_a$kqa′pse· ne$_i$s a$_a$‘kts!e·ka′e·s. qa.u′px̣ane· ne$_i$s ke′e·ns wιłma′pis. qałwi′yne·: “ta′x̣as hułe′$_i$ma·t na$_a$ a$_a$‘ku′ła·k.” pał ta′x̣as ksιłtsιłmi·′yιt.s ta′x̣as ma′te·. łats!ιna′x̣e·. k.łała′x̣am n′u′px̣$_a$ne· pał nuq$_u$na‘ne·yamι′s$_i$ne·. łιtιnq!oku′pse·. ta′x̣as n′ιła′ne·. qałwi′yne·: “kułtsx̣a′ł′e·p pał ksił′ι‘sqat!łe′et.” qake′$_i$ne· x̣a′x̣a·s: “ka′yap! naso′$_u$k^{u}e·n, naso′$_u$k^{u}e·n.” tse$_i$ka′te· hoq!ka′e·s. łało′$_u$se·. q!a′pe$_i$s ło′$_u$se·. n′u′px̣$_a$ne· n′ok!^{u}ι′se· sawιtsqa′pse· hoq!ka′e·s. tṣ$_a$qanax̣a″mne·. sukwiłq!u′k$_u$ne·. qałwi′yne·: “ta′x̣as kusιłx̣a′tk$_i$no·k^u.” qawιsaqa′$_a$ne· ne$_i$s ktsιłme·′yιt.s. wι′łna·ms nułpałnι′łne· sιłtsx̣a′ne·. qakiłι′łne· ne$_i$ nana′$_a$t$_i$mo na′młat!: “kιn′o‘$_u$kuł′akakιnmι′łki·ł hoq!ka′e·s?” qake′$_i$ne· na′młat!: “ma kuo$_u$k^{u}i·ł′akaˇkι′n·mi·ł.” qake′$_i$ne· q!u′tsa·ts: “ma kou‘k!^{u}i·ł′qaakakι′nmi·ł.” qake′$_i$ne· wu′qt!e·: “ta′x̣as tsx̣ał′o$_u$ktawa′s$_i$ne· x̣a′x̣a·s. saha′n·e·. n′ι′n·se· nŏpιk!a′e·s ne$_i$s hoq!ka′e·s. ta′x̣as sιłqa‘tał′ι′p$_i$ne·. ta′x̣as tsx̣ałsa$_a$nιłwiynatawa′s$_i$ne·.”

Łaakax̣a″mne· x̣a′x̣a·s. nawasx̣o′$_u$me·k. n′ιtkι′n·e nŏpι′k!a·s. n′ιnqa′pte·k ne$_i$s tsᴇma′k!iłx̣a′x̣a·s. ne$_i$s pι′k!a·ks wιłqa′$_a$ne·

thought it was | a line. It was painted red. He put it on his back. When he arose, | the tump line broke. Then Skunk said: "Oh, | I broke my brother's tump line!" Then it became cold.||

When Skunk started, Fisher said: "Now | come out! Why did you come here early? Later on, | when I came back, then you ought to have come. Now eat meat! | After you have eaten, we will move away." Then the sisters ate | meat. ||

When they had eaten, they were told: "Now let us move! Skunk is bad. | He has manitou power. He will kill us all." Fisher said: | "There in the corner of the tent are all his rotten bones. Take them all out." | Then the sisters took out Skunk's | bones. |

Fisher said: "Where shall we go? Skunk knows the place where my tent is." | Chipmunk said: "Let us go to my tent!" | Then they started. They entered; but Fisher could not | go in, for it was too small. Then Big Chipmunk said: "Let us go | to my tent!" When they arrived, they went in, but Fisher could not go || in. Fisher said: "Then let us go to my tent, | although Skunk knows the place of my tent!" | Then Fisher worked his manitou power, and two trees stood there. He transformed himself, | and became a real fisher. He transformed one | of his wives, and she became a real big chipmunk;|| and he transformed his other wife, and she became | a real chipmunk. Then they climbed one of the trees. |

They staid there. Then Skunk, when there was a wind storm, | which Fisher had made, and therefore it was cold, thought his | elder brother would cause him to freeze to death. Then Skunk was cold. || He left his tump line at the door. He did not know that it was entrails. | He thought: "I'll leave this meat." | Then, when it was dark, he left it. He went on. When he came back, | he knew that they had moved camp. There was no fire. Then | he cried. He thought: "I'll die, because it is cold." || Skunk said: (?) "Chief, chief!"[1] | He looked for his rotten bones. They were all gone. Then he saw | that there was one rotten bone in a hole. He went in. He was glad. | He thought: "Now I am saved." | He staid there that night. Early in the morning he was heard talking. || Then the sisters were asked: "Big Chipmunk, did you take out all | his rotten bones?" Big Chipmunk said: "I took them all." | Chipmunk said: "There is one bone that I did not take." Then Fisher said: | "Then Skunk will kill us all. He is bad. | That rotton bone is his manitou. Now he can not die. || He will make war on us." |

Skunk came out. He sang. He worked his manitou power. | Then he became a real skunk. Long ago the skunk was large. | He killed

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[1] My interpreter could not translate this sentence.

x̣a'x̣a·s. at n'upι'łne· q!a'pe·'s qa'psins, mι'ka tsEma'k!e·s. ne$_i$sts k!ιnqa'pte·k tsEma'k!iłx̣a'x̣as·. nawasx̣o'$_u$me·k. qake'$_i$ne·: “a·q!ono'$_u$ko· no'$_u$k^{u}ey, a·q!ono'$_u$ko· no·'k^{u}e·; a$_a$`ki·łq!an·otsa'ko ma$_a$·k!.” kuławasx̣o'$_u$me·k. qake'$_i$ne·: “pa·'me·k k.łaqo$_u$ka`łuqłe·'et ne$_i$s łunik!łe'et.s.” łuq^{u}a`q!o·łu'kp$_a$ne·. ła:łitιts!ła.ι'nse·. ne$_i$s łunik!łe'et.s łuq$^u$a`q!o·łu'kp$_a$ne·, a'$_a$`ke· ła:łιtιts!ła.ι'nse·. n'asqa`p$_a$nιtš!ła.ι'nse·, nao·'k!^{u}e·'s qao˘x̣aq!ołu'kp$_a$ne·. n'akaqku`piłqaq$_a$na'pse·. ałtιłnamo'$_u$t$_i$mo·s wu`qt!e·s ne$_i$s k.łohanιts!ła'e·ns qahox̣aqa`n·muqłu`k!^{u}atsq!a'nse·.[1] ła'ts$_i$ne·$_i$s ło$_u$x̣a`q!olu'kp$_a$ne·. ła'ts$_i$ne$_i$s łału$_u$qwaqkupi`łqaq$_a$na''ne· ałtιłnamo'$_u$t$_i$mo wu'qt!e·. qahakiłatsu'kp$_a$ne·[2] x̣a'x̣a·s. nuk.łu'k$_u$ne· q!u'tsa·ts. n'uk^{u}ax̣u'n·e·. qao˘x̣a'x̣e· x̣a'x̣a·s ne$_i$s q!u'tsa·ts qanaqa`n·q!o·łu'kp$_a$ne· a$_a$`k!ałma.ι'se·s q!u'tsa·ts. nutka`wumaku'pse·. ta'x̣a·s łamι'tx̣$_a$ne· ne$_i$s tιłnamo'$_u$t$_i$mo's wuqt!e·s. a'$_a$`ke· n'uk^{u}ax̣u'n·e· namłat!. ne$_i$s ma skiłya$_a$qakι'nke· q!u'tsa·ts. a'$_a$ke· qakι'n·e·. ta'x̣as n'uk!^{u}qape'$_i$ne· wu'qt!e·. wune·kι't.se· k!a`tsukpu'x̣$_a$naps x̣a'x̣a·s. ta'x̣as ḳu'k.łuk wu'qt!e· a'$_a$`ke· n'uk^{u}ax̣u'n·e· n'o$_u$ktι'łne· ałtιłnamo'$_u$t$_i$mo wu'qt!e·.

Qao˘x̣a'x̣e· x̣a'x̣a·s. tsuk^{u}a'te· ne$_i$s nana'$_a$t$_i$mo·'s, ła.ιtkι'n·e·. ła.ιtq!a'nx̣a''mse·. ta'x̣as n'ι'n·se· tιłnamu''e·s.

Qake'$_i$ne· x̣a'x̣a·s: “ta'x̣a·s ka$_a$ ko·ła$_a$qanax̣a'ła? saha'n·e· wu'qt!e·. ła.ιtq!a''nx̣a·m' tsx̣ał'o$_u$ktawa's$_i$ne·.” qake'$_i$ne· na'młat!: “hułts!ιnax̣a'ła ka$_a$kι't.ła.” ne$_i$sts k!o$_u$k^{u}ι'tka x̣a'x̣a·s ta'x̣as ła.ιtkι'nme·k tι'tqa·t!s. a'$_a$`ke· ła.ιtkι'n·e· pa'łke$_i$s ne$_i$s nana'$_a$t$_i$mo's. łaqa.ι'nse· ne$_i$s tsEma`k!ιłna'młat!sts q!u'tsats. ta'x̣as ts!ιna'x̣e· a$_a$kιt.ła''e·s na'młat!. tιnax̣a''mne·. tsałe`itnana'se·. qake'$_i$ne· x̣a'x̣a·s: “łaa`kax̣a'm'e·n'.” łaakax̣a''mne· na'młat!. ta'x̣as x̣a'x̣a·s n'atsu'kp$_a$ne·. ta'x̣as n'umιtskι'n·e· no'$_u$k^{u}eys. ta'x̣as wιł·eι't.se·.[3] tιnax̣a''mne·. ta'x̣as ktsιłmi·'yιt.s n'ιtx̣o'$_u$me·k. qaya$_a$qawahakqa'$_a$ne·[4] x̣a'x̣a·s, yanax̣una'kse· ałtιłnamu''e·s. ta'x̣as wune·kι't.se·. ktsιłmi·'yιt.s qaq!u'mne'$_i$se· ałtιłnamu''e·s. qakι'łne·: “ta'x̣as hułq!u'mne·na'ła. hunuk.łu'k$_u$ne·.” qatsιn·k!apałtiyax̣na'pse· at q!utseta'pse·. sk$_i$na'pse· ma$_a$ts k.łq!u''mne·. ta'x̣as tsEma'k!iłhats!ałaqa''ne· x̣a'x̣a·s. qakι'łne·: “ta'x̣a·s, tax̣ta·' atutsła`k.łιnq!oyała''ne·;” at łaq!utse$_i$ta'pse·. ta'x̣as q!u'mne'$_i$ne· x̣a'x̣a·s; mι'ka kq!utse'$_i$tił qa`tał·a·haq!małe'$_i$tsin. n'u'px̣$_a$ne· ne$_i$ nana$_a$'t$_i$mo ta'x̣as ksιłtsEma'k!iłq!akpakι't.łe$_i$ts x̣a'x̣a·s. qakiła'mne·: “ta'x̣as hoł·ats!ιnax̣ała'e·s wu'qt!e·. ta'x̣as łaowo'k$_u$ne·. tsuk^{u}atι'łne· x̣a'x̣a·s. pał ke'e·n a$_a$`k$_u$wuk.łe·'et ne$_i$s ya$_a$qahank!anme'$_i$ke·,[5] ne$_i$s łoq^{u}ak$_i$nι'łne· x̣a'x̣a·s. n'ι'nse· a$_a$'k ła'm·e·s ne$_i$s

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[1] Pierre: *qao˘x̣aqa`n·muqłu`k!^{u}atsq!a`nse·*.

[2] Pierre: *qa$_a$kiłatsu'kpn$_a$e·*.

[3] *wιłeι'tse·* FAR.

[4] Pierre: *qaya$_a$qawa$_a$kqa''ne·*.

[5] Pierre: *ya$_a$qa$_a$nk!anme'$_i$ke*.

everything, even strong animals. | When he became a real skunk, he
sang, || and said: "Burnt rocks, burnt rocks, remains of a burnt | bone!" 125
He finished singing. He said: | "There is a faint sound on the other
side." Then he sent out his fluid, | and the tree was no longer standing
there. Then he sent his fluid to the other side, and | the tree was
no longer standing there. There were two trees left. He sent his fluid
to one of them. || Fisher and his wives came out quickly | and jumped 130
across to the other tree. | He sent his fluid to the other side, and |
they jumped again to the other tree, Fisher and his wives. Skunk
sent out his fluid. | Then Chipmunk was tired and fell down. Skunk
went to Chipmunk || and sent his fluid into her mouth. | Then her 135
belly swelled up. Then he shot with his fluid at Fisher's (other) wife, |
and Big Chipmunk also fell down; and as he had done to Chipmunk,
| he did to her also. Then only Fisher remained. | After some
time Skunk shot his fluid again. Then Fisher became tired || and 140
also fell down. He killed Fisher's wives and | Fisher. |

Skunk staid there. He took the sisters, and he restored them to
life. | Then they became his wives. |

Skunk said: "Where shall we go now? Fisher is bad. || If he should 145
come to life, he will kill us all." Big Chipmunk said: | "Let us go to
my tent!" When Skunk had killed them all, | he became a man again,
and the sisters became women. | They were no more a real big chipmunk
and a chipmunk. | Then Big Chipmunk started for her tent.
They entered. || It was too small. Skunk said: "Come out!" Big Chip- 150
munk came out. | Then Skunk shot his fluid, and the stone broke. |
Then it was a large place. They entered. At night | they lay down.
Skunk lay in the middle, | and his wives were on each side. After
some time, when it was dark, || his wives did not sleep. He said to 155
them: "Let us sleep! | I am tired." They did not listen to him, but
they tickled him. | They did this so that he should not go to sleep.
Then Skunk became very sleepy. | He said to them: "It's enough.
Let us play later on." | They tickled him again. Then Skunk slept;
and even though they tickled him, || he did not wake up. The sisters 160
saw | that Skunk was really dead asleep; and they said to each other: |
"Now let us go to Fisher!" They arose. | They took Skunk. The
hęlǫ was on a mountain, | and they turned Skunk the other way. His

a$_{a}$‘k!a‘łax̣wi′e·ts, ne$_{i}$s ya$_{a}$kiłι′nske· a$_{a}$‘k$_{a}$wuk.łe·′et.s n’ι′n·se· a$_{a}$‘ksa′q!e·s. ta′x̣as łaanax̣a″mne· ne$_{i}$ nana′$_{a}$t$_{i}$mo. nawasx̣o′$_{u}$me·k. n’ιtkι′n·e· nŏpι′k!a·s ne$_{i}$s ma yιsk!ame′$_{i}$ke· na′mła·t!. qasqapłe.ι′t.se· x̣a′x̣a·s. q!a‘piłtsιnx̣una′pse· no′k^{u}eys. ta′x̣as łats!ιna′x̣e· na′młat! nana′$_{a}$t$_{i}$mo ya$_{a}$qa$_{a}$kqa′pske· wu′qt!e·s. K.łała′x̣am łaetkι′n·e· ła.ιtq!a″nx̣a′ms, ta′x̣as k.łao′$_{u}$wuk wu′qt!e· n’u′px̣$_{a}$ne· ałtιłnamu″e·s. qakι′łne·: “ka$_{a}$s ke′e·n x̣a′x̣a·s.” qak.ła′pse·: “qo$_{u}$ sawιtsqa′$_{a}$ne· a$_{a}$‘k$_{a}$wuk.łe·′et.s.” qakι′łne·: “ta′x̣as hułts!ιnax̣a′ła ιłqa′ha·k a′m·a·k. at saha′n·e· x̣a′x̣a·s; mι′ka ne$_{i}$s ktsᴇma′k!e·s no′k^{u}eys kιn’ιtkιnmι′łki·ł tsx̣ał’umιtskι′n·e·. tsx̣ał·aakaxa″mne·.” ta′x̣as ts!ιna′x̣e· ałtι·łnamo′$_{u}$t$_{i}$mo wu′qt!e·. ma′te· am·a′k!e·s.

Qahak.łe′$_{i}$ts$_{i}$ne· x̣a′x̣a·s. naq!małe′$_{i}$ts$_{i}$ne·. n’u′px̣$_{a}$ne· pał sιłsax̣una′pse· tιłnamu″e·s. qake′$_{i}$ne·: “a:nłu′n·u qa‘hax̣one′$_{i}$ki·ł, hιntsax̣u‘napkι′łne·.” qawanx̣a′$_{a}$mse·. a′$_{a}$’ke· łaqakι′łne·: “a:nłu′n·u qa‘hax̣une′$_{i}$ki·ł.” ne$_{i}$s qałwanx̣o′$_{u}$ne·, n’u′px̣$_{a}$ne· tsᴇmak!e′$_{i}$se·. ta′x̣as wanx̣a″mne·. pał q!a′piłhawιtsx̣una′pse·. pał s$_{u}$wιtsqa′$_{a}$ne· no′$_{u}$k^{u}eys, pał q!a‘piłq!u‘ntkax̣una′kse· ne$_{i}$s yι′ske·. yana′ha·ksts nas yu‘n·unιk!x̣o′e·s. pał sιł·aqa‘tałwanx̣a″mne·. ta′x̣as n’iła′ne·, qałwi′yne·: “ta′x̣as kułtsι′ł’e·p.” n’u′px̣$_{a}$ne· mι′ka at ma k!umι′tskin no′$_{u}$k^{u}eys. ta′x̣as n’atsu′kp$_{a}$ne·. qa$_{a}$kił’atsu′kp$_{a}$ne· n’atsu′kp$_{a}$ne·, n’atsu′kp$_{a}$ne·. wune·kι′t.se· k!a′$_{a}$tsukp, ta′x̣as ławansa′q!$_{a}$ne·. qahakił’atsu′kp$_{a}$ne·, ta′x̣as łaq!a‘piłwanxa″mne·. na‘tstkił’atsu′kp$_{a}$ne· ta′x̣as wιł·e.ι′t.se·. pał sιłqa‘tał·a.u′px̣$_{a}$ne· kiyu′k$_{i}$yit.s. qałwi′yne·: “ne$_{i}$ hułinłu˘q^{u}a˘x̣o′$_{u}$me·k.” ne$_{i}$s łuq^{u}ax̣a″mne·. ta′x̣as łaatsu′kp$_{a}$ne·. wunιkι′t.se· n’u′px̣$_{a}$ne· tsa$_{a}$k!a$_{a}$łmi‘yitnana′se·.· pał sιł·atsu‘nok!o′$_{u}$ne·. qake′$_{i}$ne·: “hà: ma qa·psqawe:‘sιłno′hos.”[1] ta′x̣as a′$_{a}$‘ke· łaatsu′kp$_{a}$ne·. ta′x̣as a:n’ałmak!anu′kse·. ta′x̣as nuk.łu′k$_{u}$ne· k!a′$_{a}$tsukp. qałwi′yne.: “ho′ya’s hułtse′$_{i}$ka·t naqa‘s$_{i}$mak!a′$_{a}$nu·k.” n’akakι′n·e· a$_{a}$q!ułu′kp!e·s. qao˘x̣akι′n·e· a‘$_{a}$k.ła‘$_{a}$k$_{u}$wu′$_{u}$t!e·s ne$_{i}$s a$_{a}$‘q!ułu′kp!e·s n’anak!o′$_{u}$ne·.

Qahana′x̣e qu′k^{u}e·n. n’u′px̣$_{a}$ne· ya$_{a}$qak$_{a}$na′pske· x̣a′x̣a·s qo$_{u}$s qawιsqa′$_{a}$ne· ła′a·s. ne$_{i}$sts ḳ!ana′k!o·, a$_{a}$‘q!ułu′kp!e·s x̣a′x̣as. na$_{a}$s a$_{a}$‘kaq!ne′e·s qu′k^{u}en na$_{a}$s qahak!o′$_{u}$se·[2] qatse$_{i}$ka′te·. kwunι′ke·t.s łat$_{i}$nak!o′$_{u}$ne· x̣a′x̣a·s a$_{a}$‘q!ułu′kp!e·s. naku‘m·seke′$_{i}$te·. qake′$_{i}$ne·: “k.łιtι‘m·sιkqłι′łx̣o· qu′k^{u}e·n k.łqa‘qoq^{u}a′kam at k!u′k!^{u}ił. qao‘k!qax̣o′$_{u}$me·k.” pał kqatse′$_{i}$ka·t.s n’upx̣a′se· ne$_{i}$sts ktsx̣al’a‘kum·sι′ke$_{i}$t. sιł’a‘qałqatse$_{i}$ka′te·. łaan·ak!o′$_{u}$ne·. qake′$_{i}$ne· x̣a′x̣a·s, nawasx̣o′$_{u}$me·k. qake′$_{i}$ne.:

“Ha′p ho·he′ha; ha′p ho·he′ha; ha′p ho·he′ha.”

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[1] Pierre more quickly: *qapsqawιsłno′hos.*

[2] Pierre: *qaak!o′$_{u}$se·.*

head was ‖ toward the door, and his legs lay toward the mountains. | 165 Then the sisters went out again. They sang. | They worked their manitou power, and the size of Big Chipmunk's hole | was almost the size of Skunk. The stones squeezed him all over. Then | Big Chipmunk and her sister went back to where Fisher lay. ‖

When they got there, they restored him to life; and when Fisher 170 arose, | he saw his wives. He said to them: "Where is | Skunk?" They said to him: "He is in a hole in the mountain." | He said to them: "Let us go to a far-away country. | Skunk is bad. No matter how strong the stones ‖ you made, he will break them, he will come out 175 again." Then | Fisher and his wives started and left the country. |

Skunk was asleep. He woke up, and knew | that his wives hurt him. He said: "Move away a little! | You hurt me!" They did not move; and ‖ he said again: "Move away a little!" He pushed them, | and 180 he noticed that (what he touched) was hard. Then he moved, | and everything was tight on his body. He was in a hole in the rock. It was all | around him on each side of his body and on top of his body. | He could not move. Then he cried. ‖ He thought: "I must die." He 185 knew that he even | used to break rocks. Then he sent out his fluid. He went on sending out his fluid, | sending out his fluid, sending out his fluid. After he had sent out his fluid for some time, | he could move a leg. He went on sending out his fluid, and | he could move all around. For a long time he sent out his fluid, and then the space was large. ‖ He could not see the daylight. He thought: "Let me | lie 190 the other way," and he turned the other way. Then he sent out his fluid again. | After some time he saw a little hole. The rocks opened. | He said: "Oh, it looks like a star!" | He sent his fluid again. Then the hole was larger. Now ‖ he was tired sending out his fluid. He 195 thought: "Now let me see | how large the hole is." He took out his musk bag and put it on the end of | his bow. He stuck it out. |

Raven was going along at this time. He saw what Skunk was doing. | He stood there outside; and when Skunk put out his musk bag ‖ here in front of Raven, he passed it in front of him. | He did not 200 look at it. After some time Skunk took his musk bag in again. | He smelled of it, and said: "It might smell like the eye of Raven. | Maybe he is coming this way. He is one who is always going about." (Raven) had not looked at it, | because he knew that (Skunk) would smell of it. Therefore ‖ he had not looked at it. (Skunk) put it out 205 again. Skunk sang, | and said: |

"Hap ho he ha! hap ho he ha! hap ho he ha!" |

N’ιtkι′nme·k qu′k^{u}ens. n’ιnqa′pte·k ne$_i$s tsᴇma′k!iłqu′k^{u}ins. nuq!$_i$yu′k!o′$_u$ne· ne$_i$s a$_a$‘q!ułukp!ι′se·s x̣a′x̣a·s. nułnux̣u′n·e· pał k!ιnqa′pte·k ne$_i$s tsᴇma‘k!iłqu′k^{u}ins, sιł’aqałhułnux̣u′n·e·. n’u′px̣$_a$ne· x̣a′x̣a·s ne$_i$s a$_a$‘kikqapx̣uneyiι′se·s qu′k^{u}ins. qake′$_i$ne·: “Yà:.” łatkaq!ałkι′n·e· a$_a$‘k.łak$_u$wo′$_u$t!e·s. ło′$_u$se· a$_a$q!ołu′kp!e·s. ta′x̣as n’iła′n·e·. qake′$_i$ne·: “ka′yap! naso:′k^{u}e·n, ka′yap! naso:′k^{u}e·n, naso:′k^{u}e·n.” pał ke′e·ns ktsᴇmak!qa′p$_i$mo ne$_i$sts ktsuk^{u}a′t.łe·s sił’a‘qałwιłke′$_i$ne· k!e′$_i$ła. qake′$_i$ne·: “hιn’upsła′t$_i$yiłma‘n·ło$_u$k!a‘pałnux̣’watι′łik. tse·n k!a‘pałtι′ła·m’ ka$_a$ kts!a$_a$qa‘nału‘k^{u}iłmi·′yit.” ta′x̣as tsιn k!a‘pałtι′łik x̣a′x̣a·s. n’u′px̣$_a$ne· qa‘łakna‘sqa‘nałwa$_a$kikqa‘px̣una′kse· qu′k^{u}ins. ła$_a$pske$_i$kał’ok^{u}a‘kikqapx̣una′kse·. ta′x̣as q!a‘kqapx̣una′kse·. qake′$_i$ne·: “qo$_u$ łu′n·u at ma kuqa˘ha′$_a$łkqa$_a$ts na$_a$ ła:′n·a qa‘o˘x̣ał·a.u‘n·ału‘k^{u}ιłmi·′yit.” qahakqa′′ne· x̣a′x̣a·s. tsuk^{u}a′te· a$_a$‘kts$_a$ma′ł’e·s. łu′q$_u$ne· a$_a$‘ksa′q!e·s. n’anakι′n·e·. pał k!u‘ktsłe.ιtna′nas. tsx̣ał·aqa‘tał’anax̣a′′mne·. sιł’aqaq$_a$na′′ne· k.łu′q^{u}a a$_a$‘ksa′q!e·s. k!ana′ke·n. a′$_a$‘ke· łu′q$_u$ne· nao·′k!^{u}e·s. a′$_a$‘ke· n’anakι′n·e·. łu′q$_u$ne· a$_a$‘k.ła′t!e·s. a′$_a$‘ke· n’anakι′n·e·. ne$_i$s k!uk!qa′pe·′s a$_a$‘k.ła′t!e·s. łu′q$_u$ne·. n’anaqayqa′pse·. ta′x̣as łało.u′se· a$_a$‘q!onakiłma′k!e·s. nawasx̣o′$_u$me·k. qake′$_i$ne·:

“Huł’a:‘naqa‘yuk!a·‘ła·kka′′me·k;
huł’a:‘naqa‘yuk!a·‘ła·kka′me·k.”

Ta′x̣as sa·kx̣aqayqa′pse· a$_a$‘ko$_u$k!ała′$_a$k!e·s. ta′x̣as ła.anaqayqa′pse·. qao˘x̣aqayqa′m·e·k nao·′k!^{u}e·′s a$_a$‘k.ła′t!e·s tsuk^{u}a′te· nao·′k!^{u}e·′s łat!apts!akι′n·e·. tsuk^{u}a′te· a$_a$‘ksa′q!e·s a′$_a$‘ke· łax̣a‘ts$_i$niłt!apts!akι′n·e·. ta′x̣as łao·wo·′k$_u$ne· x̣a′x̣a·s. ta′x̣as x̣a′x̣a·s qawιsqa′$_a$ne·. saha′n·se·. k.ła′ło·s a$_a$‘quqt!e′e·s. qao˘x̣a′x̣e·. tsuk^{u}a′te· a$_a$‘ku′ła·łs. qanakι′n·e·. to′$_u$x̣^{u}a so′$_u$k^{u}se·.

Ts!ιna′x̣e· ne$_i$s ma ya$_a$qana‘nux̣u′ske· qu′k^{u}ins. ne$_i$s ławat!ι′naks. qana′x̣e·. wat!a′x̣e·. ts!ιnałhułqa′$_a$tse· a$_a$‘kιnuqłe′e·t.s. wułe.ι′t.se·. ta′x̣as łax̣a′x̣e· a$_a$‘kik.łuna′me·s. ne$_i$sts k.ła′x̣am qu′k^{u}in ła.ιtkι′nme·k tι′tqa·t!s qu′k^{u}in. ta′x̣as qake′$_i$ne·: “husιłwałkinmι′łne· a$_a$‘q!ołu′kp!e·s x̣a′x̣a·s.” ta′x̣as q!a′pe·suk^{u}iłq!ukna′mne·. qakiya′mne·: “ta′x̣as x̣a′x̣a·s at tsx̣ał·aqa.upι′łne· q!a′pe·′s qa′psins. k.ła′ło$_u$s a$_a$‘q!ołu′kp!e·s.” ta′x̣as at k.łιnq!oymołι′s$_i$ne·. ta′x̣as wune·kι′t.se· kk.łιnq!o′ymo·ł, ta′x̣as łax̣a′x̣e· x̣a′x̣a·s. n’upx̣a′łne· k.ła′x̣am tι′tqa·t! qakiłι′łne·: “qa′ła kι′n’e·n?” qake′$_i$ne x̣a′x̣a·s: “ne$_i$ łu′n·qo· a$_a$‘kinuqłe·′et hoq^{u}aqa′x̣e·. hoq^{u}a′k.łe·k k.łu‘n·qo·ke‘$_i$kaqts!ιłam·a·łwux̣onι‘łikhιnma′wo.” qakiłι′łne·: “qo$_u$s sn’ιt.ła′ne· naso′$_u$k^{u}e·n qa′k.łe$_i$k qu′k^{u}ins. n’ι′n·e· ta′x̣ta· ke·′wam na$_a$s a$_a$‘kik.łuna′me·s, nałkι′n·e· x̣a′x̣a·s a$_a$‘q!ułukp!ι′se·s. a′$_a$‘ke· n’ι′n·e· naso′$_u$k^{u}e·n qa′k.łe·k k.ła′wła. n’a′s$_i$ne· naso′$_u$k^{u}e·n na a$_a$‘kik.łu′′nam.” quna′x̣e· x̣a′x̣a·s a$_a$‘kιt.łaι′se·s qu′k^{u}ins.

Raven transformed himself into a raven. He became a real raven. |
He took hold of Skunk's musk bag with his bill. Then he flew away, ||
because he had become a real raven, therefore he could fly. | Skunk 210
noticed the flapping of the wings of Raven, and said: | "Oh!" He
pulled in his bow quickly. His musk bag was gone. | Then he cried,
and said: "(?) . . . chief, | chief!" for his power || had been taken 215
away from him; therefore he cried. He said (to himself): | "You
always make too much noise about your ears. Now, listen whether |
the sky will make noise!" Then Skunk listened. | He noticed that
Raven went right up. | Then it came down making a noise. Then
the noise stopped. || He said: "There, farther along, I walk about. 220
Here, on this side, | went down the noise from the sky." Skunk was
lying there. He took | his knife and cut off his leg. He pushed it
out. | Because the hole was small, he could not get out. Therefore
he did so. He cut off | his leg. He pushed it out. He also cut off
the other one and || pushed it out. He cut off his arm and put it out, 225
too. | Now there was one arm left. He cut it off, and it rolled out.
Then | all his limbs were gone. He sang, and said: |

"Let my back roll out, |
Let my back roll out." ||

Then his back rolled out. Then he rolled out. | He rolled himself 230
on his one arm. He took | the other one and stuck it on. He took
his leg, and he | stuck on both of them. Then Skunk arose.
Then | Skunk stood up. He was bad. He had no entrails. || Then he 235
went and took leaves and put them in. Then he was almost good. |

He started to the place where Raven had flown, there across
the mountains.[1] | He went along. He went across the mountains,
and he went along the prairie. | Far away he came to a town.
When Raven had arrived, | he had transformed himself into a man.
Then he said: || "I have brought with me Skunk's musk bag." Then 240
they were all | glad. They said: "Now Skunk will | no longer kill
everything. He has no musk bag." Then | they played with it. They
played with it for a long time. | Then Skunk came. A man was
seen coming along. He was told: || "Who are you?" Skunk said: 245
"I come from that prairie | over there. I am named | Coming-from-the-Prairie-far-away-with-Head-washed-with-White-Clay-carrying-my-Bow-Sideways."
He was told: "Over there is the tent | of the
chief. His name is Raven. He just came | to this town and brought
Skunk's musk bag. Now, || there is also a chief named Grizzly 250
Bear." There were two chiefs | in this town. Skunk went to Raven's

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[1] Through Crow's Nest Pass.

ne$_{i}$s k.łax̣a'łke·n qu'k^{u}in a$_{a}$ʻq!ułukp!ι'se·s x̣a'x̣a·s n'ιtkι'n·e·, n'ιnqapta'kse· tsιt!na'nas. ne$_{i}$sts kt$_{i}$na'x̣a'm x̣a'x̣a·s na$_{a}$s a$_{a}$ʻkaˋłax̣wu'e·ts qa$_{a}$nłuk!^{u}a'tse· tsιt!na'nas. mit$_{i}$yax̣na'pse·. suk^{u}iłq!u'kse·. qake'$_{i}$ne·: "k!a$_{a}$qakι'n·ap tso$_{u}$t?" sđ'o$_{u}$na'pse· ts·ił'aqakιna'pse·. mι'ksa'n qu'k^{u}in qao'$_{u}$ne· qałas nι'n'e·ns. ta'x̣as n'ιsaknu'n·e· x̣a'x̣a·s. namatιktsι'łne· ke'e·k. ta'x̣as n'ι'k$_{i}$ne·. saha'n·se· ne$_{i}$s ke'e·k pał k.ła'ło$_{u}$s qa'psins oqonι'k!e·s. qawđ'ił'ι'k$_{i}$ne·. k.łaqa'e·k. saha'n·se· oqonι'k!e·s, o·'k!^{u}q$_{u}$na k!oqoˋ$_{u}$sałx̣asιnmι'tko. qakiłι'łne·. qake'$_{i}$ne· k.ła'wła: "kιnłts!ιna'mi·ł." n'owo'k$_{u}$ne·. łaanax̣a''mne· x̣a'x̣a·s ne$_{i}$s ya$_{a}$qaˋkx̣ał'owo'$_{u}$k^{u}e· qahakqa'pse· a$_{a}$ʻku'ła·ks. qake'$_{i}$ne· łka'm·u: "wa'nasksk ι'kqa a$_{a}$ʻku'ła·k." qake'$_{i}$ne· qu'k^{u}in: "ma$_{a}$ts ι'ke·n'. n'ι'n·e· kx̣a'tkx̣a·ł. at qa.ι'k$_{i}$ne· łka'm·u. huts!ι's$_{i}$nił'ι'k$_{i}$ne." t$_{i}$nax̣a''mne· x̣a'x̣a·s a$_{a}$ʻkιt.ła.ι'se·s k.ła'wła's a'$_{a}$ʻke· namatιktsι'łne· ke'e·k. a'$_{a}$ʻke· qawđ'ił'ι'k$_{i}$ne·. kqa$_{a}$qa'ske·n łaanax̣a''mne·, a'$_{a}$ʻke· qahaˇkqa'pse·[1] a$_{a}$ʻku'ła·ks ne$_{i}$s ya$_{a}$qaˋkx̣ał'owo'$_{u}$k^{u}e·. a'$_{a}$ʻke· n'ιs$_{i}$nił'ιk$_{i}$ne· k.ła'wła. n'ι'nse· ne$_{i}$s ke'e·k x̣a'x̣a·s ne$_{i}$s at k!ι'k.łe·s o·k!^{u}q$_{u}$na k.ła'ło$_{u}$s a$_{a}$ʻk$_{u}$wu'm'e·s. ne$_{i}$s nι'n'e·k at sđ·aqaˇyaˋ$_{a}$qanmux̣o'se·.

Ta'x̣as tu'x̣^{u}a tsx̣ałwałkwayι't.se· n'anax̣a''mne· qu'k^{u}in. qake'$_{i}$ne·: "ta'x̣a·'s akax̣a''mki·ł kιnłaˋk.łιnq!o'yki·ł, ma kaˋqa kιˋnk.łιnq!oymu'k^{u}i·ł." ta'x̣as q!a'pe· n'anax̣a'mna'mne·. ta'x̣as n'anałkinι'łne· ne$_{i}$ tsιt!na'na. qo$_{u}$s a:n'đqa'haks pιskιnι'łne·. ta'x̣as qanaqłιkx̣a'łne·. nutsιnqkuˋpe·kι'mek. mit$_{i}$yax̣a'łne·. łax̣a·''nx̣o$_{u}$ł at qanaqłιkx̣a'łne·. ta'x̣as x̣a'x̣a·s k!umnaˋnłukpakitmu'łne· a$_{a}$ʻq!ułu'kp!e·s. ne$_{i}$sts k!u'px̣$_{a}$naps to'x̣^{u}a mit$_{i}$ł yax̣na'pse· łaquˋłqaq!anaˋq!nenι'łne·. qałwi'yne· x̣a'x̣a·s. "pa'ko·x̣asιnmι'tko·, x̣ma ktsx̣ał'o'płap. ta'x̣ta: kanmi·'yit.s kutsłatso'$_{u}$k^{u}a·t." tsđmi·'yιt.s qa:ˋqaskιnι'łne· kk.łιnq!o'ya·m. ta'x̣as x̣a'x̣a·s x̣una'x̣e· a$_{a}$ʻkιnmι'tuks. x̣unakux̣u''mne·. ntιk.łu'mqu'łne·. kanmi·'yit.s q!apenmaˋtswιsk.ło'mqu'łek. k!o·nanu'qkwas ta'x̣as k.łak.łιnq!o'yam. qałwi'yne·: "ta'x̣as kutsłatso'$_{u}$k^{u}a·t ka·q!o'łukp." qa:kiłk.łιnq!oya'mne·. ta'x̣as x̣a'x̣a·s qo$_{u}$s a:n'đqa'haks qaˋoˇx̣ał'ιsaknu'ne·. ta'x̣as qałwi'yne·: "qa.ιˋnsđtsqa.u'pła·p." na$_{a}$s łaqahanut.łι's$_{i}$ne·. qo$_{u}$s wιˋłił'đqana'se·. łałuˋq^{u}ałqa·'tse·. łats!ka'se·. ta'x̣as n'aq!anaˋq!$_{a}$ne·nι'łne· łahutsqaˋnkaqkupιkina'kse·. qawaka'se·. łaqałax̣aˋ'nx̣ołι's$_{i}$ne·. ta'x̣as x̣a'x̣a·s qanaˋwe·tsιnk!a'$_{a}$k$_{i}$ne·. łaqaoˇx̣a'se· a$_{a}$ʻq!ołu'kp!e·s. łatsaqanax̣a''mse· qanmitx̣una'pse·. ła.owo'k$_{u}$ne· x̣a'x̣a·s. qakiłamna'mne·: "ta x̣as ma$_{a}$ts tse$_{i}$katemo'k^{u}i·ł x̣a'x̣a·s pał n'ιˋne· sđ·atsuk^{u}a'te· a$_{a}$ʻq!ołu'kp!e·s." łało'$_{u}$ne· kk.łιnq!o'ymuł.

Ta'x̣as husđhułtsx̣amu'ne· ya$_{a}$qaˇqna'$_{a}$ke· tsa'$_{a}$t$_{i}$mo x̣a'x̣a·s.

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[1] Pierre: *qa$_{a}$kqa'pse·*.

tent. | Raven brought out the musk bag. He worked over it, | and
it became a pup. Skunk did not go in. | The pup was tied up at the
doorway. It went to him || and was glad. He said: "What did they 255
do to me, Tso·t?" It knew him; | therefore it did so. But Raven
did not know that it was he. | Then Skunk sat down. He was given
food. Then | he ate. The food was bad, for there was nothing | in
him. He did not eat much. He did not eat more, because his in-
sides were bad, || because he was dry inside. He was told by Grizzly 260
Bear: | "You should go on." He arose. Skunk went out, and
where | he stood up, there was meat. A child said: | "There lies
some meat." Raven said: "Don't | eat it. He dropped it from
his mouth. Children must not eat it. I'll || eat it myself." Skunk 265
entered Grizzly Bear's tent and | was given food. Here again he
could not eat much. When he stopped, | he went out; and there
was meat again where he stood up, | and Grizzly Bear himself ate it.
It was what Skunk had eaten. | Because he had no belly, when he
ate, || it went right through him. | 270

Then, when it was about evening, Raven went out. | He said: "Come
out and play! | You have a toy." Then they all went out. Then |
they brought out the pup. A little distance away they put it down. ||
Then they kicked it. It ran, and they ran after it. | When they 275
caught up with it, they kicked it. Then Skunk had pity | on his
musk bag. When it saw him, it almost | ran up to him. Then he
nodded his head the other way. Skunk thought: | "I am thirsty.
It might hurt me. Later on, to-morrow, || I'll take it back." At 280
night they stopped playing. Then | skunk went to the river. He
jumped in and soaked himself. | In the morning and all day he
soaked himself. When the sun was going down, | they played again.
He thought: "I'll take back | my musk bag." They went on play-
ing. Then Skunk || sat down a little ways off. He thought: | "It 285
might hurt me." They chased it toward him, and it went there. |
Then it turned back and came back. Then he nodded his head to
it, | and it came running this way. It came, and they could not
catch up with it. Then | Skunk turned himself toward it, and his
musk bag went to him. || It got into him again and threw him down. 290
Skunk got up. | They said to one another: "Don't look at him, for
it is Skunk. | He himself took back his musk bag." Their toy was
gone. |

Now I have told what Skunk and his brother did. |

69. Frog and Antelope

Ho'ya's hutsx̣ałhaqałpałne'$_{\iota}$ne· ne$_{\iota}$s pι'k!a·ks ya$_{a}$qałhoq^{u}a'ke. nι'łtuk!^{u}pts wa'tak.

Qa$_{a}$hak.łuna'mne·. qał'at.łititna'mne· ts!o$_{u}$ts!u'q!^{u}a. n'ι'n·e· naso'$_{u}$k^{u}e·ns nι'łtuk!^{u}p. nιłnukupqa'$_{a}$ne· nι'łtuk!^{u}p. mι'ka ya$_{a}$kałnuku'pqa at nuq^{u}na'pse· nι'łtuk!^{u}ps. ta'x̣as q!a'pe· nuq^{u}a'łne· nŭpι'k!a. qa$_{a}$k.ło'$_{u}$ne· wa'ta·knι''nte·k. ta'x̣a naso'$_{u}$k^{u}e·n wa'ta·k qałwi'yne·: "ho'ya's huł'a'yne·ł nι'łtuk!^{u}p." qakι'łne· a$_{a}$‘kik.łu''e·s: "hołałwats!małna'ła nι'łtuk!^{u}p." qak.ła'pse·: "ka$_{a}$s kuł'a·qak$_{\iota}$na'ła nι'łtuk!^{u}p? pał kałnuku'pqa." qakι'łne·: "hułts!ιnax̣ała'e·s q!a'pe· hutsx̣ałhałwats!małnała'$_{a}$ne·." ta'x̣as qakι'łne· a$_{a}$‘kιk.łu'e·s tsx̣ałya$_{a}$qaqna'pske·. qake'$_{\iota}$ne· q!a'pe· wa'ta·k: "ho'ya·'s pał sιłso'$_{u}$k$_{u}$ne· kιnkιnιłwi'yte·k." qake'$_{\iota}$ne· ne$_{\iota}$ naso'$_{u}$k^{u}e·n: "hutsts!ιna'x̣e·, huts!uk!^{u}e'$_{\iota}$ne·. tax̣ta·' na'pit qa'łwiy kanmi·'yit.s ta'x̣as hutsqunax̣ała''ne·." qake''ne· wa'tak: "so'$_{u}$k$_{u}$ne·." ta'x̣as ts!ιna'x̣e·. k.ła'x̣am nι'łtuk!^{u}ps qakι'łne· nι'łtuk!^{u}p wa'taks: "qa'psin kιnsιłqo'$_{u}$kam ka$_{a}$kι't.ła?" qake'$_{\iota}$ne· wa'ta·k: "hosιłqok^{u}a'x̣e· hιn·a‘qantsqaonι'łap kutsa‘łwats!na'ła." n'uma'ts$_{\iota}$ne· nιłtuk!^{u}p. qałwi'yne·: "tsι'namts ya$_{a}$kkałnuku'pqa kuse'$_{\iota}$łmat. k!aqa'ke· wa'ta·k." qakiłι'łne· wa'tak: "tsιn·a'pe·t hιnqa'łwiy k.łe'e·n ka$_{a}$‘k.łe'$_{\iota}$te·t a$_{a}$‘k.łitι't$_{\iota}$ne·s. tsιn tsamatiktsa'p'ne·." qake'$_{\iota}$ne· wa'ta·k: "ha· hosuk^{u}iłq!u'k$_{u}$ne· kutstso'$_{u}$k^{u}at a$_{a}$‘k.łitι't$_{\iota}$ne·s." ta'x̣as n'omats$_{\iota}$natι'łne· pał kqa'e·n ke·'ma·t nι'łtuk!^{u}ps k!aqa'ke·. qake'$_{\iota}$ne· wa'ta·k: "kanmi·'yit qa'$_{a}$łin[1] kiyu'k$_{\iota}$yit hutsx̣ałwa'x̣e· hutsqsama'łne· ka$_{a}$kι'k.łu·." ta'x̣as łats!ιna'x̣e· wa'ta·k. k.łała'x̣a·m qakι'łne· a$_{a}$‘kιk.łu'e·s: "ta'x̣as huts!ayniłnała'$_{a}$ne· nι'łtuk!^{u}p ała‘$_{a}$qałtι't$_{\iota}$mo." kanmi·'yit.s ts!ιna'x̣e· wa'tak. q!a'pe· yunaqa'$_{a}$ne· pa'łke$_{\iota}$ kqsa'mał ne$_{\iota}$s tι'tqa·t!s wa'taks. ta'x̣as tu'x̣^{u}a ktsła'x̣am a$_{a}$‘kιk.łuι'se·s. qake'$_{\iota}$ne· wa'ta·k ne$_{\iota}$ naso'$_{u}$k^{u}e·n. "su‘k^{u}iłqaakax̣ana'mne·. ta'x̣as ts!ιna'ki·ł hιnts!ι‘tx̣one$_{\iota}$kι'łne· ne$_{\iota}$ at ya$_{a}$qanax̣a'mke·. qa'$_{a}$łin atιnyιsιnwonιn·mitk!one$_{\iota}$kι'łk$_{\iota}$e· hιn·tsqa‘sin'wun·iłkikι‘łamkι'łne·." ta'x̣as quna'x̣e· wataknι''nte·k qo$_{u}$s at ya$_{a}$qa‘kx̣a·x̣amι'ske·. ta'x̣as n'ιtx̣o'$_{u}$me·k q!a'pe·. ne$_{\iota}$s at ya$_{a}$qa‘nax̣amι'ske· łax̣anoqoyιqa'$_{a}$ne· qo$_{u}$s at ya$_{a}$qa‘o˘x̣ałakamιnqa$_{a}$tsamι'ske· ta'x̣as kuł'e'$_{\iota}$tke·n. ta'x̣as ne$_{\iota}$ yιsa'k·e· quna'x̣e· a$_{a}$‘kik.łuna'mis. qakiya'mne·: "ta'x̣as wa‘taknι''nte·k sιłwa'x̣e·, ma ktsałwats!nała'$_{a}$was." ta'x̣as n'anax̣a'mna'mne· q!a'pe·. ta'x̣as qunax̣a''mne· at ya$_{a}$qakx̣ax̣a''mke·. ta'x̣as n'itιtiya'mne·[2] suk.łitι't$_{\iota}$ne· wa'tak. q!a'pe·'s na k!aqo·‘x̣'maqa'pse· a$_{a}$‘k.łιtι't!e·s. ta'x̣as n'itιtałι'łne·. wιłtiya'mne· pał kqałwi'yna·m ktsx̣ałhu'q^{u}a·ł wa'tak. nιnko''e·s pał k!u'px̣a ktsx̣ałhoq^{u}a'ka, qakiya'mne·. ta'x̣as nι'łtuk!^{u}p n'itwιsqa'$_{a}$ne·.

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[1] Barnaby: *qaha'łin.*

[2] Pierre: *n'itιya'mne·.*

69. Frog and Antelope[1]

Well, I'll tell you how, long ago, | Frog won over Antelope. |

There was a town. It was named Fish Hawk Nest.[2] | Antelope was chief. Antelope runs fast. Even || the best runners were beaten by Antelope. He was a manitou, and won over everybody. | There was a town of Frogs. Then Chief | Frog thought: "I'll cheat Antelope." He said to | his tribe: "Let us play with Antelope!" They said to him: | "What shall we do with Antelope? He runs fast." He said to them: || "We shall go, all of us. We shall play with him." Then | he told his people what to do. All the Frogs said: | "Well, your thoughts are good." That chief said: | "I'll go alone. Later on, if | he agrees, to-morrow we shall go." The Frog said: || "It is well." Then he started. When he arrived at Antelope's (tent), | Antelope said to Frog: "Why do you come to my tent?" | Frog said: "I come here to see if you are not afraid to run a race with me." | Antelope laughed. He thought: | "Even if he runs fast, I can easily do (leave behind) what Frog says." Frog was told: || "If you agree, my property shall be your property. | You may give it to me." Frog said: "Go; | I am glad. I'll take your property." Then they laughed at him | because he could not do (leave) what Antelope said. Frog said: | "To-morrow just at noon I'll come, || accompanied by my tribe." Then Frog started. When he came home, | he said to his tribe: "Now we will cheat Antelope | and his children." On the following morning the Frogs started, all of them. | There were many. The women went along with the men Frogs. When they almost | came to the town, the chief Frog said: || "Before any one comes out, go and lie down | on the trail they go. Just at that distance jump! | You shall be that far apart." Then the Frogs went | to the starting place, and all of them lay down | on the way they were to run.|| They lay down up to the point where the track turned. When this was all done, others went | to the town. They said: "The Frogs | have come to play with us." Then all of them went out. | They went to the starting place. Then | the Frogs bet their property. All their clothing was blue. || Then they bet with them. They staked much, | because they thought the Frogs would be beaten. They thought | they themselves would win. Thus they spoke among them-

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[1] See p. 42.

[2] A place in Tobacco Plains.

n'umatsna'$_{a}$te· ɩne·nɩ'k!e·s. sakqa'$_{a}$ne· wa'tak. ta'x̣as tse$_{i}$ka'te· nɩ'łtuk!^{u}ps. qakiya'mne.: "ta'x̣a łu'n·u." ta'x̣as wa'tak peɩ'k!aks n'ɩktɩkmɩnx̣o'nqa'$_{a}$ne·. ta'x̣as nɩ'łtuk!^{u}p n'uma'ts$_{i}$ne·. suk.łikpakta'pse· ɩn·enɩ'k!e·s. qats!ɩna'k$_{i}$ne·, ne$_{i}$sts k.łax̣$_{a}$mɩnx̣o·'n$_{a}$qa wa'tak, n'ɩtx̣o'$_{u}$me·k łaa'k!łak wa'tak. n'ɩktɩkmɩnx̣o$_{u}$nqa'$_{a}$ne·. ta'x̣as q!a'pe· qaq$_{a}$na'$_{a}$ne· wa'tak. ta'x̣as nɩ'łtuk!^{u}p qats!ɩna'k$_{i}$ne·. qawułe.ɩ't.se·, ta'x̣as mata'pse·. ta'x̣as a:nts!ɩna'k$_{i}$ne· nɩ'łtuk!^{u}p. ta'x̣as tsᴇmaʽk!iłmata'pse·. ta'x̣as ts!ɩna'k$_{i}$ne·. mɩ'ka kts!ɩ'na·k nɩ'łtuk!^{u}p, ta'x̣as wa'tak u's'me·ks n'ɩ'n·e·. ta'x̣as k.ła'x̣am tsx̣ałyaʽ$_{a}$kiłakam$_{i}$nqa'$_{a}$tske·. ne$_{i}$sts wułɩk$_{i}$na'$_{a}$te·t wa'tak at ne$_{i}$s łałuʽq^{u}ał'itx̣o'$_{u}$me·k. ta'x̣as k.łałuq^{u}a'tqa·ts nɩ'łtuk!^{u}p. ta'x̣as peɩ'k!a·ks wa'tak wɩłɩ'x̣a.ɩłqana'x̣e·. ta'x̣as tsᴇmaʽk!ił'ałsɩ'n·te·k. nɩ'łtuk!^{u}p. n'u'px̣$_{a}$·ne· pał tsx̣ałsɩłmata'pse· n'uʽpskił·ałɩtaʽ$_{a}$kx̣a'x̣e· nɩ'łtuk!^{u}p. k.łax̣a'x̣am wa'tak ta'x̣as n'umats$_{i}$na'mne· q!a'pe·, mɩ'ksa'n n'ɩse'$_{i}$ne· a$_{a}$ʽkɩłwi'ynam ne$_{i}$s kuq^{u}a'ka wa'ta·k. tse$_{i}$katɩ'łne· wa'ta·k. qaq!awats!e'$_{i}$nmik,[1] o·k!^{u}q$_{u}$na na$_{a}$s kqao˘x̣aʽqum·ła'$_{a}$sx̣o·. kqaqaʽnał'łaqawa''nx̣a·'m. k.łaqa'ke·kaʽqo^{u}m·ła'$_{a}$sx̣o· sła˘qa˘qa'pse· kqaqawats!ɩ'n·me·k, mɩ'ksa'n nɩ'łtuk!^{u}p n'ɩse·łkik$_{u}$wa's$_{a}$ne·. ne$_{i}$s qaʽo˘x̣ałtuʽwuł'ɩtx̣o'$_{u}$me·k. qake'$_{i}$ne·: "sɩłhoq$_{u}$na'p$_{i}$ne· wa'tak." ta'x̣as ts$_{u}$k^{u}a'te· ne$_{i}$s kuq^{u}a'ka wa'ta·k. łats!ɩna'x̣e· ne$_{i}$ kqaʽnanoqo'yqa łaqawanx̣a''mne·. ta'x̣as ktsɩłmi·'yɩt.s, ta'x̣as łats!ɩna'x̣e· q!aʽpiłkiłpałne·namɩ's$_{i}$ne· kma'taps wa'taks nɩ'łtuk!^{u}p.

Ta'x̣as husłq!apqałpałnᴇmɩ'łne· ya$_{a}$qałhuqna'mke· wa'takts nɩ'łtuk!^{u}p ne$_{i}$s pɩ'k!aks.

70. The Star Husband

Ho'ya's, hutshaqałpałne'$_{i}$ne· yaqałsałitɩ'tke· k!o'k!^{u}e· na:u'te· a$_{a}$ʽkɩłno'ho·s.

Qanit.ła'$_{a}$ne· pɩk!a'knɩk!. n'a's$_{a}$ne· na.u'te· n'anax̣a''mne·. ta'x̣as ktsx̣ałq!u''mne· nao'k!^{u}e· wa$_{a}$witskɩ'k$_{i}$ne·. n'u'px̣$_{a}$ne· yunałnoho'se·. n'u'px̣$_{a}$ne· k!o'k!^{u}e·s tsa˘qona'se·. qake'$_{i}$ne·: "pał sɩłsukuqts!ta'te·k qo˘aq!a·ʽniłnoho'ske· hułsałɩ'tit." ta'x̣as n'uma'ts$_{i}$ne· ne$_{i}$ na.uʽtekɩ'stik ne$_{i}$sts k!aqa'ke·. ta'x̣as łat$_{i}$nax̣a''mne·. kq!u''mne·. wɩ'łna·ms naq!$_{a}$małe'$_{i}$ts$_{i}$ne·. nakq!$_{i}$yɩ'tse·. n'u'px̣$_{a}$ne· qa.ɩłkɩ'kse· ałak$_{i}$nɩ'k!e·s. n'o'k$_{u}$no·x̣a''mne·. n'u'px̣$_{a}$ne· qa.o'h$_{u}$ne· ne$_{i}$s aqłsma'k$_{i}$nɩk!s. nuł·ak·łe'$_{i}$se· qa·kɩsnaʽq$_{a}$nema'łne·. n'u'px̣$_{a}$ne· pał sałitɩ't$_{i}$ne·. łaa'k!łaks n'u'px̣$_{a}$ne· yunaqa'pse· nɩtstaʽhałnɩ'nta'ke·s. qałwi'yne.: "qa'psin ksɩł'aqa'qa ksɩłyuna'qa nɩtstaʽhałnɩ''ntik. kqa.ɩʽs$_{i}$niłtsuk^{u}a'tap? ksɩłhuł·a'k.łe· na$_{a}$ kanuł'a'q$_{a}$na." qak.ła'pse·: "ta'x̣a na$_{a}$ hun'ɩ'n·e· ne$_{i}$ ktsɩłmi·'yit ma kɩnqa'k.ła·p: 'kuʽsɩłsukuqts!eta'te·k he$_{i}$nłsałta'$_{a}$tap.' ta'x̣as husiłtsuk$_{u}$atɩ's$_{i}$ne·." tse$_{i}$ka'te· ne$_{i}$ k$_{u}$wɩ'łqa a$_{a}$ʽkiłno'-

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[1] Pierre: *qaq!awats!ɩ'n·mik.*

selves. Then Antelope stood up. | He laughed at his enemy. Frog was lying there. Then he looked | at Antelope. They said: "Now start!" Then Frog || jumped up. Antelope laughed. | His enemy looked funny to him. (Antelope) did not run fast | when Frog gave his first jump. Then another Frog lay there and | jumped up, and all the Frogs did so. Then | Antelope did not go very fast. He had not gone far when he was left behind. || Then Antelope ran more quickly. He was left far behind. | He ran fast; but even when he ran fast, the Frogs | were ahead of him. Then he arrived at the turning place; | and when he got there, the Frogs lay down in the opposite direction. Then | Antelope turned back, but the Frogs were always ahead of him. || Then Antelope tried hard. He knew | that he would be beaten. Antelope was not yet near the starting point | when Frog arrived. Then all laughed; but | the people were sick at heart, because Frog had won. Frog was looked at. | He was not out of breath, because he had just given one jump || and then had not moved any more. He just jumped back from there. | Therefore he was not out of breath, but Antelope was puffing. | He lay on his back, and said: | "You beat me, Frog." Then Frog took what he had won. | He went back, and those who lay down did not move. || In the evening they went back, and it was heard by all that | Frog had beaten Antelope. |

Now I have told how Frog beat | Antelope in olden times. |

70. The Star Husband

Well, I'll tell a story of how a girl was married | to a star. |

The people of olden times lived in a tent. Two girls went out. | When they were about to go to sleep, one of them looked up. She saw || many stars. She saw a small one, and said: | "That is a nice little star [hanging] there. I'll marry him." Then | the two girls laughed when she said so. They went in again. | After they had slept, early in the morning she woke up. There was talking, | and she knew that those were not the voices of her parents. She arose, and she saw || that she did not know the people. She was sitting down next to an old man. | She knew that she was married to him. She saw many other | young men. She thought: "When there are many | youths, why don't they marry me? My husband is old." | He said to her: "Here I am! The other || night you said to me, 'You little nice one! Marry me.' | Now I have taken you." She looked

hos. ta'x̣as n'ι'n·e· ιn nιtstaˋhałnι''nte·k. ne$_i$ ktsaqu'n·a a$_a$‘kiłno'ho·s, n'ι'n·e kuł·a'k.łe·. ta'x̣as n'iła'n·e· ne$_i$ na.u'te·, k!u'px̣a ke'$_i$mat am·a'k!e·s. qaoˇsaqa'$_a$ne·. n'akak!o'$_u$ne· a$_a$‘kuqłe its a$_a$‘kiłno'ho·s pałke$_i$nι''nte·k. qsama'łne· ne$_i$ na.u'te·. qakiłι'łne·: "at maˋ$_a$tsιntsomιtskι'n·e· a'm·a·k na qaˋhanq!una'$_a$wo$_u$k." qałwi'yne· ne$_i$ na.u'te·: "qa'psins k!u'pski a$_a$‘kiłno'ho·s?" qaˋhanq!unawo'$_u$kse· qanał'omιtskι'n·e· a'm·a·ks. pal paˋqtsnana'se· a'm·a·ks. qaya$_a$qaˋnawιtskι'k$_i$ne·. n'u'px̣$_a$ne· qo$_u$s u'm·e's pał n'ι'n·se· am·a'k!e·s. no'h$_u$ne· a$_a$‘k$_i$nιk!namo'e·s sła:tq!unaˋx̣oq^{u}a'$_a$tse·. ta'x̣as n'iła'n·e·. n'ιtkι'n·e· qa'psins. n'ituk!sa'$_a$mik, ła.unax̣a'mek·. ła.uˋpx̣$_a$ne·ma'łne· a$_a$‘k$_i$nik!namo'e·s. qak.ła'pse·: "ka$_a$ kinaqa'na·m? kusιł'isqaˋx̣$_a$mita'was." qake'$_i$ne·: "ne$_i$ ma koq^{u}a'ke·, hułsałι'tit ne$_i$ ktsaqu'na a$_a$‘kiłno'hos, ta'x̣as kuq!u''mne· kuhaq!ma'$_a$łe·ts, hun'u'px̣$_a$ne· a$_a$‘kιłno'ho·s. pał nukaˋyax̣$_a$na'p$_i$ne·. husałitι't$_i$ne· a$_a$‘kiłno'ho·s ne$_i$ ma ktsaqu'na pał n'ι'n·e· kuł·a'k.łe·; ne$_i$ k$_u$wι'łqa a$_a$‘kιłno'ho·s pał n'ι'n·e· nιtsta'hał." ta'x̣as qake'$_i$ne· yaqaq$_a$na'$_a$ke·ts ksιłao·'k^{u}am·. n'u'px̣$_a$ne· a$_a$‘kiłno'ho·s łaqawa'se· ne$_i$s na.u'te·s. tse$_i$ka'te· pał łao·na'se·. tsιłmi'yit.s kq!u'mne''nam, k!o·k$_u$nux̣a''mnam. wι'łna·ms n'upx̣a'łne· ne$_i$ na.u'te· qa.o·k$_u$nux̣a''mne·. wunekι't.se· tse$_i$katι'łne·. n'upx̣a'łne· pał n'ι'n·e· upna'mo. pał n'upła'pse· a$_a$‘kιłno'ho·s n.e$_i$s k.ła'mat pał nuk^{u}aˋłałta'pse·.

Ta'x̣as husłq!aˋpqałpałnemι'łne· ya$_a$qaq$_a$na'$_a$ke· k!o'$_u$k!^{u}e· na.u'te·.

71. Little Sun

Ho'ya's, hutsaqałq!anux̣wa'te· nataˋnιk!na'na.

Qa$_a$k.łuna'mne· ts!o$_u$ts!u'q^{u}a. qake'$_i$ne· naso'$_u$k^{u}e·n: "hutsx̣ał'anax̣aka'$_a$ne·. qa'ła nιtstaˋhalnι''ntik ya$_a$kałnŏku'pka?" qake'$_i$ne· nataˋnιk!na'na: "hutsx̣ałts!ιna'x̣e·." ta'x̣as pι'k!a·ks słyuk$^u{}_i$yι't$_i$ne· qats!ιna'x̣e·. qałwiyna'mne· ksιłqats!ι'na·m. ta'x̣as n'unanuqk^{u}a'n·e·, ta'x̣as qaix̣uktsiya'mne·. ta'x̣as kqa·ˋqaskι'n·i·ł qo$_u$s qana'x̣e· nataˋnιk!na'na. qałwiyna'mne· ktsx̣ałqała'x̣a·m pał kwułe'et.s. qa·ł'at.łiˋtιtnam·ι's$_i$ne· ne$_i$sts ya$_a$qaoˇx̣a'mke· kqawa·ˋk$_a$mι'tuk. qa·hak.łunaˋmne· kqawa·ˋk$_a$mι'tuk. k!unanu'qk^{u}a kqaix̣uktsiya'mne·. qa·kiłkqaix̣uktsiyaˋmne· n'upx̣a'łne· nataˋnιk!na'na ne$_i$s qaka'x̣e· ła:t$_i$nuˋk.łatmu'me·k. qałwiyna'mne· wa'łk^{u}a·s ksiłts!ι'ka·m ts!o$_u$ts!u'q^{u}a·'s. pał qqa$_a$psa$_a$ka'te· tsaˇquna'ne·. sιłqa.upx̣ałι's$_i$ne· pa·ł nałnuˋkupqa'$_a$ne·. qakiłι'łne·: "qo$_u$s snιt.ła'$_a$ne· naso'$_u$k^{u}e·n." ta'x̣a ne$_i$ naso'$_u$k^{u}e·n qa'k.łe·k qa.e·tx̣aˋme·nqa'me·k. tιnax̣a''mne·. ta'x̣as t$_i$nax̣a'mnamι's$_i$ne· ktsx̣ałtuq!^{u}tsqa'ke· ne$_i$s ya$_a$qakx̣a'mke· ne$_i$s naso$_u$k^{u}ι'n'e·s nataˋnιk!na'na qała at.łι's$_i$ne· ku·pŏ'qa tιłna'm·u.

at the large stars. | Now, these were the young men. The little |
stars were the old ones. Then the girl | cried when she saw that she
had [left] been taken away from her country. She staid there. ||
The star women were digging roots. The girl went along with them. | 20
She was told: "Don't break the ground where | there is a tree."
The girl thought: "What do | the stars mean?" There was a tree,
and she dug up | the ground. The ground was just thin. She thought
she would look, || and down below she saw this world. She recog- 25
nized | her relatives walking about. Then she cried. | She made some-
thing, and tied herself to it, and let herself down. | Then she met
her relatives. They said to her: "Where did you go? | We lost
you." She said: "When I said || I would marry the little star, then 30
after I had slept, | when I woke up, I saw a star coming down for me. |
I married the star. That little one was an | old man. The large
stars were young people." | Then she told what she had done and
how she had come down. || The Star noticed that the girl was not 35
coming back. He looked for her. She had gone down again. | At
night they slept. The next morning when they got up, | it was
noticed that the girl would not rise. They looked at her for a long
time. | Then it became known that she was dead. She was killed
by the Star | whom she had left. He struck her down. ||

Now I have told you what a | girl did. | 40

71. Little Sun

Well, I'll tell you about Little Sun. |

There was a town, Chicken Hawk Nest. The chief said: "I'll | go
out to fight. Who among the young men can run fast?" | Little
Sun said: "I'll start." It was already || noontime, but he did not 5
start. They thought he would start. | When the sun was nearly
setting, they began to play ball. | When they had finished, Little Sun
went there. They thought he would | not get there, for it was far.
The place where he was to go was called | Kqawakmituk ([?] River).
There was a town at Kqawakmituk. || When the sun was setting, 10
they played football. The game was going on, | and Little Sun was
seen going along dragging his blanket. | They thought: "He must
have started from Fish Hawk Nest." | He did not look as though he
were strong. He was small. They did not know that he was a fast
runner. | They said to him: "There is the tent of the chief." The
name of this chief was || Not-sitting-down-Long. He went in. Then 15
they all went in | to hear the news. The chief from whom | Little
Sun came was called Crazy Old Woman. |

Ta'x̣as kułna‘k!uktsa'pse· naso'$_u$k^{u}e·n qa.etx̣amnaq$_a$na'ke·s. qake'$_i$ne· naso'$_u$k^{u}e·n: "ta'x̣as he'$_i$tsx̣an'. qa'psin kιnse'$_i$łkqa·ts?" qake'$_i$ne· nata‘nιk!na'na: "a: n'ιł$_u$wat!tka'$_a$ne· naso'$_u$k^{u}e·nk.łtskax̣a'me·s k.łtsx̣ał'anaxa'ka· łι‘tιłsιṇikι't$_i$ne·, husłts!ka'x̣e·." qa·hanqa'me·k naso'$_u$k^{u}e·n. qake'$_i$ne·: "kts!aqsanmi·'yit.s ktsx̣ałts!ι'na·m k!anax̣a'ka?" qake'$_i$ne· nata‘nιk!na'na: "wι'łna·ms pał kskiłse'$_i$łtsx̣a. qake'$_i$ne· tsx̣ałqa‘łsanmiyι't.se·. kts!ιtmase'$_i$te·ł a‘k!$_u$wo·$_u$kts a$_a$‘k.ła'$_a$k$_u$wo, kts·!ιtkax̣ni·'yam. ta'x̣as q!aptsx̣ało·ł'itk$_i$nι'łne·. ta'x̣as kx̣a·tsa·nmi'yιt, ta'x̣as tsx̣ałts!ιnax̣a''mne·." qakiłι'łne· nata‘nιk!na'na: "kιn'aqaso‘$_u$sałts!ι'kam!" qake'$_i$ne·: "tax̣ta na$_a$ k!unanu'qk^{u}a." n'upx̣ałι's$_i$ne· pał sιłhałnukupqa'$_a$ne·. qakiłι'łne·: "a'$_a$‘ke· tsx̣ałqaqa''ne·. tsx̣ałqa‘łsanmiyι't$_i$ne·. ta'x̣as a'$_a$‘ke· tsx̣ałts!ιnax̣a''mne·. q!a'pe· łιntsu‘n·e·kι't$_i$ne·. kx̣a·tsa·nmi·'yit tsx̣ałqawu‘łił'ιłqa‘nakupmałna'mne· k$_i$ye$_i$ko$_u$nmi·'yit ta'x̣as tsx̣ał'u‘px̣$_a$namna'mne· a$_a$‘k!amι'n·a."

Tsιłmi·'yit qa‘k$_i$yιksι'łe·k nata‘nιk!na'na. kanmi·'yit.s qao˘saqa'$_a$ne·. kiyu'k$_i$yit qawana$_a$kate'$_i$ne· nata‘nιk!na'na. k!unanu'qk^{u}a·'s ta'x̣as sιł·ats!ιna'x̣e·. łat$_i$nu‘k.łat$_i$mu'm·e·k. ła‘tił'ι‘two·kax̣anι'łe·k a'$_a$‘k!wo$_u$ks· qa.k.łuna'mne· ts!o$_u$ts!u'q^{u}a. k!unanu'qk^{u}a kqaix̣uktsiya'mne·. qa$_a$'łe·n sι‘ło·łkqaix̣uktsiya'mne· n'upx̣a'łne· nata‘nιk!na'na ne$_i$ łaka‘nuk.łat$_i$mume'ke·. tιnax̣a''mne· naso'$_u$k^{u}e·ns a$_a$‘kιt.ła.ι'se·s. n'ιt!qaox̣ax̣a''mne· ktsx̣ałhułpa'łnił qa'stsx̣ałaqᴀ'ki·ks naso'$_u$k^{u}e·ns. qake'$_i$ne·: "wa'łk$_u$wa ne$_i$ ma kuts!ι'n·am qa'$_a$łe·n sιło·łkqai‘x̣uktsiya'mne· kuła'x̣am." qakiłι'łne·: "kqa's$_u$wo·kts kιnła'x̣a·m?" qake'$_i$ne·: "tsusιłqake'$_i$ne·." qakiłι'łne·: "ts!ιm‘ase·łkqai‘x̣uktsiya'mne· kιnts!ι'na·m." qake'$_i$ne·: "tsqa'psints qo$_u$ ta‘x̣o·yaqao˘x̣a'mke· sιło·łtqaix̣uktsiya'mne· kuła'x̣am." n'upx̣ałι's$_i$ne· pał sιłhałnu‘kupqa''ne·. qakiłι'łne·: "qa$_a$sts k!a·qa'ke· naso'$_u$k^{u}e·n?" qake'$_i$ne·: "qaha·'łin he·nyaqakikmι'łke· a'$_a$‘ke· qame·łι'łe·k. na ho·sanmiyι'tke· ta'x̣as sιłx̣a·tsᴇqa'pte·k kiyu'k$_i$yit kints!upx̣$_a$na'mki·ł a$_a$‘k!amι'n·a. tsx̣ałqats!ιna'x̣e· naso'$_u$k^{u}e·n. x̣ałe'e·s tsx̣ał'ιs$_i$niłts!ιna'se·. ta'x̣as husłołtuq!tsqake'$_i$ne·." q!a'pe·łeheta'mne·.

Ta'x̣as n'ιtkinι'łne· a$_a$‘k!ts t!a'wu. kx̣a·tsanmi·'yit, ta'x̣as ts!ιna‘łwats!x̣akana'mne·.[1] qao˘x̣aku‘pmałna'mne· a'$_a$‘ke· kaqawa·k$_a$mι'tuk ts!ιnax̣a''mne·. a'$_a$‘ke qawι‘łi·ł'ι'łqanakupmałna'mne·. kanmi·'yιt a$_a$‘k!amι'n·a, qa'$_a$łin k$_i$yu'k$_i$yit qao˘x̣ałya‘qx̣ax̣a'mne·. ts!ιnax̣a'mne· yunaqawu'mne·. qa·nax̣a'mne· at ts!ιna'x̣e k!e'$_i$tik ka$_a$ke·ns. at qa.upx̣a'łne· qa'psin. qa·nax̣a'mne·. ta'x̣as nuwasna'mne·.

N'aqa'$_a$ne· s$_u$wυ't$_i$mo, nao'k!^{u}e· qa'k.łik ktsuku'px̣a. pι'k!a·ks qakι'łne· s$_u$wu'e·s ktsuku'px̣a tsx̣ałya$_a$qaq$_a$na'$_a$ke·. q!akpa'kse·.

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[1] Pierre says the modern word would be *ts!ιnsł'a‘nax̣akana'mne·*.

Then they filled the pipe for Chief Not-sitting-down-Long. | The Chief, said: “Now speak! Why did you come?” || Little Sun said: “The chief made a request | that some one should go on the warpath. Nobody wanted to come, but I came.” | The chief was seated. He said: “After how many days | shall the warriors start?” Little Sun said: | “He spoke this morning, and said, ‘For three days || work on arrow wood and bow staves. Put feathers on your arrows. | Then, when everything is done, on the fourth day they shall start.’” | They said to Little Sun: “When did you start?” | He said: “This evening.” Then it was known that he was a runner. | They said to him: “It shall be so. In three days they || also shall start. They will all be ready. | On the fourth day they will not go far and stop. | On the fifth day they will meet on Low Hills.” |

It was dark, and Little Sun staid over night. He staid there in the morning. | At noon Little Sun was not ready to go. || At sunset he started back, dragging his blanket. | They began to peel their arrow wood. In the town Fish Hawk Nest | they played ball in the evening. Just when they had finished their game, | Little Sun was seen. He came dragging his blanket. | He entered the tent of the chief. They assembled, || and they were going to listen to what the chief would say. He said: | “Yesterday after I started, I reached there just after the game was over.” | He was asked: “How high was the sun when you got there?” He said: | “I just said so.” He was told: “They were playing ball | when you started.” He said: “Why, at the place to which I went || they had just finished their game when I arrived.” Then it was known | that he was a runner. He was told: “What did the chief say?” | He said: “He will do just as you said. | Four days from to-day | you will meet at Low Hills. The chief will not go, || but his son will go. Now I have told the news.” | And all said: “Yes.” |

Then they made arrows and bows. After four days | they went on the warpath. They stopped over night. | The people of Kqawakmituk started also. They did not go far, and staid over night. || In the morning they went to Low Hills, and just at noon | they met. Many started—a crowd—and they went along. | Scouts went ahead. They did not see | anything. They went on. Now they were hungry. |

There were two friends. One was called Pipe Lighter. Some time before this, || Pipe Lighter had told his friend what he would do His

s$_u$wu'e·s. ta'x̣as nuwa'se· swu'e·s ktsuku'px̣a. tse:n naqa‘ts$_i$ne·kpa'kse· ne$_i$s ma k!aqa'ke·ł. qanax̣a'mne·. qałwi'yse· swu'e·s ktsuku'px̣a: "ho'ya's huł'ako'k^{u}e·n." qanιts!ła.ι'n·e· qaha‘qkupq!a‘nłupx̣amako'$_u$ne·. qakiłι'łne· ktsuku'px̣a: "ktsuku'px̣a." qake'$_i$ne·: "qa'psin?" qakiłι'łne·: "nʋ̈'pqo·." qake'$_i$ne·: "ka$_a$s ke'e·n?" qakiłι'łne·: "łu'n·u's suwιtsqanu'n·e·." qakiłamna'mne·. ma'qa·k nałatsukiya'mne· o·'k!^{u}q$_u$na k!oko·'yqa nʋ̈'pqo·. sιł'aqałhała‘tsu·kkιłamna'mne·. łtsx̣ał'oyιt!ax̣wa'te·ł. tse$_i$kat.łι's$_i$ne· ne$_i$s ya$_a$qałkι'tke·. sq!anłupx̣$_a$maku'pse·. tax̣as n'akakι'n·e· a'k!e·s ktsuku'px̣a. qaoˇx̣ał'atsq$_a$na'$_a$ne·. qak.łamna'mne·: "qι'n·a· tsx̣ałsιłk!umnaqa‘łałkι'n·e·." ta'x̣as tse$_i$katι'łne·. ta'x̣as n'umats$_i$natι'łne·. qawιłkiyamι's$_i$ne· ne$_i$s k!omats!na'$_a$te·ł. qaoˇx̣a'x̣e· ktsuku'px̣a, at łao·pιnqana‘wιtskι'łne·. ta'x̣as suk$_u$nułk!o'$_u$ne·. ta'x̣as n'umatsna'mne·. mι'tx̣$_a$ne·. sqku‘pki·kq!mukupk!o'$_u$ne·. a$_a$'‘ke· pι'k!aks łao·‘q^{u}wakmι‘tink!akx̣o'$_u$ne·. ta'xas tsᴇma‘k!ił'omats$_i$na'mne·, o·'k!^{u}q$_u$na ksιłmι'tx̣a ło$_u$k!s. a'$_a$‘ke. lamι'tx̣$_a$ne· sqkupkikmułupk!o'$_u$ne·. sq!ma·‘wi·tsłιnq!a·''ntse· sqku‘pkikwa's·e· nʋ̈'pqo·s. n'upx̣a'łne· ne$_i$ ło$_u$k!· wan·x̣a'mne·. qałwa·‘me·kιtsqum·łasx̣u'ne· nʋ̈'pqo· n'et$_u$wιtsq!anu'n·e·. qa'x̣amkikι‘ł$_u$wιtskiłι'łne· qa·łski·k$_a$mox̣u'n·e· nʋ̈'pqo·. pał sιł'ιłwana'mne·. ta'x̣as n'ιt.łuq^{u}łax̣ok^{u}a'$_a$ne· ktsuku'px̣a swʋ't$_i$mu. tsx̣akx̣a'łne· nʋ̈'pqo·.

Ko:łatkikx̣$_a$ni·'yam ła:ts!ιnax̣a'mne·. qa:nax̣a'mne· nupsła‘t$_i$yił'qa.upx̣a'łne· qa'psin; a'$_a$‘ke· łahuwasna'mne·. a'$_a$‘ke· n'a'sne· swʋ't$_i$mo· a·'nłaa'k!ła·k, n'u'px̣$_a$ne· nao'k!^{u}e· ma ya$_a$‘qak.ła'pske· swu'e·s. qa:nux̣uno'k$_u$ne·. x̣onax̣a'mne·. qak.ła'pse· swu'e·s: "ne$_i$ ma kι'ntsx̣a." (huq^{u}a.upx̣amι'łne· ka$_a$s na qa'k.łe·k ne$_i$ swʋ't$_i$mo.) qak.ła'pse· swu'o: "s$_u$wo'." qakι'łne·: "qa'psin?" qakiłι'łne·: "ιs wιsqa'$_a$ne· to'ho·ł." qake'$_i$ne·: "ma'qa·k, ta'x̣a ne$_i$ k$_i$yuna'q$_u$wum." qakiłamna'mne·: "ma'qa·k, sawιsqa'$_a$ne· to'ho·ł." ta'x̣as tse$_i$katι'łne· swʋ't$_i$mo. nao'k!^{u}e· t!apts!akι'n·e· ne$_i$s tsx̣ała$_a$ko'$_u$mo·. qawo·kałι's$_i$ne· at qo$_u$s łaqa‘oˇx̣akqkupkikι‘ł$_u$wιtskι'k$_i$ne· wu'o·s. ta'x̣as qaoˇx̣ał'atsq$_a$na''na. ta'x̣as n'upx̣ałι's$_i$ne· pał tsx̣ało'$_u$te· qo$_u$s ło$_u$k!s. ta'x̣as n'umatsna'mne· nała‘tsuk^{u}ya'mne·. ta'x̣as qu‘na·kna'x̣$_a$ne·. qkupkikmu‘łupuqk!o'$_u$ne·. wa'nx̣a''mne· ne$_i$ ło$_u$k!^{u}, n'ιnqa'pte·k to'ho·ł. n'upkaqk!o'$_u$łne·. ta'x̣as n'ιkι'łne·. pał ktsaqu'n·a qaoˇwumna'mne· pał k$_i$yuna'q$_u$wum.

Ła·ts!ιnax̣a'mne·. ts!ιna'x̣e·. k!e‘te$_i$kka·'kin. ława'x̣e·. qa.u'px̣$_a$ne· qa'psin. ta'x̣as tsιłmiyι't$_i$ne·. qa:nax̣a'mne· ne$_i$ tsιłmiyιt$_i$na'mu. ne$_i$ to'x̣^{u}a ιłna'hak tsx̣ana'mne·. qakiya'mne·: "ma'qa·k. snιmsikqa'$_a$ne· aqłsma'k$_i$nιk!." pał ktamo'x̣o. sιł'aqłu‘k!$_u$natι'łne· aqłsma'k$_i$nιk!. qaoˇx̣ax̣a'mne·.

friend had forgotten. | Then the friend of Pipe Lighter became hungry. At once | he remembered what he had been told. They were going along, and | the friend of Pipe Lighter thought: "Well, let me try!" There was a tree, | and there was a burl on it. Pipe Lighter was addressed: || "Pipe Lighter!" He said: "What is it?" He was told: "A bear." | He said: "Where is it?" He was told: "Farther on, on a tree." | They said to one another: "Hold on!" They whispered, | because the bear was wild. Therefore they whispered, | so as not to scare it away. They looked at what they referred to. || It was a burl. Then Pipe Lighter took out his arrow. | He went there softly. Then they said to one another: "Behold, he will make a mistake!" | Then they looked at it, and they laughed at him. | They did not make any noise when they laughed at him. Pipe Lighter went there | and looked around to see it. Then he aimed at it. || The people were laughing. He shot. There was a noise of an arrow striking wood, | but already he had another arrow ready to shoot. Then they laughed aloud, | because he was shooting at wood. | He shot again, and hit something soft. His arrow stuck out, | and there was the noise of a bear. It was seen that the wood was moving. || The bear started to run up the tree. It stopped; | and while they were looking at it for a little while, it fell down. | It was killed. Then Pipe Lighter and his friend scared the people. | They began to eat the bear. |

After they had eaten it, they went on. They went along. || Nothing was seen yet, and they were again hungry. Now, | there were two other friends. The one knew | what his friend had told him. There was a brook, and they went to the water. | His friend said to him: "What did you say?" (I do not know | the names of the friends.) The friend said: "Friend!" || He said: "What?" He was told: "There is a charr." | He said: "Wait, wait! There are many." They said to each other: | "Wait! There are charrs." Then the friends were looked at. | The one put on what he was going to use as a spear. | He did not look. He was not looking there at || the water. Then he went along softly. Then it was seen | that he was about to spear wood. Now they laughed | and whispered. Then he threw his spear, and it struck something soft. | It moved and became a charr. | It was taken out of the water. It was eaten. It was small. They were not satiated, || because there were many. |

They started again. They wanted to see what was happening. They arrived, | and did not see anything. Then in the evening they went on. | At night those who were the last talked, and said: | "Wait! It smells like people." || It was very dark. Then they smelled the

tsu˘kupk!o'$_u$łne·. n'upx̣a'łne· sιłqahama'$_a$ne· aqłsma'k$_i$nιk!. qake'$_i$ne· ka'ke·n-k!ayu'k^{u}a: "ta'x̣as hułts!ιnax̣a·'ła. na hutsyaqana'mke· hιntsqanaki'łne·." pał ktamu'x̣o·. ta'x̣as ts!ιna'x̣e· ka'ke·n-k!ayu'k^{u}a. qa:nax̣a'mne·. na‘nimsι'kq$_a$ne· ne$_i$s aqłsma'k$_i$nιk!s ka'ken-k!ayu'k^{u}a. qa:nax̣a'mne·. ta'x̣as kanmiyι't$_i$ne·, n'upx̣a'łne· n'ałm·anma''ne· k!anax̣a'ka. a'$_a$‘ke· pał n'ι'n·e· k!anax̣a'ka tsx̣ałts!ιna·ł'ana'x̣$_a$ne· ktuna'x̣a·'s. ts!ιna·'nmanełι'łne·. qa:nax̣a'mne·.

Ts!ιna'x̣e· k!e'$_i$te·kka·'ke·ns swυ't$_i$mo. nao'k!^{u}e· qa'k.łe·k ku'tet!-k!ayu'k^{u}a, nao'k!^{u}e· qa'k.łe·k qu'k^{u}e·n-k!ayu'k^{u}a. qa·na'x̣e· sιnk!amιna'se·. qanałwat!a'x̣e·. pe.ι'k!a·ks łayax̣awux̣a'x̣e·. nao'k!^{u}e· qake'$_i$ne·: "hyá:' huła‘łitq$_a$na:‘watałι's$_i$ne· swu'o." n'u'px̣$_a$ne· pał na$_a$s υ'me·'s ske$_i$kk.łunamι's$_i$ne·. skιke$_i$ł'ita‘q$_a$napa‘x̣$_a$neyamι's$_i$ne·. k!o'k!^{u}e$_i$s qa'$_a$łe·n qaka·nk!onι'łse·. ta'x̣as n'ιt$_u$wιsqa'$_a$ne· ku'tet!-k!ayu'k^{u}ats qu'k^{u}en-k!ayu'k^{u}a. a'$_a$‘ke· n'ιt$_u$wιsqa'$_a$ne·. ta'x̣as ne$_i$ kqa‘ka·nk!o·'nił. ta'x̣a ne$_i$ k$_i$yuna'qa q!a'pe· qakawιtskι'k$_i$ne·. qa·wιsqa'$_a$ne· ku'tet!-k!ayu'k^{u}a. qakι'łne· swu'e·s: "niłιnqa‘$_a$pske·ł'a$_a$qaqa'$_a$ne·." łu‘q^{u}a·łqak.ła'pse· s$_u$wu'e·s: "wa's nι'nko nι‘łinqa'$_a$pske·ł'a$_a$qaqa'$_a$ne·." ta'x̣as tse$_i$n tse$_i$katι'łne· ne$_i$ k!u‘s'mok^{u}awι'sqa. qa·łuq^{u}anιnmι'te·k qa‘qx̣ałhuts!ιnqa·'tse· ku‘tet!. n'ιnqa'pte·k ku'te·t!s ·ta'x̣a n'ι'n·e· ku'te·t!-k!ayu'k^{u}a. ne$_i$ k!ιławι'sqa qa·wιsqa'$_a$ne·. ne$_i$s qa·nux̣u'n·e· to·q!utsqa'mna. n'ι'n·e· e·'qo·ł. qao˘x̣anox̣u'n·e· qo's sawιsqa'pske· a$_a$‘k.łam'ι'se·s. qawax̣amι‘t$_u$wιtsq!anu'n·e·. łahołnox̣u'n·e·. ta'x̣a n'ι'n·e· qu'k^{u}en-k!ayu'k^{u}a n'ιnqa'pte·k a$_a$‘qułu'k!pkups. ta'x̣as n'umats$_i$na'mne·. k!umnaqałpałne'$_i$x̣o· ne$_i$ tι'tqa·t! kqa'ke· pι'k!aks ksιł·ayax̣awa'$_a$ka·s aqłsma'k$_i$nιk!s. qakiłι'łne·: "ma kuι‘siłqa‘$_a$kiłmιtx̣$_a$nała'e·s ałak$_i$nι'k!e·s qo ku'te·t! sιł'aqa‘ha˘wosa˘qa'$_a$ne·. qo$_u$ nao'k!^{u}e· sιnqułuk!pko'$_u$ne·. hιn'u'px̣$_a$ne· tuq!tsqa'mna sιłqao˘x̣anox̣u'n·e·." ta'x̣as n'umats$_i$na'mne·. qałwi'yne ne$_i$ yaqa‘s$_i$nił'upx̣a'ke·: "ma ke'e·n aqłsma'k$_i$nιk!. qo$_u$s ła$_e$ntso'$_u$x̣am ne$_i$ ku'tet! ta'x̣as n'ιnqa'pte·k tι'tqa·t!s. a'$_a$‘ke· qo$_u$s k.ła.ιtqananu'x̣o· ne$_i$ tuq!tsqa'mna, a'$_a$‘ke· łaιnqa'pte·k tι'tqa·t!s."

Ła.upx̣$_a$na'mne· swυ't$_i$mo kutet!-kayu'k^{u}a qu'k^{u}en-k!ayu'k^{u}a. qak.ła'mne·: "pa·'me·k hun'a·qaq$_a$na'$_a$ne·." nao·'k!^{u}e· qake'$_i$ne·: "a'$_a$‘ke· pa·' me·k hun'a·qaqna'$_a$ne·." qakiła'mne·: "pa·'me·k hułakiłwιtskiłna'ła." ta'x̣as łaqao˘x̣a'x̣e·. na‘k.łatsu‘łwιtskι'łne· ne$_i$s ιnenι'k!e·s. wune·kι't.se· n'u'px̣$_a$ne· ta'x̣as ła·tsx̣ałι‘taqnapax̣na'kse·. qakiła'mne·: "ta'x̣as hułats!ιnax̣a'ła." łats!ιna'x̣e·. qa:na'x̣e·.

To·'x̣^{u}a sιtsιmiyι't.se· n'u'px̣$_a$ne· ska'se· ne$_i$s k$_i$yuna'qa·ps ałswu'e·s. k.łała'x̣a·m qakι'łne·: "hun'upx̣$_a$nała'$_a$ne. ka.ιnenιk!na'ła. n'upx̣$_a$nawa's$_i$ne·. pa me·k hok!umnaqa$_a$ka‘-

people. They went there, | and started a fire. Then they saw tracks of people. | Wolf Hat said: "Let us start, here | where I am going. You go along." It was very dark. Then | Wolf Hat started. He went along. Wolf Hat smelled || the people. They went along. Then | in the morning the wide trail of the warriors was seen. | There also were warriors. They were going to fight against the Kutenai. | They followed the trail, going along. |

The friends went ahead to see what was going on. One was named || Lamb Hat, the other was named Raven Hat. | They went to a valley and went on. After they reached the other side, | one of them said: "Go, friend! I can not do much with you, | friend." He saw that down below there was a town. | They were about to put up a tent. One man pointed right toward them. || Then Lamb Hat and Raven Hat stopped. | They stood there. When the one person pointed their way, | many looked at them. | Lamb Hat was standing there. He said to his friend: "You might be in some difficulty." | His friend said to him also: "You might be in some difficulty." || Then the one standing ahead was looked at. | He jumped around, and a lamb started up the mountain. | Lamb Hat had become a lamb. | Then the one standing behind stood there. Then a bird flew that way. | A small magpie flew that way to the head of the one standing there. || It stopped there and flew away again. | Then Raven Hat had turned into a stump. | The people all laughed, because that man had made a mistake | when he said that people had appeared on the one side. | They said to him: "We shot the parents of the lamb. || Therefore it is there. The other one is a stump. | You see, a bird flew to it." | Then they laughed. The one who had seen it thought: | "They were persons. When the lamb goes behind there, | it will become a man; and when the bird flies away, || it will also become a man again." |

Then the friends Lamb Hat and Raven Hat | saw each other. They said: "Indeed, I did something." The other one | said: "Indeed, I also did something." They talked together. | "Indeed, let us watch for a while!" Then they looked secretly || at their enemies. After a while they saw | that they were beginning again to make their tents ready. They said to each other: "Let us | start back!" Then they started and went along. |

When it was almost dark, their many | friends saw them coming. When they arrived there, they said: "We saw || our enemies. They

te·nała'$_{a}$ne·." ta'x̣as ts!ιnax̣a'mne·. ta'x̣as tsιłmiyι't$_{i}$ne·, qa:nax̣a'mne·. łax̣ax̣a'mne· ne$_{i}$s ya$_{a}$qa‘hak.ło'$_{u}$ke· ιne·nι'k!na·m. pa·ł sa·‘hanłe.ι't$_{i}$ne·. q!u‘ntkałhak!anołι'k!$_{i}$ne·. qa'tał'unax̣a'mne·. qake'$_{i}$ne· o·k!ιna'mu ku'tet!-k!ayu'k^{u}a: "ta'x̣a ła'n·a nawιtsya$_{a}$qana'mke·. qaka'kił." ta'x̣as ts!ιna'x̣e·. qake'$_{i}$ne· ku'tet!-k!ayu'k^{u}a: "nawιtsya·qa·oˇx̣aqanq!ankime'$_{i}$ke·, a'$_{a}$‘ke· qaka'ki·ł." ta'x̣as ts!ιnał'una'x̣e·. łιtkιk$_{i}$no·k^{u}ι'łne·. mι'ka kanx̣amιnukna'na qa‘tałha‘k$_{i}$no$_{u}$k^{u}ι'łne·. ta'x̣as q!a'pe·łqayaqałqatsa'mne·. yιsałso‘$_{u}$k^{u}!akowa'łke·. ta'x̣as q!u‘ntkałhaqowu'mne· ne$_{i}$s yaqa·‘hak.łohu'k^{u}e· ιninι'k!na·m. ta'x̣a·s n'ιtkι‘kink!a‘łe·x̣a'łne·. qa·k$_{u}$wu'mne·. ta'x̣as k!atawakanmi·'yit, at łae·ktιkme·tι'łne· qa'psin. ta'x̣as su‘k^{u}iłwo$_{u}$katι'łne·. qakiya'mne·: "ta'x̣as wanaq$_{a}$na'ki·ł." ta'x̣as nałat.łokax̣aniya'mne· ku'sto·ł. ta'x̣a·s wanaq$_{a}$na'łne· ιne·nι'k!na·m.

Kopʋ‘qa-tιłna'mu x̣ałe'e·s n'ok!ułts$_{a}$quna'se· at n'upski·łqa.u'px̣$_{a}$ne· k$_{u}$wanaq$_{a}$nanamna'me·s. qałwi'yne·: "kutsx̣ał'a'sma·ł qa.e·tx̣amιnqa'me·k naso'$_{u}$k^{u}e·n ka$_{a}$s na·qa'q$_{a}$na kutsx̣ałqa'q$_{a}$na." ta'x̣as mιte·x̣ałitι't$_{i}$ne· qa.e·tx̣amιnqa'me·k. a'$_{a}$‘ke· ne$_{i}$ nιtsta'hał qa'k.łe·k ka·‘kiyax̣a'kukp. ta'x̣as qapιsnuła·‘ka'te· ne$_{i}$s naso'$_{u}$k^{u}e·ns qa.e·tx̣amnaq$_{a}$na'ke·s. ta'x̣as nułpałnitι't$_{i}$ne·. ta'x̣as k!umitskι'nłe·s a$_{a}$‘kik.łuna'me·s, at qakiyamι's$_{i}$ne·: "ha·'he$_{i}$', ke''nło· tι'tqa·t! ko·q^{u}a$_{a}$qawι'tsk!o· naso'$_{u}$k^{u}e·n kak!a'$_{a}$kit! ktsik!e·nqo‘k^{u}a·młe'$_{i}$te·t." qanakι'k$_{i}$ne· swʋ't$_{i}$mo qa.e·tx̣amιnqa'me·kts ka·kiyax̣a'kukp. pι'k!aks wιłι·uq!tsqana'x̣e·. qatse$_{i}$ka'tse· s$_{u}$wu'e·s a$_{a}$‘kιt.łana'me·s. ta'x̣as qayaqawux̣a'x̣e·. sa·nιt.łanamι's$_{i}$ne· qo$_{u}$s qayaqa'wo$_{u}$s. a'pkok!^{u}s qawox̣aqu‘m·łasx̣u'n·e qa.e·tx̣amιnqa'me·k. qanał'ako'$_{u}$ne·. qake'$_{i}$ne·: "ha·'he$_{i}$', ke''nło· tι'tqa·t!. ho'pa·ks koq^{u}a·‘qawι'tsk!o· naso'$_{u}$k^{u}e·n k̓ak!a'$_{a}$ki·t!." ta'x̣as ka·‘kiyax̣a'kukp a'$_{a}$‘ke· tsx̣a'ne·. qake'$_{i}$ne·: "ha·'he$_{i}$', ke''nło· tι'tqa·t!. ho'paks kohek!ιstιłι'ke·t qa.e·tx̣amιnqa'me·k naso'$_{u}$k^{u}e·n." ta'x̣as łaqaa‘kakι'n·e· tsuk!oteya'ł'e·s qa.e·tx̣amιnqa'me·k. a'$_{a}$‘ke· ka·‘kiyax̣a'kukp a'$_{a}$‘ke· ne$_{i}$s k!a'$_{a}$ko· a'$_{a}$‘ke· łaqaa·‘kakι'n·e· tsuk!oteya'ł'e·s. ta'x̣as q!ałuk.łe.ι't.se·.

Ta'x̣as tsᴇma‘k!i·ł'ata‘wakanmiyι't.se· k!o·‘ktił ιnenι'k!nam. sakιs$_{u}$wisqa'$_{a}$ne· s$_{u}$wʋ't$_{i}$mo. qaoˇx̣ax̣amι's$_{i}$ne·. tse$_{i}$kat·łι's$_{i}$ne·. n'upx̣ałι's$_{i}$ne· pa·ł sιł'upι'łne· naso'$_{u}$k^{u}e·ns qo$_{u}$ swʋ't$_{i}$mo qa.e·tx̣amιnqa'me·kts ka·‘kiyax̣a'kukp. ta'x̣as n'upx̣a'łne· ksι'ł'e·n naso'$_{u}$k^{u}e·ns ka·‘kiyax̣a'kukp. ta'x̣as łats!ιnaxa'mne·.

Ne$_{i}$ wa'łk$_{u}$wa·s ma k!o'k^{u}na·k ma k!u'px̣a aqłsma'k$_{i}$nιk!s n'upsa't$_{i}$yiłqałwi'yne·: "ma kusιł'u'px̣a aqłsma'k$_{i}$nιk! ma ktsᴇmak!ι'łe·'n k!aqa'qa k!ιnqa'ptė·k ku'te·t!ts toq!tsqa'mna. ma$_{a}$ts kutsq!u''mne· tsιłmi·'yιt." ta'x̣as qaq$_{a}$na'$_{a}$ne·. ta'x̣as ktsιłmi·'yιt, ta'x̣as kq!u'mne·na'mne·s, n'ιt.łatsu'n·e·. n'ιłqana'-

saw us. We tried unsuccessfully | to do something." Then they
started. Now it was night. | They went along, and they arrived at
the town of their enemies. | It was a bad place. There were rough
bowlders around there. They could not | go down. The same one,
Lamb Hat, said: || "Come here, the way I am going!" They went 155
that way, and started. | Lamb Hat said: "When I am going to step, |
come this way also." Then they started, going down. They did not
make any noise on the stones. | Even though there were small stones,
they did not make any noise stepping on them. Then | they all
went down to the place where there was good grass, and || they sur- 160
rounded the place where the enemy was encamped. Then | they
watched for them. They stood there. Early in the morning | they
threw up something. They saw it clearly, | and they said: "Now
fight them!" Then | they blew whistles and fought the || enemy. | 165

Crazy Old Woman's son was the youngest one. He had not seen |
any fighting. He thought: "I'll go with Chief | Not-sitting-down-
Long. Whatever he does, I'll do." | Then Not-sitting-down-Long
began to pursue them, and the || youth named Rattling Claws did not 170
turn his eyes from | the chief, Not-sitting-down-Long. Then he heard |
that the town was being destroyed. They said: | "Ha, he! There is
nobody like me [no man]. I hold Chief Harelip with my knife. | His
clothing is fringed on one side." The two friends, || Not-sitting-down- 175
Long and Rattling Claws, went along. The friends were already |
way in the town. They did not look at the tents. | They went to
the middle. There was a tent there in the middle. | Not-sitting-
down-Long jumped quickly to the head of the tent and stabbed him
there. | He said: "Ha, he! There is nobody like me. I am the first
to hold down with my knife || Chief Harelip." Then Rattling Claws | 180
also spoke, and said: "Ha, he! There is nobody like me. I am the
first | to count coup for Chief Not-sitting-down-Long." Then | Not-
sitting-down-Long did not pull out his spear, and | Rattling Claws
also did not pull out his spear || from the place where he had stabbed 185
him. Then the noise stopped. |

Very early in the morning all the enemies had been killed. | The
two friends stood there. The people went there. | They looked, and
it was seen that | the friends Not-sitting-down-Long and Rattling
Claws had killed the chief. Then it was seen || that it was Chief 190
Harelip. Then they started back. |

The one who had seen the people the day before | always thought:
"I have seen people. | It is sure that they have turned into a lamb
and a bird. | I shall not sleep to-night." Then he did so. || At night 195
when they slept, he hid himself. He went away | higher up. There

x̣e· ne$_i$s a:n·a'$_a$ta·s. qa:łats!łaι'nse· qa'oˇx̣al'ιtx̣o'$_u$me·k. qaq!u'mne''ne·. qaoˇsaqa'$_a$ne·. n'u'px̣$_a$ne· ta'x̣as sιłkanmiyι't.se· nułpałιntι't$_i$ne· k!a·qało$_u$k.łe'e·t.s. pa·ł sιłwanaʽq$_a$nałι's$_i$ne· a$_a$ʽkι·k.łu'e·s. qałwi'yne·: "kułιtk.łι'ske·ł?" qaʽwιtsk!aʽpałtι'łe·k ta'x̣as tsᴇmaʽk!il'atawaka·'nmiyι't.se· n'u'px̣$_a$ne· pa·ł sιł'o·k^{u}iłι's$_i$ne·. ła.et!qaoˇx̣a'se· ιnenι'k!e·s, ta'x̣as nawasx̣una'kse. n'ałq!anqało'$_u$kse·. ta'x̣as łats!ιnas n'iła'n·e·. nułpałnι'łne· ne$_i$s na'$_a$ta·'s. qakiłam·namι's$_i$ne·: "a: ma$_a$ts tse$_i$ka'tki·ł tsx̣ał·ahaʽłpałne'$_i$ne· pał ksιło·k!qa'pe·." qa:qakqaʽłiłq!anło'$_u$k$_u$ne·.

Łats!ιnax̣a'mne·. naqsa·nmi·'yit łałax̣ax̣a'mne· ne$_i$ ma qa·ʽkiłya$_a$kakx̣ax̣a'mke·. n'ιsaʽk$_a$nuna'mne·. ta'x̣a ne$_i$ yisanmiyι'tke· k$_u$wanaʽq$_a$nana'mnam. n'upsłaʽt$_i$yiłqaki'kse· ałta't!e·s ka·ʽk$_i$yax̣a'kukp: "ha: ka·ʽk$_i$yax̣a'kukp, kιʽk!e·stιłι'ke·t qa.eʽtx̣amnaqna'ke·s ka·ʽk$_i$yax̣a'kukp." ta'x̣as sιł'ι'n·e· naso'$_u$k^{u}e·ns. ta'x̣a ne$_i$ k!ιsak$_i$nu'nam ktsx̣ał·ayanqa'$_a$tsam, łatsx̣a'se· ałta't!e·s ka·ʽk$_i$yax̣a'kukp. qakι'kse·: "ha: ka·ʽk$_i$yax̣a'kukp kιk!estιłι'kta·ps naso'$_u$k^{u}e·ns qa.e·tx̣amnaqna'ke·s. qa·qawι'tsk!o· naso'$_u$k^{u}e·ns kak!a'$_a$ke·t!s." ta'x̣as k.łahuwo'k^{u}nam. qake'$_i$ne· qa.e·tx̣amιnqa'me·k: "qa'psin kιnsιł'aqake'$_i$ke·ł, mι'ka tsι'n·e$_i$s kι'k!e·stiłι'kta·p. pe.ι'k!a·ks hun'itkι'n·e· ktsx̣a'ł'e·n kanaso'$_u$k^{u}e·n ka·ʽk$_i$yax̣a'kukp pał ke'e·n nιtstaʽhałna'na na·sts k!aqa'q$_a$na. na ta'x̣a kιn'aqake'$_i$ki·ł ta'x̣as tsx̣ał·aqa.ι'n·e· kanaso'$_u$k^{u}e·n. at qa·waq!wutι'łne· k.ła'wła." ta'x̣as sa·nke'$_i$ne· qa.e·tx̣amιnqa'me·k. ta'x̣as łayaʽnqatsa'mne·.

Łałax̣ax̣a'mne· ts!o$_u$ts!u'q!^{u}a. nałq!anq!aʽłukna'mne·. n'anax̣a'mna'mne· ne$_i$ a$_a$ʽkik.ło''nam. n'upx̣a'łne· ksιła'wa·m k!anax̣a'ka. tse$_i$katι'łne· qa'ła ktsx̣ał'ι'ne· naso'$_u$k^{u}e·n. n'upx̣a'łne· ne$_i$s yaqaʽhałhaqwumι'ske· a:n'u'sme·ks łaqasosa'x̣e· k!u'k^{u}e·. n'upx̣a'łne· qo$_u$sts ktsx̣a'ł'e·n naso'$_u$k^{u}e·n. qaohu'łne·. ta'x̣as ławax̣a'mne·. ta'x̣as nohu'łne· pał n'ι'n·e· ka·ʽk$_i$yax̣a'kukp. ta'x̣as t$_i$naʽx̣anamι's$_i$ne· kopü'qa-tιłna'mu. tsx̣a'ne· kopü'qa-tιłna'mu: "ho'ya's, tuq!tsqak.ła'pki·ł ka$_a$ k!a·qanι'ke·t." tsx̣a'ne· ne$_i$ k.ła'wa·m. qake'$_i$ne: "ka$_a$ x̣$_a$ma kua$_a$ʽqak$_i$ya'ła·. ka·ʽk$_i$yax̣a'kukp qa·qawιtsk!o'$_u$ne· naso'$_u$k^{u}e·ns kak!a'$_a$kit!s. ktsιḳ!ι'ke·nqoʽk^{u}amłe'$_i$tιts." ta'x̣as suk^{u}iłq!o'$_u$k$_u$ne· kupü'qa-tιłna'mu x̣ałe'e·s. ke'e·ns naso'$_u$k^{u}e·ns wanaq$_a$nanamna'me·s. pał k!upskι'ł'ιns nιtstaʽhałna'nas. tax̣ta·' ktsx̣ałqaʽsts!um·qa'qaps. ta'x̣as ła$_a$nax̣a·'mna'mne·. tsιłmi·'yit n'anax̣a''mne· naso'$_u$k^{u}e·n. tsx̣a'n·e·. qake'$_i$ne·: "ałkaa·'qa·łt. husuk^{u}iłq!o'$_u$k$_u$ne· na kιnła'wa·m, kιnqa'e·p kιn'anax̣a'ka, kιn'upiłe'$_i$te·t. kanmi·'yit hιntsx̣ałqawanx̣a''mne·. łu'n·u kanmi·'yit ta'x̣as hιntsłaqahuk.łu'k$_u$ne·. ta'x̣as hιntsx̣ał'ana'x̣e·. hιnts!ana'x̣$_a$ne· k$_u$wι'łqłe·. tsx̣ałsuk$_u$nιmseʽ$_i$k!aqape·kι'me·k ałtιłnamu''ne·s. ts!ałamane·'mo k$_u$wι'łqłe·'s a$_a$ʽkι'nqa·ts."

Ta'x̣as kanmi·'yit qawanx̣a'mna'mne·. ka·nmi·'yit ta'x̣as

were trees where he lay down. He did not | sleep. Then he staid
there. When he saw that it was morning, | he heard some noise.
His people were fighting. | He thought: "Didn't I tell you?" Then
he listened. || Very early in the morning he saw that they were all 200
killed. | The enemies assembled and sang. | They shouted for joy.
When they went back, he cried. He was heard | above. They said
to one another: "Don't look at him! | He will carry the news back.
He is the only one left." He was left there crying. ||

They started back. After several days they arrived at | the place 205
from which they had started. They sat down. | During the days
when they were fighting, the elder brothers | of Rattling Claws always
said: "Oh, Rattling Claws counted coup for | Not-sitting-down-
Long." Now he was chief. || Then, when they sat down to separate, | 210
the brothers of Rattling Claws spoke again, and said: "O Rattling
Claws! | Chief Not-sitting-down-Long first counted coup for him. |
He held down with his spear Chief Harelip." Then they arose again. |
Not-sitting-down-Long said: "Why do you say that? He just ||
counted coup for me. I have made Rattling Claws | my chief, for 215
he did this, although he was a youth. | Now, if you say this, he shall not
be | my chief. The grizzly bear will never be taken away from him."
Thus | Not-sitting-down-Long spoke badly. Then they separated. ||

They went home to Fish Hawk Nest. They shouted with joy. | 220
The people of the town went out. The warriors were seen coming
home. | They looked to see who was chief. | The file of people was
seen, and one was walking far ahead. | It was seen that he was to
be the chief. || He was not recognized. When they arrived, it was 225
known that it was | Rattling Claws. Then they entered the tent
of Crazy Old Woman. | Crazy Old Woman spoke (and said): "Well,
tell the news! | What has been done?" Those who arrived spoke,
and said: "What must we say? | Rattling Claws held down with his
spear || Chief Harelip. He counted coup." Then | Crazy Old Woman 230
was glad on account of his son, who was chief | warrior, although he
was still a boy. | He was going to be clever. Then they went out.
At night | the chief went out. He spoke, and said: "My children, ||
I am glad that you have arrived, that your warriors are not dead, | 235
that you have killed (the enemy). To-morrow you shall not go out.
The day after to-morrow | you will not be tired any more, and you
may go out hunting. | You will hunt bighorn sheep. It will give
good smell | to your wives. They will grease their hair with the
tail fat of the bighorn sheep." ||

On the next day they did not go out. On the following day | one 240
son of Crazy Old Woman went out. | He ran fast. Then the hunter

n'anax̣a''mne· ne$_i$s k!o'k!^{u}e·s x̣ałe'e·s kupʊ̈'qa-tιɫna'mu. nałnokupqa'pse·. ta'x̣as ts!ιna'x̣e· k!a'$_a$na·m. qałwi'yne· ne$_i$ kałnoku'pqa ktsx̣ałwaʽsił·awa'q!$_a$wo. qa:na'x̣e· n'u'px̣$_a$ne· k$_u$wι'łqłe's. mit$_i$ya'x̣$_a$ne·. q!apιnmatsnu'te·. qałaʽx̣an·x̣o'$_u$ne·. ka·ʽk$_i$yax̣a'kukp n'a·sma'łne· k!o'k!^{u}e·s ta't!e·s. qa·na'x̣e·. qałwi'yse· né$_i$s ta't!e·s ka$_a$s xma n'a·qaka'te· ka·ʽk$_i$yax̣a'kukp. "ho'ya's huł'a'q$_a$ne·ts." qakι'łne·: "pι'k!a·ks sιɫmit$_i$yax̣nawa's$_a$ne· k.ła'wła, ka·ʽk$_i$yax̣a'kukp." nutsιnqkupe·kι'me·k. n'umatsιnata'pse· ta't!e·s. łahaʽts!ιnakι'k$_i$ne·. n'u'px̣$_a$ne· ne$_i$ kwι'łqa pa·ł pe.ι'k!a·ks sιɫmit$_i$yax̣$_a$na'pse· k.ła'wła·'s. qakι'łne· tsa'e·s: "pι'k!a·ks sιɫmitiʽyax̣nawa's$_a$ne· k.ła'wła." nutsιnqkuʽpekι'me·k ne$_i$ kwι'łqa. ka·ʽk$_i$ya'x̣kukp qałwi'yne: "ma ksιɫ'aq$_a$nι'tsa·p." qapsła·ʽtιq$_a$na''ne·. tsιnk$_i$na'pse· k.ła'wła's. n'it!x̣$_a$na'pse· ne$_i$s k!o'k!^{u}e·'s ta't!e·s wat!ax̣u'se·.

Tsιɫmi·'yιt łałax̣ax̣a'mne·. tsx̣ana'mne·: "ka·ʽk$_i$yax̣a'kukp n'ιt!x̣$_a$na'pse· k.ła'wła·'s." qawunikι't$_i$ne· tsx̣ana'mne·. qakiya'mne·: "kupʊ̈'qa-tιɫna'mu x̣ałe'e·s wat!ax̣u'se·." wunikι't$_i$ne· ktsłmi·'yιt n'anax̣a''mne· kupʊ̈'qa-tιɫna'mu naso'$_u$k^{u}e·n. qake'$_i$ne·: "ka· k!aqanι'ke·t? hιnłιnqo·qaq$_a$na'$_a$ne· ne· kιn'anax̣a'ka. słaqaqa'$_a$ne· kιnsa·nwιtsqu'x̣a at qaqa'$_a$ne·." ta'x̣as łat$_i$nax̣a''mne· a$_a$ʻkit.ła'e·s. t$_i$nax̣a''mnamι's$_i$ne·. qakiłι'łne·: "qaqa'$_a$ne·; qa.e·ʽtx̣amιnqa'me·k naso'$_u$k^{u}e·n qaq$_a$wιtsk!o'$_u$ne· naso'$_u$k^{u}e·ns kak!a'$_a$ke·t!s ktsi·k!ιʽke·nqokamłe'$_i$tits. k.łats!ka'x̣a·m ta'x̣as n'upsłaʽt$_i$yiłqakiya'mne·: 'qa.e·tx̣amιnqa'me·k qa·ʽq$_a$wιtsk!o'$_u$ne· naso'$_u$k^{u}e·ns.' ta'x̣as k.ława'x̣am a$_a$ʻk!amι'n·a qa·kiłtsx̣ana'mne·: 'ka·ʽk$_i$yax̣a'kukp qa·ʽq$_a$wιtsk!o'$_u$ne· naso'$_u$k^{u}e·ns kak!a'$_a$ke·t!s.' qae·ʽtx̣amιnqa'me·k nιk!ιstiłι'kte· ka·k$_i$yax̣a'kukps. ta'x̣as qa·kiłtsx̣a'ne. qake'$_i$ne.: 'qawa·q!$_a$wutι'łne· k.ła'wła.'"

Ta'x̣as hosιɫq!aʽpqałq!anux̣wa'te·.

72. Pine Cone

Ho'ya, hutsaqałq!anux̣^{u}a'te· kałqu'pa·ł.

Qa·nałunisna'm·ne·. qao˘x̣ak.łuna'mne· a$_a$ʻkιkqłaʽłak!aqłu'nuk. ts!ιnał'ana'x̣e· swʊ't$_i$mo qal'at.łititna'mne· a$_a$ʻko'q$_u$wit!. łax̣a'x̣e· ne$_i$ swʊ't$_i$mo. qa·kιɫmι'tx̣$_a$ne· n'uk!^{u}ił'iłwa'ne· nι'ł'ya·ps. qa·nukx̣una'kse· ławuq!o·'ha·ks. qa·nιnq!uʽkupx̣anι'łe·k. swʊ't$_i$mo. nao'k!^{u}e· qa'k.łek ku'tet!-k!ayu'k^{u}a, nao'k!^{u}e· qa'k.łe·k a'ts!pù-k!ayu'k^{u}a. nao'k!^{u}e· sιɫ'ι'k$_i$ne· a$_a$ʻkx̣a'ska·ks. qa·nqapx̣a'me·k· qakiła'mne·: "a: swu'o ka$_a$ x̣ma kιn'a·qa'q$_a$na." n'u'px̣$_a$ne· ne$_i$s ksa·hanłe·'et.s ne$_i$s yaqaka'mke·. qa:qa's$_a$mał suk.łe.itnana'se·. sł'aqake·ła'mne·. qakiła'mne·: "ka$_a$ x̣ma kιn'aqa'q$_a$na hułwanaq$_a$naʽnała'$_a$ti·ł." qake'$_i$ne· ku'tet!-k!ayu'k^{u}a: "há: swu'o. ts x̣ma hun'ιtkι'n·ẹ·

started. The fast runner thought | he would bring home meat early. He went along and saw | a bighorn sheep. He followed it the whole day, but he could not catch it. || Rattling Claws went with one of his elder brothers. He went along. | His elder brother thought: "How is Rattling Claws going to look? | Let me deceive him." Then he said to him: | "Grizzly Bear is following us, Rattling Claws." He ran away quickly. | Then his elder brother laughed at him. They went on. || Now, the elder brother saw that a grizzly bear was following them. | He said to his younger brother: "A grizzly bear is following us." | The elder one ran away. Rattling Claws | thought: "He is deceiving me." And he did not mind him. | Then the grizzly bear took him and killed him. The elder brother || rolled down to the water. |

At night they came home. They told: "Rattling Claws | has been bitten by a grizzly bear." It was not long before they spoke, | and said: "Crazy Old Woman's son fell down." After some time, | late at night, Chief Crazy Old Woman went out, || and said: "What has happened? You must have done something when you were out fighting; | therefore the misfortune happened. That is the reason." Then | he went back into his tent. They went in, and he was told: | "It is this way: Chief Not-sitting-down-Long held with his spear | Chief Harelip and counted coup. || When they started back, they always said: 'Not-sitting-down-Long | held down with his spear the chief.' Then, when they arrived at | Low Hill, they said: 'Rattling Claws held down with his spear | Chief Harelip. Not-sitting-down-Long counted coup for | Rattling Claws.' Then (Not-sitting-down-Long) spoke there, and said: | 'The grizzly bear || will never be taken away from him.'" |

Now, I have told it. |

72. Pine Cone

Now I'll tell about Pine Cone. |

There was a party traveling. They were encamped at Timbered Hollow. | Two friends went hunting to a place named Bottle. | The friends went along and shot a mountain goat. || There were rocks in the center of the precipice. They made a fire to roast the game. | One of the friends was called Lamb Hat, | the other one was called Wolverene Hat. The one was eating | the brisket. They were sitting there eating. They said to each other: "O friend! | what would you do?" They knew that the place that they had passed was bad. The || only good place was narrow. Therefore they said so to each other. | They said to each other: "What would you do if we should be attacked?" | Lamb Hat said: "O friend! I should work my

nʋ̈pι'k!a. na x̣ma huqana'x̣e· na· nanoqx̣ome'$_i$ke·." qakiłι'łne· a'ts!pu-k!ayu'k^{u}a: "nι'nko· ka$_a$ x̣ma kιn'aqa'q$_a$na?" qake'$_i$ne·: "a'$_a$‘ke· x̣ma hun'ιtkι'n·e· nʋ̈pι'k!a. na· x̣ma hułaqana'x̰e· na huyaqakax̣ała'$_a$ke·."

Qawunikι't.se· nao'k!^{u}e· łaqana$_a$wιtskι'k$_i$ne·. n'u'px̣$_a$ne· pał pι'k!a·ks sιłwa˘naqna'łne·. ne$_i$s ya·qaka'$_a$mke· pał kqa·qa's$_a$ma·ł suk.łe'et.ṣ ne$_i$sts qaqa'se· ne$_i$s ιnenι'k!e·s. qakiła'mne·: "ho:wanaqnałatι'łne·." nιt!ιnkι‘sιnmoqkup$_i$nu‘x̣on·qa'me·k. nao'k!^{u}e· na's ya$_a$qaha‘nukx̣uṇakι'ske· na$_a$s qa‘nałhutsιnqa'$_a$tse·. nao'k!^{u}e· ne$_i$s ya$_a$qaka'ske· k$_u$wa‘naqna'naps ne$_i$s łaqana'x̣e·. ne$_i$s k!u'px̣$_a$na·ps ιnenι'k!e·s ta'x̣as k!o'h$_u$wok qo$_u$s yaqa$_a$kilo·wo'$_u$ke·ste'$_i$ke·, n'upx̣a'lne· qo$_u$s qakx̣ałutsιnqa'$_a$tse· ku'te·t!; qo$_u$s a'$_a$‘ke· qake$_i$ka'x̣e· a'ts!pu. nała'x̣$_a$ne. a$_a$‘kx̣a‘skama'ła·ks ne$_i$ a'ts!pu. ta'x̣as qatse$_i$katι'łne· ne$_i$ a'ts!pu. na$_a$s yaqa‘hałyunaq$_u$wo·mι'ske· na słaqa‘hałqayaqaha'x̣e·. qałwiyna'mne· ke'e·n a'ts!pu. a'$_a$‘ke· qałwiyna'mne· ke'e·n ku'tet!. ta'x̣as sιłqatse·$_i$katι'łne·. ta'x̣as k.łax̣ax̣a·'me·s qo$_u$s yaqa·‘ninq!oku'pske·. ta'x̣as n'ιtske·łι'łne·. q!a'pił'itsk.łι'łne· pał sιł·o'$_u$ne·. qakiya'mne·: "lιntsx̣ał'ι'n·e· ne$_i$ ma kqa'n·am ats!pu, a'$_a$‘ke· łιntsx̣ał'ι'n·e· ne$_i$ ma kqa'n·a·m ku'tet!." ta'x̣as łaa‘ntsu$_u$x̣a'x̣e· ku'tet!. ne$_i$s łaqa‘hał'una'x̣e·. ła.ιnqa'pte·k aqłsma'k$_i$nιk!. nao'k!^{u}e· ne$_i$s qa‘nał'omona'x̣e· a$_a$‘kιnukx̣ona'ke·s. a'$_a$‘ke· ła.ιnqa'pte·k aqłsma'k$_i$nιk!. ta'x̣as łaqa.ι'n·e· ku'tet!s, nao'k!^{u}e· a'$_a$‘ke· łaqa.ι'n·e· a'ts!pu's. ta'x̣as ła.upx̣$_a$na'mne·. pal tsmak!ke'$_i$ne· ktsx̣ał'ι'tke·n nʋ̈pι'k!a·s. ta'x̣as łats!ιna'x̣e·.

Ta'x̣as ne$_i$s ιnenι'k!e·s swʋ't$_i$mo n'ι'n·se· kuyo'$_u$k^{u}e·s. ta'x̣as kuyo'$_u$k^{u}e· tse$_i$kat.łι'k!$_i$ne· ne$_i$s swʋ't$_i$mo's. n'u'px̣$_a$ne· ne$_i$s ku'tet!s pał n'ιnqapta'kse· aqłsma'k$_i$nιk!s. ne$_i$s a'ts!pu's ne$_i$s ma kqa'łwiy ke'e·ns a'ts!pu's pał n'ι'n·se· nao'k!^{u}e·'s. ta'x̣as su‘k^{u}iłtse$_i$kat.łι'k!$_i$ne·. n'u'px̣$_a$ne· qo$_u$s k.łaantso'$_u$x̣a·s pał·aqa.ι'n·se· ku'tet!sts a'tspu's. pał x̣a'tsιnł·aι'n·se· tι·tqa·t!s. tse$_i$kat.łι'k!$_i$ne·. nanuqka·'nx̣o'$_u$ne·. pał ta'x̣as ła.upx̣$_a$na'mse·. łats!ιnakι'kse·. ta'x̣as mit$_i$ya'x̣$_a$ne· yaqanakιsq!małι'kske·.

Łaqana'x̣e· swʋ't$_i$mo· n'u'px̣$_a$ne· sakq!$_a$nu'kse·. tunux̣a'x̣e·. n'u'px̣$_a$ne· tι'tqa·t!s qo$_u$s a$_a$‘ku'q!^{u}nuks. qao˘x̣a'x̣e·. no'h$_u$ne· pał n'ι'n·se· kałqu'pa·łs. kałqu'pa·ł nuł·ak.łe'$_i$ne·. sιłιtskι'tse· ha'nq!o·'s. k.ła'x̣am qakι'łne·: "hosan·ox̣o·''nqa·'n. ska'x̣e· kwanaqnana'was." qake'$_i$ne· kałqu'pa·ł: "atu'tske·'n ku't·et!-k!ayu'k^{u}a." qakiłι'łne·: "hutsmak!kiyała'$_a$ne·. kuyo'$_u$k^{u}e· ska'x̣e· skanutawa's$_a$ne·." a'$_a$‘ke· łaqake'$_i$ne· kałqu'pa·ł: "atu'tske·'n ka$_a$s x̣ma k!a$_a$qa'kam k$_u$wa‘naqnana'was." ta'x̣as łaqana·‘wιtskι'k$_i$ne· ne$_i$ swʋ't$_i$mo ne$_i$s łaya‘$_a$qaka'mke·. n'u'px̣$_a$ne· ta'x̣as n'e·s a$_a$‘ku'q!nuks tun$_u$waka'se· kuyo'$_u$k^{u}e·s. qakiłι'łne·

manitou power, | and I should go right up this precipice." | Then Wolverene Hat was asked: "What would you do?" He said: || "I should work my manitou power, and I should go back | the same way we came through." |

It was not long before one of them looked, and he saw | that already they were pursued by enemies. The way they came | was a narrow ledge (good place). Then the enemies came. They said to each other: || "We are attacked." Both stood up quickly. | One climbed up the precipice. | The other one, when the attacking party came, went back. | When the enemies saw them stand up | at the place where the two stood, a lamb was seen going up, || and a wolverene also came from there. | The wolverene had in its mouth the brisket. They were not looked at. The | wolverene went past the place where the crowd was. | They thought it was a wolverene, and they also thought | it was a lamb, and then they were not looked at. When || they arrived at the place where the fire was, they looked about for them. | They looked all over. There was nothing. They said to one another: "Maybe | that wolverene that went past us was he, and maybe | the lamb that went by was he." Then the lamb went out of sight. It | went around and went down. Then it became a man again. The other one || went along the bottom, below the precipice, and also became | a person again. Then there was no lamb, and the other one | was no longer a wolverene. Then they met again. | They spoke the truth when they said they would work their manitou power. Then they started. |

Now, the enemies of the friends were Kuyo'kwe. || Then the Kuyo'kwe looked for the tracks of the friends; and they saw | that the lamb had become a person, and that the | wolverene—what they thought was a wolverene—was the other one. | They looked carefully for the tracks. They knew that when | the lamb and the wolverene had gone out of sight, both had become || men again. They looked for their tracks and followed them. | Then they met again. The two went back. They were pursued | along their trail. |

The friends went back. They saw a lake. They went out to the water. | They saw a man on the shore of the lake. They went there. They knew || it was Pine Cone. Pine Cone was an old man. He was hunting | muskrats. When they arrived, they said to him: "Run away! They come | in pursuit of us." Pine Cone said: "You tell a lie, Lamb | Hat." He was told: "We tell the truth. The Kuyo'kwe come | in pursuit of us." Pine Cone said again: "You tell a lie. || Where should they come from to pursue us?" Then | the friends looked back, and where they had come from they saw them. | The Kuyo'kwe came out to the lake. Pine Cone was told: | "Look! There

kałqu'pa·ł: “tse$_{i}$ka'te·n' qo$_{u}$s n'ι'n·e· kuyo'$_{u}$k^{u}e·. yu‘q^{u}a·łyunaqa'$_{a}$ke·.” ta'x̣as łamatι'łne· kałqu'pa·ł. łahats!ιnax̣amι's$_{i}$ne·. qanawιtskι'k$_{i}$ne·. n'u'px̣$_{a}$ne· pał n'ι‘se·kate'$_{i}$se· ιnenι'k!e·s. ta'x̣as ts!ιnax̣a:‘me·nłukpqa'$_{a}$ne·. ta'x̣as łax̣a'x̣e· kuyo'$_{u}$k^{u}e·. n'u'px̣$_{a}$ne· kuyo'$_{u}$k^{u}e· pał n'ι'n·se· kuł·a'k.łe·'s. qakiła'mne·: “ma$_{a}$ts upι'łki·ł. pal ksιłhuł·a'k.łe·.”

Kuyo'$_{u}$k^{u}e· qana'x̣e·. kałqu'pa·ł ło·k^{u}ι'n·e· sι't!e·s. n'ituk!samu'n·e· ta'na·łs. nałak$_{i}$nι'ktse· sι't!e·s. qałwi'yne· ktsx̣ałqa'łwiys kuyo'$_{u}$k^{u}e·s ke'e·n. n'upx̣a'se· tsιne·'s ke'e·ns sι't!e·s. qatse$_{i}$ka't.se·. qa·‘qawi·słax̣$_{a}$ma‘t$_{a}$muna'kse· ta'na·łs. ta'x̣as k.łax̣a''nx̣o·'ł. ts$_{u}$k^{u}a'te· a'$_{a}$‘k!e·'s. n'a'qtsx̣$_{a}$ne· a$_{a}$‘kιnq!aqap!ι'se·s. mι'tx̣$_{a}$ne· kuyo'$_{u}$k^{u}e·s. qatak!o'$_{u}$ne·. kuyo'$_{u}$k^{u}e· qałwi'yne· tsx̣ał'u'pła·ps ne$_{i}$s nuł'a'q$_{a}$na·'s. tse$_{i}$ka'te· a$_{a}$‘k!ι'se·s pał n'aqtsx̣a'se·. ta'x̣as ne$_{i}$ kqa‘tak!o'$_{u}$na·ps kałqu'pa·łs. ta'x̣as n'umats$_{i}$natι'łne·. na'qsa·'s a'k!e·'s k!a'qtsx̣a· a'$_{a}$‘kιnq!aqap!ι'se·s at kqata'$_{a}$k!o· kuyo'$_{u}$k^{u}e·s. ta'x̣as qa$_{a}$k.łałι‘n·q!oyomu'łne· kałqu'pa·ł. pał qałwiyna'me·s ktsx̣ałqa.upι'łi·ł. nu‘łk.łιnq!o·'ymu·ł ta'x̣as tsx̣ałts!ιnax̣amι's$_{i}$ne· ne$_{i}$s łayaqana'mke· swυ't$_{i}$mo ku'tet!-k!ayu'k^{u}a. ta'x̣as łax̣ax̣a'me·s a$_{a}$‘kik.łu'e·s ktsx̣ałwana'q$_{a}$na·ł. n'uk!^{u}qape'$_{i}$se· a'$_{a}$‘k!e·s kałqu'pa·ł. łałιtιnq!aqa'pse·. mι'tx̣$_{a}$ne· kuyo'$_{u}$k^{u}e·s. tsuk!o'$_{u}$ne·. n'upι'łne· kuyo'$_{u}$k^{u}e·s. kuyo'$_{u}$k^{u}e· k!u'px̣a k!u'pła·ps kałqu'pa·łs, qakiła'mne·: “ta'x̣as upι'łki·ł, pał ksιł'upła'was.” kałqu'pa·ł ne$_{i}$sts k.ła'ło·ps a'$_{a}$‘k!e·s. ta'x̣as ts!ιna‘nłukpqa'$_{a}$ne·. qałwi'yne· ksιłqatano·'k!$_{u}$na·ps kuyo'$_{u}$k^{u}e·s. ta'x̣as ne$_{i}$sts k.ła'ło·'s a'$_{a}$‘k!e·s. qałwi'yne·: “ta'x̣as kutsx̣a'ł'e·p pa·ł ksił·a'ło$_{u}$ ka'a·k!.” miti$_{i}$x̣a'łne·. qałwi'yne· kłtsx̣ałmι'tx̣a·ł. ta'x̣as t!awu''e·s a$_{a}$‘k.ła'$_{a}$ke·s qanałwankι'n·e·. sa˘qa˘na'$_{a}$ne· mι'tx̣$_{a}$na·ps kuyo'$_{u}$k^{u}e·s kts!ιłqan·mι'tx̣o· ak!ι'se·s. k.łax̣a''nx̣o·'ł qanłałtι'łne·. q!akpakitx̣o'$_{u}$łne·. ta'x̣as n'iła'n·e· kuyo'$_{u}$k^{u}e· ne$_{i}$s k!u'pła·ps kałqu'pa·łs. ta'x̣as łats!ιna'x̣e· am·a'k!e·s.

K.łała'x̣a·m swυ't$_{i}$mo ku'tet!-k!ayu'k^{u}a a$_{a}$‘kιk.łuna'me·s, qake'$_{i}$ne·: “skanutawa's$_{a}$ne· kuyo'$_{u}$k^{u}e·. suk^{u}akate'$_{i}$ne·. qa.ι'n·se· łtsx̣ałqa.upι'łił kałqu'pa·ł.” qa·witskpaya'mne· kqa'wa·m kuyo'$_{u}$k^{u}e·. qakiłamna'mne·: “ta'x̣as hułts!ιnax̣ała'e·s kałqu'pa·ł łιnsakqa‘nwitsnutι'łne·. sιł'a‘qa·łqawa'se· kuyo'$_{u}$k^{u}e·s.” ta'x̣as ts!ιnax̣a'mne· ne$_{i}$s łaya$_{a}$qaka'mke· swυ't$_{i}$mo. łax̣ax̣a'mne· ne$_{i}$ a$_{a}$‘ku'q!^{u}nu·k. tunux̣a'x̣a·'m. n'upx̣a'łne· kałqu'pa·ł sakqa'$_{a}$ne·, a'$_{a}$‘ke· n'uk!^{u}e'$_{i}$ne· kuyo'$_{u}$k^{u}e· sa˘·kqa'$_{a}$ne·. n'upx̣ałι's$_{a}$ne· kałqu'pa·ł pał n'upι'łne·. pał·ats!ιna'x̣e· kuyo'$_{u}$k^{u}e· ne$_{i}$s k!u'płaps kałqu'pa·łs, ne$_{i}$ ta'x̣a a$_{a}$‘ku'q!^{u}nuk yaqa·kqa'$_{a}$ke· kałqu'pa·ł na$_{a}$ ta'x̣a qała·t.łitιtna'mne kałqu'pa·ł.

Ta'x̣as husιłq!apqałq!anux̣wa'te· kałqu'pa·ł.

are the Kuyo'kwe. | They are many." Then Pine Cone was left, and
they went on. || He looked and saw them. The enemies looked 60
terrible. | Then he started to run. The Kuyo'kwe arrived. |
The Kuyo'kwe saw that he was an old man, | and they said to one
another: "Don't kill him, for he is old!" |

The Kuyo'kwe went along. Pine Cone took off his blanket || and 65
tied it with rushes.[1] He tied his blanket over them. He thought |
the Kuyo'kwe would think it was he. They saw that it was only | his
blanket. They did not look at it. The grass was standing there
with the blanket on. | When he was overtaken, he took his pointed
arrow | and shot the Kuyo'kwe. The point did not pierce them. The
Kuyo'kwe || thought that the old man would kill them. They looked 70
at the arrow | which he shot. Then they laughed at him, because Pine
Cone's arrow had not pierced them. | He shot all his arrows, and the
points did not pierce | the Kuyo'kwe. They made fun | of Pine Cone,
and they thought they would not kill him. || After playing with him, 75
they would go on | in the direction where Lamb Hat and his friend
had gone. | After arriving at their camp, they were going to fight with
them. Now, Pine Cone had one arrow | left. There was no point to
it. He shot at a Kuyo'kwe, pierced him, | and killed him. When the
Kuyo'kwe saw that Pine Cone || had killed one of them, they spoke 80
among themselves. "Kill him, for Pine Cone has killed one of us!" |
He had no more arrows. He started to run. | He thought the
Kuyo'kwe could not kill him. Then he | had no more arrows. He
thought: "I must die, for | I have no more arrows." They pursued
him. He thought he would be shot. || Then he moved about his bow 85
on his back. He did this for the purpose | that when the Kuyo'kwe
should shoot him, he would throw off the arrows. | When they reached
him, they struck him and knocked him down. Then the Kuyo'kwe
cried | because Pine Cone had killed one of them. Then they started
back | to their own country. ||

When Lamb Hat and his friend came back to the town, | they said: 90
"A great number of Kuyo'kwe are pursuing us. | Maybe they have
killed Pine Cone." They were waiting for | the Kuyo'kwe to come.
They talked among themselves: "Now let us go! | Maybe the Kuyo'kwe
do not come because they are fighting with Pine Cone." || Then 95
they went the way the two friends had come. | They arrived at the
lake. They went out to it, | and they saw Pine Cone lying there and
one Kuyo'kwe lying there. | Then it was known that Pine Cone had
killed him. | The Kuyo'kwe had gone back when Pine Cone had
killed one of them. || That lake where Pine Cone was lying is now | 100
called Pine Cone.[2] |

Now I have told about Pine Cone. |

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[1] A brittle grass with round stems growing in the lake, softer than reed and larger than rushes.

[2] Alkali Lake, about 20 miles south of Windermere.

73. The Kuyo'$_{u}$k^{u}e

Ho'ya's, hutsx̣ałhaqałq!anux̣wa'te· ya$_{a}$qał'o$_{u}$kta'pske· tɩłna'mo's kuyo'$_{u}$k^{u}e·.

Qa$_{a}$kqaˋnke·k.łuna'mne·. k!o·kunmi·'yit łax̣ak.łuna'mne· ya$_{a}$ksa$_{a}$nuˋqo qał'at.łetɩt$_{i}$na'mne·. kanmi'yɩt nuqunaneya'mne·. n'uk!^{u}qape'$_{i}$ne· ne$_{i}$s ko'o·s tɩłna'm·u. n'aqtsakx̣o'$_{u}$ne·. sɩł'aqałqats!ɩna'x̣e·. ta'x̣ta kanmi·'yɩt.s tsx̣ałts!ɩna'x̣e· ne$_{i}$s ya$_{a}$qanaˋwɩsłoˋnisnamɩ'ske·. ta'x̣as ktsɩłmi'yɩt.s nanmo'k$_{u}$ne· ne$_{i}$s ma·k!s. ktsx̣ałtso'$_{u}$k^{u}at t!ɩna'mo·'s. qałwi'yne·: "kutsx̣ałhanmu'ko· q!a'pe· na$_{a}$s tsɩłmi'yɩt$_{i}$na'mo·'s. kanmi·'yɩt wɩ'łna·m kutsiłts!ɩ'na·m."

Ta'x̣as na·'nmaˋniłka'$_{a}$ne· kuyo'$_{u}$k^{u}e·. pał ke'e·n wanuyɩtna'mo so$_{u}$k!ałuk^{u}ɩ'łne·. lax̣a'x̣e· kuyo'$_{u}$k^{u}e· ya$_{a}$ksa$_{a}$nu'qus. lax̣a'x̣e· ne$_{i}$s ko'o·s. n'u'px̣$_{a}$ne· san·ɩnq!oku'pse·. qaoˇx̣a'x̣e· pał ke'e·n k!anax̣a'ka t$_{i}$nawɩtskɩ'k$_{i}$ne· ne$_{i}$s a$_{a}$ʻkɩt.łana'me·s. n'u'px̣$_{a}$ne· pał n'ok!^{u}e'se· tɩłna'mu's. qakiła'mne·: "hułt$_{i}$naˋx̣a'mnała'e·s pał kusiłɩt!kwa'ła·. hułqahak'yɩˋkse·yała'e·s a$_{a}$ʻkɩt.ła'e·s pał ksɩł'ɩsqat!łe'et." t$_{i}$nax̣a''mne· qa·nqa'me·k. ne$_{i}$ tɩłna'mo n'u'px̣$_{a}$ne· tkax̣a''mse· kuyo'$_{u}$k^{u}e·s. pał n'u'px̣$_{a}$ne· yunaqa'pse· pał n'ɩ'n·se· k!anax̣a'ka·'s. n'onɩ'łne·. ta'x̣as łuqła'ntɩ'kse· łan'ɩ'se·s a$_{a}$ʻqaˋtik.łuk^{u}a.ɩ'se·s a$_{a}$ʻqaˋt$_{u}$wumłat!ɩ'se·s. sɩł'ɩˋtmase'$_{i}$tse·. nowo'$_{u}$k$_{u}$ne· tɩłna'mu. n'anax̣a''mne·. tkałkɩ'n·e· ło$_{u}$k!^{u}s. ta'x̣as x̣una''nte·. ta'x̣as wɩłɩnq!ku'pse·. ta'x̣as kuyo'$_{u}$k^{u}e· qake'$_{i}$ne·: "pał sɩlso'$_{u}$k$_{u}$ne· tɩłna'mu. k!u'px̣a kuɩt!kwała'e·s, k!ɩłkuktsa'was." qaoˇx̣ax̣e· tɩłna'mo. a$_{a}$ʻqułuma'e·s n'aqte'$_{i}$te·. n'akakɩ'n·e· a$_{a}$ʻk$_{u}$wum·a'łqaps. tsuk^{u}a'te· n'a'se· a$_{a}$ʻkɩnq!a'wo·ks. x̣unak!o'$_{u}$ne· ne$_{i}$s a$_{a}$ʻq!u'ta·łs ne$_{i}$s ya$_{a}$kiłwɩłɩnq!oku'pske·. ta'x̣as łuq^{u}inku'pse·. ta'x̣as n'oma'ts$_{i}$ne· kuyo'$_{u}$k^{u}e·. qakiła'mne·: "sɩłso'$_{u}$k$_{u}$ne· tɩłna'mu. k!u'px̣a kuit!kwała'e·s. k!ɩłkuktsa'was. k!u'px̣a kuhuwasnała'e·s, k!e·'tke·n ku.ɩˋk$_{i}$nała'e·s." ta'x̣as n'u'px̣$_{a}$ne· ne$_{i}$ tɩłna'mu ktsᴇma'k!ɩł·uq^{u}ɩ'nko·ps ne$_{i}$s a$_{a}$ʻq!u'ta·łs. qanałwanqkupkɩ'n·e·, pał q!a'pe· kuyo'$_{u}$k^{u}e· k.ła'ło$_{u}$s a$_{a}$ʻkuqła''nt!e·s. k!itma'se$_{i}$t ne$_{i}$sts kwanqku'pkin tɩłna'mu. ta'x̣as n'o$_{u}$kiłho$_{u}$k$_{u}$na'pse· t!$_{i}$na'mo·'s ne$_{i}$ kuyo'$_{u}$k^{u}e·. nupaˋq!$_{a}$łała'nk!a'tek. ne$_{i}$ tɩłna'mu ne$_{i}$sts k!u'px̣a k!aqa'q$_{a}$naps n'anmuqkup'nox̣unka'me·k. nutsɩnqkuˋpekɩ'me·k. ne$_{i}$sts kanmu'ku ma·k!s, ta'x̣as ktso'$_{u}$k^{u}at t!$_{i}$na'mo·'s qaaˋło·qaˋwitskɩ'n·e· a$_{a}$ʻk$_{i}$noq^{u}a'$_{a}$kups. nawɩtsnuq^{u}aˋkupk!o'$_{u}$ne·. qaoˇx̣akɩ'n·e· a$_{a}$ʻk.ła'm'e·s ne$_{i}$s a$_{a}$ʻk$_{i}$nq!u'kups. ne$_{i}$sts k!anax̣a''mktse·k. nutsɩnqkupekɩ'me·k. n'u'px̣$_{a}$ne· qakiła'mne· kuyo'$_{u}$k^{u}e·: "mɩti$_{i}$x̣a'kiɬ. kɩnłq!akpakitx̣o'$_{u}$k^{u}i·ł." qana'x̣e· ne$_{i}$ tɩłna'mu. n'u'px̣$_{a}$ne· ne$_{i}$s ya$_{a}$qana'mke·. qana'se· kuyo'$_{u}$k^{u}e·s pał ktamo'x̣o·s nupx̣a'se· ya$_{a}$qana'mke·. ta'x̣ta· n'u'px̣$_{a}$ne· pał nak!ałmukwa.ɩ't.se·. n'u'px̣$_{a}$ne· mɩ'ka ma kqaoˇx̣a'ke·n a$_{a}$ʻkɩn$_{u}$q!u'ko·ps pał łaqałok^{u}ɩ'n·e· pał sɩł'aqaqa'pse·

73. THE KUYO'KWE

Now, I'll tell how an old woman killed all the | Kuyo'kwe. |

They were camping about. One day they camped at | Smoky Place, as it is called. On the following day they moved on. || Only one old woman remained on the village site. She was pounding (bones). | Therefore she did not go. On the following day she was going to leave | in the direction where the others had gone. Then at night she boiled | the bones. She was going to take the fat along. She thought: "I'll | boil all of them to-night. Early to-morrow morning I || shall start." |

Then the Kuyo'kwe followed the tracks of the people. It was winter | and good traveling. The Kuyo'kwe arrived at Smoky Place. When they arrived | at the village site, they saw a fire burning. They came there, and | the warriors looked into the tent. They saw || one old woman. They said to one another: "Let us go in. | We are cold. Let us stay here over night in her tent. | It is cold." They entered. They sat down. The old woman saw | the Kuyo'kwe enter. She saw that there were many | warriors. She was afraid. They took off their clothes, || their moccasins, their leggings, and their shirts, and dried them. The old woman arose. | She went out and brought in fuel. She put it on the fire. | Then there was a great fire. The Kuyo'kwe said: | "The old woman is good. She knows that we are cold, and she makes a fire for us." | The old woman went there. She untied a parflèche and took out lard. || She took two sticks and put | the fat on the fire. Then the fire blazed up. Then it melted. | The Kuyo'kwe laughed, and said: "That is a good | old woman. She knows we are cold. She makes a fire for us. She sees | that we are hungry, and she prepares food for us." Then || the old woman saw that the fat was really melted. | She just stirred it. All the Kuyo'kwe were without clothing. | They were drying it. The old woman moved it about, and then all the grease caught fire. | The Kuyo'kwe jumped back. When | the old woman saw what they were doing, she ran out quickly. || She started to run. She took the fat of the bones that she was boiling. | She did not know how to hold the light. She was holding a torch. | She put it on her head to serve as a light. | When she ran out, she ran. She noticed | that the Kuyo'kwe said: "Pursue her! Strike her on the head!" || The old woman went out. She knew which way she was going. | The Kuyo'kwe went along. It was very dark. They saw which way she went. | They began to know it, because she had a light. They knew that she had just | put a fire on her head. She did not take it off.

k!u′px̣a·′s kuyo′$_u$k^{u}e·s ya$_a$qana′mke·. tsuk^{u}a′te· ne$_i$s a$_a$‘kɛnq!u′kups. nas sɛn·umu′k!se· qanałwat!mi′te· ne$_i$s łu˘q^{u}a‘qumłasx̣u′n·e·. n′itq!ankikqa′$_a$ne·. ta′x̣as kuyo′$_u$k$_u$e· k$_i$mite′$_i$x̣a ne$_i$s tɛłna′mu′s. ta′x̣as to′x̣^{u}a tsx̣ał·ax̣a′nx̣o′$_u$ne·. ne$_i$ kałnuku′pqa. qa.u′px̣$_a$ne· pɛ′k!a·ks ksɛł·oq!^{u}a′łke·ns ne$_i$s a$_a$‘kɛnq!u′kups. nas kqanałwa′t!mɛt.s a$_a$‘kɛnu′m·o·k!^{u}s. qałwi′yne· k!upsla‘t$_i$yi′ł′ɛn·s ne$_i$s tɛłna′mu′s ne$_i$s ya$_a$qa‘nmox̣u′ske· a$_a$‘kɛnq!u′kups. qanałwa‘t!aqu‘młasx̣u′n·e·. qa.u′px̣$_a$ne· ne$_i$s ksɛn·u′m·o·k!s. ta′x̣as ne$_i$ k$_i$yuna′qa kuyo′$_u$k^{u}e· qanałwa‘t!aqa‘nqum·łasx̣u′n·e·. ta′x̣as q!a′pe· k$_u$wat!mɛ′te·k pał k$_u$wɛt!nŏ′mo·k!. ta′x̣as q!a′pe· q!akpakitx̣o′$_u$me·k. ta′x̣as tɛłna′mu łaowo′$_u$k$_u$ne·. nułpa′łne· kuyo′$_u$k^{u}e·s ne$_i$s u′me·′s nał·uk^{u}a‘x̣anmitɛ′tse·. łaqao˘x̣a′x̣e· a$_a$‘kɛt.ła′e·s. łało′$_u$se·; pał sɛł′o·′kte·.

Qałwi′yne·: “ma kqa′e·n naso′$_u$k^{u}e·n′s kanx̣a′łe·. hułts!ɛna′mił ktsx̣ał′ɛ′kam.” ta′x̣as ts!ɛna′x̣e· ne$_i$s ya$_a$qana‘wɛsłonɛsnamɛ′ske·. ta′x̣as łax̣a′x̣e·. t$_i$nax̣a″mne· a$_a$‘kɛt.ła.ɛ′se·s x̣ałe′e·s. qakɛ′łne·: “łu′n·u. ts!ɛ′na·n′ ka·kɛ′t.ła. hun′o·′kte· kuyo′$_u$k^{u}e·. naqa″ne· kqa′e·p. hɛntsx̣ał′upɛ′łne· a′$_a$‘ke· yunaqa′pse· a$_a$‘k.łitɛ′t!e·s. hɛntstsuk^{u}a′te· ya$_a$ke′$_i$so·k. ma kɛnqa′e·n naso′$_u$k^{u}e·n. ta′x̣as hɛnts!ɛ′n·e· naso′$_u$k^{u}e·n.” ta′x̣as ts!ɛna′x̣e· ne$_i$ nɛtsta′hał. a:nk$_u$wunɛ′kit.s ta′x̣as tsx̣anatka′$_a$ne· ne$_i$ tɛłna′mu. ta′x̣as q!a′pe· ts!ɛnax̣a′mne·. k.łax̣a′x̣am pał pe.ɛ′k!aks n′o·′kte· ne$_i$ nɛtsta′hał ne$_i$s ya$_a$kqa′e·ps, pał n′upɛ′łne·. a′$_a$‘ke· yake′$_i$suks a$_a$‘k.łe′et.s pał tsuk^{u}a′te·. ta′x̣as n′ɛ′n·e· naso′$_u$k^{u}e·n′s ne$_i$ nɛtsta′hał.

Ta′x̣as husłq!a‘pqałq!anax̣wa′te· tɛłna′mu yaqał′o·k^{u}ɛ′tke· kuyo′$_u$k^{u}e·s.

74. The Great Epidemic

Ho′ya′s, hutsaqałpałne′$_i$ne· ne$_i$ pɛ′k!ak yaqanekɛ′tke·.

Qa·kit.łaq$_u$wu′mne·. n′u‘k!^{u}niłsa·nik.łuna′mne·. n′ŏp$_i$na′mne·. n′o·k$_u$nukna′mne·. tax̣as kqa$_a$tsa′mne· tuq!tsqa‘kił·amna′mne· q!a′pe· ktuna′x̣a pał sa·nik.ło′$_u$ne·. k.łax̣a′x̣a·′m k!ok!^{u}k.ło′$_u$′nam tuq!tsqakiła′mnam pał q!a′pe· qak$_u$wu′mne·. tax̣as ne$_i$ k!o·′k!k.ło· łaqa˘u‘px̣aka′$_a$ne·. ta′x̣as q!a′pe· n′upna′mne·. n′o·k!^{u}qape′$_i$ne·. naqsanmi·′yit.s, ta′x̣as x̣atk$_i$nu′k$_u$ne· ne$_i$ k!o·k!^{u}qa′pe·, n′ɛ′n·e· tɛ′tqa·t! ne$_i$ k!o·k!^{u}qa′pe·. qałwi′yne·: “ho′ya′s hułe′$_i$kqa·ts na a′m·a·k, na‘qa·nqaqó:‘qa‘ki·łha′qwo·m ku‘sił·aqa.upx̣a′ka·. qa.ɛ′n·e· łaha′qwo·m, ksła′qa łaqawa′x̣am.” ta′x̣as ts!ɛnaqu′łne· yaqso′mɛ′ł′e·s. sɛłkqa·tsɛmu′ne·. ts!ɛnaqu′łne·. ta′x̣a n′ɛ′n·e· k$_i$yapt!akiłha′qa ktuna′x̣a. łax̣a′qo·ł ma n′aqa‘$_a$kiłhaq$_u$wu′m′e·s at łunamɛ′s$_i$ne·. nɛ″nqa·ts at tsɛn′upna′mu′s, at sł′u′px̣$_a$ne at łɛ‘tikna.ɛ′tse·. n′u′px̣$_a$ne· k.łtsᴇma‘k!iłałuna′me·s, ksɛł·ɛ‘tikna′e·ts. no:′łqa·ts qa.uk^{u}na′k$_a$na$_a$t wunmana′mu′s at ła·ts!ɛnaqu′łne·. k.ła′x̣a·m ma n′a·qa‘hak.łuna′me·s nɛ″nqa·ts at

Therefore | the Kuyo'kwe knew where she went. She had taken the fire. || There was a cliff, and she threw the torch down and jumped aside. | She lay down. Then the Kuyo'kwe | followed the old woman. Now the fastest runner had almost overtaken her. | He did not see that she had taken off the torch quickly, | and that she had just thrown it over the cliff. They thought it was still || the old woman. When the fire was falling, he just | jumped down. He did not know that there was a cliff. Then the | many Kuyo'kwe jumped down. | All went down over the high bank. Then they were all | killed. The old woman got up again. She heard the Kuyo'kwe || below groaning. She went back to her tent. | There was nobody there. She had killed them all. |

She thought: "My son is not a chief. I'll go to him. | He shall come." Then she started. She traveled the way they had gone. | Then she arrived, and entered the tent of her son. || She said to him: "Go on; go to my tent. I killed all the Kuyo'kwe. | Some of them are not dead. Kill them. Much is their property. | Take some good clothing. You are not a chief. | Then you will be a chief." Then the youth started. | After a while the old woman told about what had happened. || Then all started. When they got there, the youth had already killed | all those who were not dead. He had killed them and | taken their property. Then the youth became | a chief. |

Now, I have told how the old woman killed all the || Kuyo'kwe. |

74. The Great Epidemic

Well, I'll tell a story of what happened long ago. |

The people were living there, and at once they had an epidemic. They died. | All died. Then they went about. They told one another the news. | Among all the Kutenai there was sickness. They arrived at one town, || and told the news to one another. It was everywhere the same. | At one town they did not see anybody. They were all dead. | Only one person was left. One day the one that was left was cured. | He was a man. He was alone. He thought: "Well, | let me go around this world to see if there is any place where there is any one. If there is no one left, || I won't see it again. There is nobody. Nobody ever comes on a visit." Then | he started in his canoe. He went about in it. He started in his canoe, and | came to the last camp of the Kutenai. When he arrived by the water where the people used to be, | there was nobody; and when he went about, he saw only dead ones, | no signs (of a living person). He knew that nobody was left. || There were no signs (of life). After the one who was alive had left, not having seen anything, | he went along in his canoe. He arrived where there had been

tsɩn·upna'mu's at sɩk.ło'$_u$se· ne$_i$s a$_a$ʻkɩk.łuna'me·s. at ła·ts!ɩna'x̣e·. ta'x̣as sɩłqaqaˋso·x̣ałhaqa'pse· ktuna'x̣a's kqa'$_a$tse· ne$_i$s a$_a$ʻkɩk.łuna'me·s. q!a'pe·'s sak.łɩnmox̣una'kse· up'na'mu's· ne$_i$s a'qła·'s a$_a$ʻkɩt.łana'me·s. ne$_i$sts k.łaˋt$_i$yiłkqa'$_a$tske·. k!u'px̣a q!a'pe·'s pał sɩł·ało'$_u$se· aqłsma'k$_i$nɩk!s. at n'upsła't$_i$yił'iła'n·e·. qałwi'yne·: "kułsɩł'o·k!^{u}qa'pe· na a'm·a·k, o·k!^{u}q$_u$na·ts x̣a'$_a$łtsins at pał n'u'pse·." qo$_u$s k.ła'x̣am k$_i$yapt!a·ki·łhaq$_u$wu'm'e·s, ta'x̣as ke'$_i$kqa·ts. n'u'px̣$_a$ne· nałɩ'ksẹ· aqłsma'k$_i$nɩk!s, pał qanit.ła'$_a$ase·. ne$_i$s yaqaha·k.ło'$_u$ske· up$_i$na'mo's. a:n'ɩłqa'haks qo$_u$s qaˋhakka'$_a$se· ko'o·s. n'u'px̣$_a$ne· naqa'n'a·s· naqanqa'łsa·s mɩ'ksa'n n'u'px̣$_a$ne· nałɩˋkse· k$_u$wɩ'łe·ks a:nktsaˋłɩk$_i$na'nas. qa.u'px̣$_a$ne· naqanqa'łsa·s. n'u'px̣$_a$ne· k.ła'qaps kx̣a'tk$_i$no·ks. ła:ts!ɩnaqu'łne·. qałwi'yne·: "ne$_i$ hułqana'qo·ł ne$_i$s at ma kqanałk.łu'ne·s na ha·ˋkiłhaqa'$_a$ke·; na'pit na'qa tɩ'tqa·t! naˋqanhoqna'me·k." ta'x̣as ts!ɩnaqu'łne·. qa·naqu'łne·. n'u'px̣$_a$ne· qo$_u$s na'$_a$tas n'a'se· nϋ'pqo. skikɩł'ɩ'kse· ma'x̣a·'s. qałwi'yne·: "hułts!ɩna'mił kutsmɩ'tx̣a. hun'ɩ'łwa kutsx̣a'ł'e·k. kuts!ɩtma'sit. pał kusɩł'u'px̣a k.ła'q$_u$wo·m honuł'ɩtma'se·t. ta'x̣as kutsła.ɩ'ts!ki·ł ne$_i$ kouˋpx̣ałɩ'k!ẹ·n aqłsma'k$_i$nɩk!. łɩnqaˋ$_a$pskiłhaqa'$_a$ne· tɩ'tqa·t! k.łu'wa·s ne$_i$ pa'łke$_i$ ktsx̣a'ł'e·k." ta'x̣as ts!ɩna'x̣e·. łax̣a'x̣e· qo$_u$s yaqahaˋwɩsa˘qa'pske· nϋ'pqo's. łax̣a'x̣e·. n'u'px̣a pał qa.ɩ'n·se· nϋ'pqo·'s pał n'ɩ'n·se· pa'łke$_i$s. n'u'px̣$_a$ne· nao·'k!^{u}e·'s n'ɩ'n·se· k$_u$wɩ'łqa·ps, nao·'k!^{u}e·'s n'ɩ'n·se· na.u'te·'s. qałwi'yne·: "kusɩłsuk^{u}ɩ'łq!o·k kuu'px̣a aqłsma'k$_i$nɩk!. ke'e·n pa'łke$_i$ hułtso'$_u$k^{u}at ktsx̣a'ł'e·n katɩłna'mu." ta'x̣as qona'x̣e·. tsɩnkɩ'n·e· ne$_i$s na.u'te·'s. tsx̣a'ne· ne$_i$ na.u'te·. qakɩ'łne· ma''e·s "ka'ma, hon'u'px̣$_a$ne· tɩ'tqa·t!." tse$_i$kata'pse· ma''e·s. n'u'px̣$_a$ne· ne$_i$ pa'łke$_i$ pał tsᴇmak!kɩ'kse· swɩ'n'e·s. n'u'px̣$_a$ne· tɩ'tqa·t!s pał sɩłtsuk^{u}a't.se· swɩ'n'e·s. ta'x̣as n'iła'n·e· ne$_i$ pa'łke$_i$ a'$_a$ʻke· ne$_i$ na.u'te·, a'$_a$ʻke· ne$_i$ nɩtsta'hał, o·'k!^{u}q$_u$na k!u'px̣a q!a'pe·s ktuna'x̣a·'s ke'e·ps. ne''sts k!u'px̣$_a$na·m sła˘qa˘qa'pse. k!o·$_u$k^{u}i·ł'iłax̣o''na·m. qake'$_i$ne· ne$_i$ k$_u$wɩ'łqa pa'łke$_i$: "ma$_a$ts ts$_u$k^{u}a'te·n' na kaa'qa·łt, n'upski·łtsa˘quna'ne·. ɩˋs$_i$niłtsuk^{u}a'to·. hɩntsx̣ał'ɩ'ne· kanuł'a'q$_a$na. tax̣ta·' wɩ'łqa· na kaa'qa·łt tsx̣ał'ɩ'n·e· tɩłnamu''ne·s. ta'x̣a·s hɩntsx̣ał'ɩtkɩ'n·e· a$_a$ʻqa'łt$_i$ne·s." ta'x̣a·s ne$_i$ nɩtsta'hał n'ɩ'n·se: tɩłnamu''e·s ne$_i$s k$_u$wɩ'łpqa·ps pa'łke$_i$'s. qawunekɩ't.se· qake'$_i$ne· ne$_i$ pa'łke$_i$: "ta'x̣a·s hun'u'px̣$_a$ne· n'ɩ'n·e· k$_u$wɩ'łqa· na.u'te· na kaa·'qałt. ta'x̣as łe'ẹ·n' tɩłnamu''ne·s. ta'x̣as tsx̣ałso'$_u$kse· kɩnts!ɩtkɩ'nme·ł a$_a$ʻqa'łt!e·s. ta'x̣as tsᴇmak!e'$_i$se· a$_a$ʻkuła'k!e·s." ta'x̣as ne$_i$ nɩtsta'hał ts$_u$k^{u}a'te· ne$_i$s na.u'te·'s n'ɩ'n·se· tɩłnamu''e·s. ta'x̣as qakeˋ$_i$kał'ɩtɩłx̣o'$_u$me·k ktuna'x̣a.

Ta'x̣as husłq!aˋpqałne'$_i$ne· yaqanekɩ'tke· ne$_i$ pɩ'k!ak ta'x̣as.

a town. He went out, | and there were only dead ones. There was nobody in the town. | He started to go back. Then he came to the last place where Kutenai lived. He went | to the town, and dead bodies were all piled up || inside the tents. He always went about, and he knew | that all the people were gone. He was crying as he went along. | He thought: "I am the only one left in this country, for the dogs | also are dead." When he came to the farthest village, | he went about, and he saw some footprints of people. || They had a tent. There were no dead bodies. Farther away there | was the village site. He knew there must be two or three (alive). | He even saw footprints—large ones and smaller ones. | He did not know if there were three. He knew some one was saved. He went on in his canoe, | and thought: "I'll paddle that way. Those who lived here used to go that way. || If it is a man, he might have moved." | Then he started in his canoe. He went along in his canoe, and saw above there | two black bears eating berries. He thought: "I'll go | and shoot them. If I shoot them, I'll eat them. I'll dry them. Then I'll | see if any one is left. After I have dried the meat, || I'll look for them. I have seen footprints of people. They might be hungry men | or women. They shall eat." Then he started, and went there | where the bears were. He arrived, and saw | that they were not bears, but women. He saw one older one, | and the other one a girl. He thought: || "I am glad to see people. Let me take that woman | to be my wife." Then he went and took hold of | the girl. The girl spoke, and said to her mother: "Mother, | I see a man." Her mother looked. The woman saw | that her daughter was telling the truth. She saw a man || taking her daughter. Then the woman and | the girl and the youth cried, because they saw that all | the Kutenai were dead. When they saw each other, | they all cried together. The older woman said: "Don't | take my daughter. She is still small. Take me. || You shall be my husband. Later on, when this my daughter is large, | she shall be your wife. Then you shall have children." | Then the youth married the older woman. | It was not long before the woman said: "Now | I see that my daughter is grown up. Now she may be || your wife. It is good if you have children. | Her body is strong now." Then the youth took | the girl for his wife. Then the | Kutenai increased from these. |

Now I have told what happened long ago. Enough. ||

75. The Giant

Qa$_a$k.łuna′mne·. n'o·k^{u}e′$_i$ne· nɩtsta′hał n'ɩt!x̣$_a$na′pse· e′$_i$ka's. ta′x̣as tɩłna′mu nuł'a′q$_a$na at n'ɩła′n·e· ke·eps a·qa′łt!e·s. k!o·kunmi·′yit.s łahutsa′x̣e· e′$_i$ka ne$_i$s a$_a$‘kɩk.łuna′me·s tsɩłmiyɩtna′mu's. qo$_u$s ahan'ɩłqa′haks qa·nɩt.łanamɩ′s$_i$ne·. qao˘x̣a′x̣e·. n'u′px̣$_a$ne· nuł'a′q$_a$na's tɩłna′mu's pał n'ɩ′n·se·. qałwi′yne·: “hułq!u″mne·. ta′x̣ta kanmi·′yɩt.s kutsx̣a′ł'ik na nuł'a′q$_a$na tɩłna′mu.” ta′x̣as q!u′mne′$_i$ne·. wɩ′łna·m's n'ɩła′n·e· ne$_i$ tɩłnamuk^{u}ɩ′ste·k. kuł'e′$_i$ła n'uk$_u$nux̣a″mne· ne$_i$ tɩłna′mu ktsx̣ał'ɩ′łko·. n'u′px̣$_a$ne· skɩ′k.łe$_i$ts qa′ła·s. tse$_i$ka′te· pał n'ɩ′n·se· e′$_i$ka·'s. qakɩ′łne· nuł·aq$_a$na″e·s: “tse$_i$ka′te·n' e′$_i$ka skɩk.łe′$_i$ts$_i$ne· kakɩt.łanała″e·s.” n'uk$_u$nox̣a″mne· ne$_i$ nuł'a′q$_a$na. ts$_u$k^{u}a′te· a$_a$‘ktsama′ł'e·s, łu·łama″ne· e′$_i$ka·'s, nałq!a‘nqało′$_u$k$_u$ne·. qakiya′mne·: “qa′psins tɩłnamuk^{u}ɩ′ste·k ksɩłsok^{u}ɩ′łq!o·k. ma ksa‘kił'e″ła?” qunax̣amɩ′s$_i$ne·. sakqa′pse· e′$_i$ka·'s pał sɩł'opɩ′łne·.

Ta′x̣as husłq!apqałpałnemɩ′łne· yaqa˘qa˘na′$_a$ke· tɩłnamuk^{u}ɩ′ste·k ne$_i$s pɩ′k!a·ks.

76. The Giant

Ho′ya's hutsx̣ałtsx̣a′n·e· ya$_a$qaq$_a$na′$_a$ke· k!o·′k!^{u}e· pɩk!a′knɩk! nɩtsta‘hałq!łik!a′mał n'ɩnqa′pte·k e′$_i$ka·'s.

Qa·k.łuna′mne· n'uk!^{u}e′$_i$ne· nɩtsta‘hałq!łik!a′mał ts!ɩnał'ana′x̣e·. ta′x̣a na$_a$ nɩtsta‘hałq!łik!a′mał n'ɩ′ne· kqasts!o′mqa′qa k!a′$_a$na·m. (hoq^{u}a.u′px̣$_a$ne· ka$_a$s naqa′k.łe·k.) n'ok!^{u}e′$_i$se· k!ɩ′łwa nɩ′łyaps. n'umɩtse′$_i$te·. kuł'umɩ′tse·t nowa′s$_i$ne·. qałwi′yne·: “huł'it$_i$ma′se·t tsx̣ałsɩł·ɩtx̣$_a$ma′qa. hułaha′łx̣o· kanmi′yit.s pał kwułe′it x̣$_a$ma kts!anɩ′ke· ne$_i$s hułqa.e$_i$t$_i$ma′se·t.” ta′x̣as n'ɩtkɩ′n·e· a$_a$‘kowask!o′we·s. ta′x̣as n'ɩtk!anɩ′łne· ne$_i$s a$_a$‘ku′ła·ks at q!ayakɩ′n·e·. ta′x̣as to′x̣^{u}a q!a′pe·'s tsx̣ałq!ayakɩ′n·e· ne$_i$s a$_a$‘kowask!o′we·s n'as qa$_a$kqa′pse· a$_a$‘ku′łaks paqts!nana′se·. qa.u′px̣$_a$ne· ka$_a$s na$_a$qake$_i$kał·u′x̣o·'s. pał ko′wa·s qalwi′yne·: “hułe′e·k.” x̣unakɩ′n·e· ne$_i$s a$_a$‘ku′łaks. ku′kups ta′x̣as n'ɩ′k$_i$ne·. suk^{u}ax̣$_a$ne′$_i$se· at qaqa‘łax̣ne′$_i$se· ne$_i$s k!ɩ′łwa. qałwi′yne·: “qa′psin ke′e·n ksɩł'a‘qałsuk^{u}a′x̣$_a$ne·.” qak.ła‘t$_i$yiłtse$_i$ka′te·, qa.u′px̣ane· ka$_a$s na$_a$qake$_i$kału′x̣o·'s. ta′x̣as qa‘hanqa′mek tsłemiyɩ′t.se·. nas qa$_a$kiłɩse′$_i$se·, ta′x̣as tse$_i$ka′te·. n'u′px̣$_a$ne· ne$_i$s a$_a$‘kuła′k!e·s qa‘sił·o′$_u$se·. tse$_i$ka′te·, n'u′px̣$_a$ne· a$_a$‘ktsa′ma$_a$łs pał n'uła′se·. ta′x̣as n'u′px̣$_a$ne· pał n'ɩ′nse· a$_a$‘kuła′k!e·s ne$_i$s ma ksuk^{u}a′x̣$_a$ne·'s. qałwi′yne·: “ho′ya's a′$_a$‘ke· hułaqa‘siłu′q^{u}a ka$_a$‘ku′łak.” a·′‘ke· łaqa‘sił·u′q^{u}ne·. x̣unakɩ′n·e· ku′kupsts n'ɩ′k$_i$ne·. n'u′px̣$_a$ne· pa·ł suk^{u}ax̣$_a$ne′$_i$se·. ta′x̣as tsɩmne$_i$x̣a′$_a$me·k. tsx̣a‘kił·uk!mox̣a′me·k a$_a$‘kuła′k!e·s. mɩ′ka ke·′e·k nukuma′nx̣a′me·k. ta′x̣as ła‘łɩtq!o‘x̣$_u$masa′q!$_a$ne· ta′x̣as wunekɩ′t.se·. ktsłmi′yɩt

75. THE GIANT

There was a town. All the youths were eaten by a giant. | Then an old woman and her husband cried, for their children were dead. | Every day the giant went to that town at night. | There, at the far end, was a tent. He went there, | and he saw an old man and an old woman. He thought: || "I'll sleep, and in the morning I'll eat the old man and | the old woman." Then he slept. Early in the morning the old couple cried. | While crying, the old woman arose. She was about to start a fire, | when she saw some one sleeping. She looked at him. It was | the giant. She told her husband: "Look at the giant sleeping || in our tent!" The husband arose, took | his knife, and cut off the giant's head. He shouted. | The people said: "Why are the old couple glad? | They were crying." They went there, and the giant was lying there. They had killed him. |

Now I have told what the old couple did || long ago. |

76. THE GIANT[1]

Well, I'll tell you what happened to a newly married man | among the people of olden times who became a giant. |

There was a town. There was a newly married youth. He went hunting. | The newly married youth was a skillful || hunter. (I do not know his name.) He killed | a mountain sheep. He skinned it. After skinning it, he felt hungry. | He thought: "I will dry some of it, so that it may be light. | I will carry it to-morrow. It is far, and it would be heavy if I should not dry it." | Then he made a place to dry it. He began to cut up || the meat, and hung it up. He was about to hang almost all | on his drying frame. There were two thin pieces of meat | lying there. He did not know where they fell off from. | He was hungry. He thought: "I'll eat it." He put the meat on the fire; | and when it was done, he ate. It tasted good. || What he had killed did not taste that way. He thought: "What may it be, that it tastes so good?" | He looked at it for some time, but he did not see where it had come from. | Then he sat down. When it was dark, he felt a pain here. | He looked, and he saw that his own flesh was missing. | He looked at it, and he saw that a knife had done it. Then || he knew that it was his own flesh that tasted good. | He thought: "Well, I'll cut off another piece of my flesh." | He cut it off, put it on the fire, and when it was done he ate it Then he saw | that it tasted good. He wanted some more. He began to cook | his flesh on the fire, and, although he had eaten, he wanted. some more. || Then there was no more flesh on his legs. It was late

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[1] See p. 82.

sakił'ι'k$_i$ne· a$_a$ʻkuła'k!e·s. ta'x̣as kanmiyι't.se· sakεł'ι'k$_i$ne·. nuk$_u$ma'nx̣a'me·k. qatał·aqa.ι'k$_i$ne·. ta'x̣as pι'k!aks a'$_a$ʻke sεł·awałkwayι't.se·. ta'x̣as q!a'pe·'s a$_a$ʻkuła'k!e·s n'ι'ḳ$_i$ne· q!aʻpiłkits!x̣a'me·k. ta'x̣as tsεn ma'k!e·s n'εnqapta'kse·. a$_a$ʻkaqłι'ł'e·s n'ι'k$_i$ne·. tsεn sqap$_i$nił·ałax̣apa'kin o·'k!^{u}q^{u}na$_a$ts wałuna'k!e·s n'ι'k$_i$ne·. q!a'pe$_i$s n'ι'k$_i$ne· a$_a$ʻkuła'k!e·s. tsεn qa$_a$qapki·kwu'mne· a$_a$ʻquqt!e'e·s mι'ksa'n snax̣una'kse· a$_a$ʻk.łuma'e·s. słaqaqa'pse· kqa'e·k a$_a$ʻquqt!e'e·s a$_a$ʻkwu'm'e·s. tsεn sqapq!anoʻ$_u$kmała'k$_i$ne·. n'ι'nse· kqa'e·k ałqa's'e·s a$_a$ʻkεnułma'k!e·s; o·'k!^{u}q^{u}na łałιtq!ox̣$_u$maqa'$_a$ne· a$_a$ʻk.ła'mała'k!e·s. sanqa'me·k. ta'x̣as łaqatse$_i$ka'te· ne$_i$s a$_a$ʻku'ła·ks nι'łyaps. ta'x̣as qałsa·nmiyι't.se· k.łaqa'wa·m ne$_i$s a$_a$ʻkik.łuna'me·s. ta'x̣as n'ok!^{u}e'$_i$se· ta't!e·s ts!εnał'ιts!k.ła'pse· ne$_i$s ya$_a$qanałe'$_i$ke· ts!ιnaʻnuqkanx̣una'pse·. qana'x̣e·. n'u'px̣$_a$ne· pa·ł qa$_a$kił'εwa'se· nι'łyaps tsa''e·s. pa·ł ts!εnanọke'$_i$t.se· qo$_u$s u'me·'s. qa·na'x̣e· sεłqa·nox̣unu'kse·. n'u'px̣$_a$ne· a$_a$ʻkεnq!o'kụps. pa·ł sawεsaqa'pse· tsa''e·s pał qaü'pse·. qałwi'yne· naʻqanya'qak ksεł'aʻqał·aqats!ι'ṇa·m. qaox̣a'x̣e· sεłtsx̣a'se·. qakι'kse·: “hya' ma kutsła'ke·ł ka'tat. kutsx̣ał'aymitι't$_i$mu.” n'u'px̣$_a$ne·pałqos naq$_a$na'kse·. k!a$_a$qaqa'pqaps pa·ł tsεn·'εnqapta'kse· mak!ι'se·s. qakι'łne·: “ka$_a$ kεn'aqa'q$_a$na· kιʻnsεł'aqaqa'pqa.” qak.ła'pse·: “hołaqa.ι'n·e· aqłsma'k$_i$nιk!. ho·n'εnqa'pte·k e'$_i$ka. ma$_a$ts qo$_u$k^{u}a·n' ma ku·tsła'k.łe·s.” ta'x̣as łax̣a'x̣e· tsεnkna'pse·. qałwi'yne· pa·ł tsεn ke'e·ns ma'k!e·s. k.łqatsma'k!qa. tsεn·k$_i$na'pse· n'εpła'se·, a'$_a$ʻke· n'εk$_i$na'pse·. kanmi'yet.s a$_a$ʻkεn'ok!^{u}e'$_i$se· tsa''e·s. qakι'kse·: “hutsx̣ałts!εna'x̣e·. na'pe·t hołaqa'wamts hutsx̣ał'u'p$_i$ne·.” ta'x̣as ts!εna'x̣e· ne$_i$ nεtsta'ha·ł, a'$_a$ʻke· łax̣a'x̣e· a'$_a$ʻke n'upła'pse·. kanṃi'yit.s ne$_i$s k!ukqa'pe·s tsa''e·s. ts!εna'se· qake'$_i$ne· ne$_i$ nεtstaʻhałna'na: “ta'x̣as a'$_a$ʻke· hutsx̣ał'u'p$_i$ne· ma kutsła'ki$_i$ł ałka'ta·t pał ksił'o'$_u$k^{u}nu$_u$k a'$_a$ʻke· hutsx̣ał'ü'p$_i$ne·.” qo$_u$s qana'x̣e· ne$_i$ nεtstaʻhałna'na. tsaq$_u$na'ne·. qa$_a$kił'u'px̣$_a$ne· nüpι'k!a·s qak.ła'pse·: “ts!εnamι'łe·n'. ho'paks ktsι'kam ta't$_i$ne·s saosa˘qa'$_a$ne·. n'o$_u$kwa'x̣$_a$ne· ałtat$_i$nι'smi·ł. n'εnqa'pte·k e'$_i$ka·'s.” ta'x̣as qa$_a$ki·łsuʻk^{u}iłtsx̣anata'pse· ne$_i$s nüpι'k!a·s ne$_i$ nεtstaʻhałna'na ya$_a$qa·ł'εnqaptakι'ske· e'$_i$ka·'s a'$_a$ʻke· ne$_i$s ya$_a$qa·ł'upι'łske· ne$_i$s k.łax̣a'ke·ks. tsx̣anata'pse· tsx̣ałya$_a$qaqa˘na'$_a$ke·. ta'x̣as ts!εna'x̣e·. łax̣a'x̣e·. n'u'px̣$_a$ne· saosa˘qa'pse· ne$_i$s ta't!e·s. n'εse·kate'$_i$se·. k!um·naqaqa'pse·. qak.ła'pse·: “ka'tsa· ma kutsła'k.łe·s. hun'εnqa'pte·k e'$_i$ka. hutsx̣ał'ιk$_i$nι's$_i$ne·.” ta'x̣as n'εtkι'n·e· ne$_i$s ma ya$_a$qak.ła'pske· nüpι'k!a·s. ta'x̣as sεłqaʻtał'upła'pse·. łats!εna'x̣e·. ta'x̣as n'u'px̣$_a$ne·. miti˘yax̣na'pse·. łałax̣a'x̣e· a$_a$ʻkik.łuna'me·s ne$_i$ nεtstaʻhałna'na. qake'$_i$ne·: “skanuta'p$_i$ne· e'$_i$ka. pa·ł n'εnqa'pte·k ne$_i$ ka'ta·t e'$_i$ka·'s. pa·ł n'ι't!x̣$_a$ne· ne$_i$s ma kts!ι'na·s ałkata'tmi·ł. qatał'εt!x̣$_a$na'p$_i$ne·. sεł·ats!-

at night, | and he was still eating his flesh. Then in the morning he was still eating. | He wanted more. He could not stop eating. It was | evening again, and he had eaten all his flesh. | He had gnawed it off, and only bones remained. || He ate his own eyes, and only the orbits remained. | He even ate his own tongue. He ate his whole body. Only | his intestines remained lying there. His intestines remained, and his throat. | It was that way; he did not eat his intestines and his stomach. | Only his bones remained; and he did not eat his brains and his marrow, || but there was no more flesh on his skull. He was sitting down. | Then he would not look any more at the mountain sheep. | Three days passed, and he did not return to his town. Then | one of his elder brothers went to look for him. He followed his tracks. | He went along, and saw where his younger brother had killed || the mountain sheep. He could see his tracks below. He went along. | There was a creek. He saw a fire. | His younger brother was there. He was not dead. He thought: "Maybe his leg is broken, | and therefore he does not go home." He went there and spoke to him. He said: "Oh, I love | my elder brother! I'll keep myself alive for two days with him." (The elder brother) saw him sitting there. || He looked strange. Only his bones remained. He said to him: | "What did you do, that you look like this?" He was told: "I am no more | a human being. I have become a giant. Don't come near me! | I love you." Then (the elder brother) went there. He was taken hold of. He thought: | "There are only bones. He is not strong." The giant took hold of him and killed him || and ate him. On the following day his next younger brother | said: "I'll go. If I do not come back, I shall have died." | Then the youth started. He also arrived, | and he also was killed. On the following day the remaining one | started. The boy said: "I also || may die. I love my elder brothers. They are all dead now, | so I will die, too." The youth went on. | He was small. He saw a manitou. He was told: | "Go there! Your eldest brother who went out first is there. He ate all | your elder brothers. He became a giant." Then the youth was told plainly || by the manitou that (his elder brother) | had been changed into a giant, and how he had killed the two who went there. | He was told what to do. Then he started. He arrived, | and saw his elder brother. He looked terrible. He was pitiable. | He said: "My younger brother, I love you. || I have become a giant. I'll eat you." Then (the boy) did | what the manitou had told him, and he could not kill him. | (The boy) went back. He saw that (the giant) followed him. The boy arrived | at the town. He said: "A giant pursues me. | My brother has become a giant. He || ate my elder brothers who went there.

kanuta′p$_i$ne·.” ta′x̣as nuq$_u$naneya′mne·. ne$_i$s tιłnamu′e·s e′$_i$ka qaosaˇqa′pse·. qake′$_i$ne· ne$_i$ pałke$_i$na′na: “hutsx̣ałqaosaˇqa′$_a$ne·. ma kutsła′ke·ł kanuł’a′q$_a$na.” qak.ła′pse· ne$_i$s nιtstaˋhałna′nas: “łaqa.ι′n·e· ne$_i$ at ma ktsła′k.łe·s n’ιse$_i$kate′$_i$ne·.” qaqałwi′yne· ne$_i$ pa′łke$_i$. ta′x̣as nuq$_u$naneya′mne·. qaosaˇqa′$_a$ne· ne$_i$ pa′łke$_i$. qałwi′yne·: “ma ktsła′k.ła·p.” qawunekι′t.se· nułpa′łne· ne$_i$s łaya·qaka′ske· ne$_i$s nιtstaˋhałna′na’s qak$_i$yamι′s$_i$ne·: “Hyâ′, ma kutsła′kił kanx̣ałena′na kutsx̣a′ł’e·k; ma kutsła′kił katιłna′muts kutsx̣a′ł’e·k.” ta′x̣as n’u′px̣$_a$ne· ła·ska′se·. n’u′px̣$_a$ne· pa·ł n’ιse·kate′$_i$se·. pa·ł łaqa.ι′nse· aqłsma′k$_i$nιk!s. qałwi′yne·: “ma$_a$ts huł’o·′nił pał ke′e·n kanuł’a′q$_a$na.” ta′x̣as qaˋwanx̣a′′mne·. ta′x̣as wa′se·. qakι′łne·: “kanuł’a′q$_a$na, ma kutsła′k.łe·s. qa′pse·n kιnsιłaqaqa′pqa?” qake′$_i$ne· ne$_i$ tι·tqa·t! ne$_i$ e′$_i$ka: “hułaqa.ι′n·e· aqłsma′k$_i$nιk!.” ta′x̣as ława′se· ne$_i$s a$_a$‘kit.ła′e·s. n’ιsak$_e$nu′se·. qak.ła′pse·: “ts!kakι′ne·n’ kanx̣a′łe·.” ta′x̣as namatι′ktse·, naq$_u$wiłtse′$_i$te·. tsᴇmak!wιtskι′n·e·. qake′$_i$ne· ne$_i$ e′$_i$ka: “ma kutsła′ki·ł kanx̣ałna′nats kutsx̣a′ł’e·k.” ta′x̣as pa·ł ktsᴇmak!wι′tskin ne$_i$s kaq^{u}wι′łtse$_i$t. ta′x̣as nuts$_i$nuq!^{u}kιnι′łne·. n’u′px̣$_a$ne· ne$_i$ pa′łk·e$_i$ pa·ł pι′k!a·ks tsx̣ałsιł’upι′łse·. qakι′łne·: “haq!$_a$ma·ł·atskakι′n·e·, hutsx̣ałts!ιnał’ιktoqo′$_u$ne·. saha′nse· a$_a$‘q!u′łe·’s. tax̣ta′$_a$ huława′łke·n hιntsx̣ał’ι′k$_i$ne·.” ta′x̣as łapιskι′n·e·. ts!ιna′x̣e· ne$_i$ pa′łke$_i$. kuł’ιktu′qo nutsιnqkupekι′me·k ne$_i$s ya$_a$qanałuˋn·isnamι′ske·. ta′x̣as wune·kι′t.se· łaqawa′se· tιłnamu′′e·s ne$_i$ e′$_i$ka ta′x̣as łaanax̣a′′mne·. tse$_i$ka′te· tιłnamu′′e·s. n’u′px̣$_a$ne· pał sιł’a·q$_a$ne·tsa′pse·. ta′x̣as ts!ιna′x̣e· ne$_i$s ya$_a$qanawιsłunιsnamι′ske·. qa·na′x̣e· ne$_i$ k$_i$yuna′qa aqłsma′k$_i$nιk!. qakiła′mne·: “ka$_a$s kuł’a·qakna′łats kuł’upiłna′ła?” qak$_i$ya′mne·: “ho′yas huł’akok^{u}ιna′ła ho$_u$naqaˋn·tsx̣ał’upina′ła.” qa·han·mo·′k!^{u}ne·. ta′x̣a ne$_i$ u′me· skikq!anu′k$_u$ne·. n’o$_u$łu′ne· skιkq!ano′k$_u$ne·. n’o$_u$łu′ne·. ta′x̣as ne$_i$ a$_a$‘kιn·u′muk!. n’ιtk!ame′$_i$łne·. ta′x̣as qa·hawιtsqa′mek k!o·′k!^{u}e· tι′tqa·t!. qake′$_i$ne·: “hutsx̣a·łwat!mitιkι′ne· e′$_i$ka. tsx̣ał’upu′q$_u$ne· qo$_u$s a$_a$‘q!a′n·o·ks.” ta′x̣as na a$_a$qa′t!a·k qa·haqawu′mne·.[1] ta′x̣as n’upx̣a′łne· ska′x̣e· ne$_i$ e′$_i$ka. ta′x̣as a$_a$qa′t!aks qaska′x̣e· nułpałnι′łne·. pał sła′tiˇyiłtsx̣a′ne·. qake′$_i$ne·: “hułax̣aˋ$_a$nx̣onι′ske·ł q!a′pe· hutsx̣ałιk$_i$niskι′ˋłne·. suk^{u}aˋx̣nιnała′p$_i$ne· ałka′tsa ku′e·k.” ta′x̣as ne$_i$ k$_i$yuna′qa a$_a$‘qłsma′k$_i$nιk! n’o$_u$nι′łne· ne$_i$s k!aqa′kiks ktsx̣ał’o$_u$ka′x̣$_a$na·ps. qałwiynena′mne· ktso$_u$san·uˋx̣on·a′q$_u$wum. qake′$_i$ne· ne$_i$ ktsx̣ał’u′pił: “ma$_a$ts wanx̣a′′mki·ł tax̣tâ′ hoq^{u}aˋtał’u′pił, ta′x̣as hιntso$_u$san·uˋx̣o$_u$nqapkι′łne·.” ta′x̣as qaqaˋnał·aqawanx̣a′mna′mne·. ta′x̣as wa′x̣e· e′$_i$ka$_i$ ne$_i$s a$_a$kιn·ü′muk!s a$_a$q!a′saks qanama-

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[1] Pierre Andrew: *qa$_a$qawu′mne·.*

He could not eat me. | Now he is pursuing me." Then they moved
away. The giant's wife | staid behind. The young woman said: "I
want | to stay. I love my husband." The youth said to her: | "He
is no longer the one who used to love you. || He is terrible." The 75
woman did not want to leave. | Then they moved away. The
woman staid behind. She thought: "He loves me." | It was not
long before she heard him coming along | the way the boy had come.
Some one said: "Oh, I love my little son! | I'll eat him. I love my
wife. I'll eat her." || Then she saw him coming. She saw that he 80
looked terrible. | He was no longer a human being. She thought:
"Don't let me be afraid; | he is my husband." Then she did not
move, and he arrived. | She said to him: "My husband, I love you.
What | makes you like this?" That man the giant said: "I am no
longer || a human being." He arrived at his tent. He sat down. | He 85
said to her: "Give me my son!" She gave him to (her husband), |
who made him dance. He held him tightly. The giant said: "I
love | my little son. I'll eat him." He held him tightly | and made
him dance. He made him defecate. Now the woman knew || that he 90
was about to kill him. She said to him: "Give him to me for a
little while. | I'll go and wash him. His excrement is bad. | Then
when I bring him back you may eat him." He let him go. | The woman
started. After she had washed him, she ran away | where the people had
gone. After some time, when his wife did not arrive, || the giant went 95
out. He looked for his wife. | He knew that she had deceived him.
Then he started | the way they had gone. The many people were going
along. | They said: "What shall we do with him? How shall we
kill him?" | They said: "Let us try (and see) if we can kill him." ||
There was a cliff; and below it was a lake, a deep | lake. It was deep. 100
Then they dug a hole in the cliff, | and one man staid there. He said: |
"I'll kick down the giant. He will be drowned in the deep lake." |
Then the people staid a little ways off. || The giant was seen coming 105
along. A little ways off he was heard coming. | He was talking.
He said: "When I | overtake you, I'll eat all of you. My brother
whom I ate tasted good to me." | Then the many people | were afraid
when he said that he would eat all of them. They thought || of 110
running away. The one who was about to kill him said: | "Don't
move! If I can not kill him, then you may run away." | Then
nobody moved. | Then the giant arrived. The trail was close to | the

na'mne·. łak!ι'nta· qanamana'mne·. qa·hank!amι'ne· yaₐqaʻhaosaˇqa'ₐke·[1] neᵢ ktsx̣ał'u'pił. ta'x̣as wa'x̣e· e'ᵢka. qanaʻqkupqłιkx̣a'łne· e'ᵢka. neᵢs k!u'px̣a e'ᵢka pι'k!a·ks pał tsx̣ałsιłts!qaqłιkx̣a'łne·, qałwi'yne· ktsx̣al'aʻtskałsaq!kι'nka·. qawoᵤkᵘιnka'ₐne·. nułnιnmox̣u'ne· pał ḳᵤwιt!nʋ'm·o·k!. qoᵤs o·'me·'s qawox̣ałx̣unaqu'ne· o'k!ᵘqᵘna tsιn k!ιnqapta'ke·s ma'k!e·s qatałha'qne·. n'o·k!ᵘniłιktsᵢnoqu'n·e·. ta'x̣as tseᵢkatι'łne·. wune·kι't.se· łaqa.upx̣a'łne· pał sιł'upełι'łne· e'ᵢka·.

Ta'x̣as husιłq!apqałpałnemι'łne· k!u·'k!ᵘe· pιk!a'kᵢnιk! yaₐqał'ιnqapte'ᵢke· e'ᵢka·'s.

77. The Mother-in-Law Taboo

Neᵢs pι'k!a·ks aqłsma'kᵢnιk! at nałnuʻkpᵢne·ła'mne·. nawaspa'łtᵢmo at qaʻtałt!aqta·ła'mne·. at qaʻtałsukᵘiłtseᵢkata'mne· aₐʻkaq!ne'e·s. n'u'px̣ₐna·m nawaspa'łtᵢmo at n'ιsιn·k!ateyx̣ona'mne·. qa'ła qaʻałnu'kpᵢni·ł nawaspa'ł'e·s at n'upx̣ałι'sᵢne· k.łqatsła'ke·ł nawaspa'ł'e·s. qa'ła tsᴇma'k!ił'ałnu'kpᵢni·ł nawaspa'ł'e·s at n'upx̣ałι'sᵢne k.łtsᴇmaʻk!iłtsła'ki·ł nawaspa'ł'e·s. ksιł'a'qał'ałnu'kpᵢni·ł at k.łqa·sa·ʻniłwi'ynaₐt at k.łqa.ι'łki·ł nawaspa'ł'e·s· qa'ła qa.ałnu'kpᵢni·ł nawaspa'ł'e·s at n'upx̣ałι'sᵢne· at k.ł'upsaʻtᵢyiłsa·niłwi'ynaₐt at k.łupsła'tᵢyiłqa.o'nił ktsx̣ał'ι'łki·ł nawaspa'ł'e·s. nasts qaqa'pse· kᵤwι'tske·n neᵢs pι'k!a·ks aqłsma'kᵢnik!. nas ta'x̣as q!akpa'me·k ma yaqaqa'pske· k!e·'tke·ns ał'ats!mι'ł'e·s nuła'se·; neᵢs k!u'px̣a kamnu'qło·s aqłsma'kᵢnιk!s at ya·qakna'mske· nawaspa'łtᵢmo·'s słaˇqaˇqa'pse· k.łaqaʻałnuʻkpᵢne·'łam nawaspa'łtᵢmo.

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[1] Pierre Andrew: *yaₐqa'osaˇqa'ₐke·*.

edge of the cliff. There staid ‖ the one who was going to kill him. 115
Then the giant arrived. | He was kicked hard. When he saw that he
was about to be kicked, | he tried to take hold of the leg, but he
missed it. | He began to fall. The cliff was high. At the bottom | he
fell into the water; and because only his bones remained, ‖ he could not 120
swim, and sank at once. They looked for him a long time, | but he
was not seen again. Thus the giant was killed. |

Now I have told you how a person long ago | became quickly a giant. |

77. The Mother-in-law Taboo

Long ago the people used to be ashamed of each other. | Mother-
in-law and son-in-law could not talk to each other. They could not
look | at their faces. When mother-in-law and son-in-law met, they
were afraid of each other. | Those who were not ashamed of the
mother-in-law were known ‖ not to love her. Whoever was much 5
ashamed of | his mother-in-law was known to love her very much. |
The reason why he is ashamed is that then his mother-in-law will
never get angry at him and never scold him. | Whoever is not
ashamed of his mother-in-law is known | to be always angry at her,
and never afraid to scold ‖ his mother-in-law. The people held it this 10
way in olden times. | Now they forget how their grandparents used
to do, | because they met white people. | This is the way the mother-in-law and son-in-law did, | and why they are not ashamed of each other any more. |

III. ABSTRACTS AND COMPARATIVE NOTES

The folk tales of the Kutenai show intimate relations to the tales of the tribes of the plateaus, as well as to those of the plains east of the mountains. A considerable number of tales are common to the Kutenai and the neighboring Salish tribes, particularly the Okanagon. There are also a considerable number of identical tales found among the Kutenai and the Blackfeet.

It seems that the series of Transformer tales centering around Nałmu′qtse and Ya.uk^{u}e′$_{i}$ka·m are peculiar to the Kutenai, although the tale of the origin of arrows is also known to the Okanagon. These tales are quite distinct from the Transformer tales of the Shuswap and Thompson Indians, and also from the tales of Old One as found among the Blackfoot. In 1891 I was told that when human beings were first created, they arose before they were quite finished, and danced until they fell down dead. Then human beings were created who became the ancestors of the Indians.

So far as the incomplete material allows us to judge, one of the most characteristic traits of Kutenai folk tales is the systematic development of animal society. Frog is the old grandmother of Muskrat, the Chipmunks, and Doe. Her brother, Owl, is hostile to her grandchildren. The fish K!ł′k!o·m is the grandfather of Doe, but his relationship to Frog is not stated. . The Chipmunks are the wives of Fisher. Chicken Hawk's wife is Grouse. Coyote's wife is Dog. Their children are Misqoło′wum and Q!ota′ptsek!. Coyotes' brothers are Moose and Kingfisher. The only animal that is married to various people is Doe, but it is not certain whether the same Doe is meant every time. She is the wife of White Stone. Their child is Ya.uk^{u}e′$_{i}$ka·m. Ya.uk^{u}e′$_{i}$ka·m's brother is the father of Duck. The Doe is also married to Wolf, and at another place to Lynx. Lynx and Doe have two sons, who are Sun and Moon. The other animals do not seem to be related to this group, but live in the same village, and are either friends or enemies.

It is one of the characteristic traits of Kutenai and Okanagon mythology that the tales are welded together into connected groups. This tendency is not as marked as it is among the Navaho and probably also the Ute tribes, but it sets off the Kutenai tales clearly from the disconnected tales of the Shuswap and Thompson Indians.

In our series one group of tales centers around the creation of the sun. The first part of the story relates to the origin of the brothers who finally become sun and moon. Rabbit finds his sister Doe, whom he hides in the tent of his grandmother Frog. Lynx marries the Doe, and their children are two boys. The couple are deserted;

and when the boys grow up, they come to the place where the sun is being made (see p. 285).

The second part of the story begins with the origin of Ya.uk^{u}e′$_{ı}$kam, who also goes to the place where the sun is being made and tries his powers. The story of his origin is briefly as follows: Frog's granddaughter, Doe, is taken into the water by White Stone, whom she marries. Their son is Ya.uk^{u}e′$_{ı}$kam, who in a number of exploits obtains for the use of mankind arrow wood, the arrow straightener, sinew, flint, and the bow stave (see p. 290). Then he goes with Coyote to the place where the sun is being made. They pass a number of dangers—the fat, the giant, and the thunderbirds (see p. 285).

When the various parties meet, one after another tries to act as the Sun, and finally the sons of the Lynx are accepted.

We have no other incidents that are clearly connected with this tale, but I suspect strongly that the tale of the deluge produced by the Chicken Hawk may connect in a similar way with the story of the Sun (see p. 304).

On account of Ya.uk^{u}e′$_{ı}$ka·m's great powers, the people are afraid of him and drown him. The fish resuscitate him; and he follows the people, finds his brother's wife and her son, and tells them to resist those who maltreat them. He kills the chief, and the people are even more afraid of him (see p. 291). This passage recalls the story of Coyote's son (see MAFLS 11:120). Finally Ya.uk^{u}e′$_{ı}$ka·m goes to the east end of the world (see p. 291).

The second cycle, apparently independent of the former one, is that of the war against the sky.

Nałmu′qtse crawls about in the country, and his tracks form the rivers (see p. 288). During this period Muskrat kills his sister-in-law and escapes to the sky. The animals make a chain of arrows and climb up, but Wolverene tears the chain. The animals fight with Muskrat. When they find the arrow chain broken, they kill the thunderbird, and with its feathers they fly down. The Bat and the Flying Squirrel, who receive no feathers, sail down. The Sucker jumps down and breaks its bones. The Woodpecker family are not given feathers. They climb down the sky, and reach the earth in the west, passing through the horizon (see p. 288). They meet Nałmu′qtse and try to kill him by throwing into his mouth a red-hot stone wrapped in a goat heart. Nałmu′qtse causes it to fall aside. He warns the woodpeckers not to sleep in wooded places and not to touch a charr floating in the water (see pp. 288, 289). The Woodpeckers disobey; and when they sleep in a wooded place, a toad sticks to the body of one of them. When Flicker touches a charr, he and his wife Duck are swallowed by a water monster. In order to find out where Flicker is, Woodpecker sends out birds to invite the fish to his tent. They come led by their grandfather (a fish with thick head). They smoke, and the fish indicates by signs that Flicker is in the lake. The Woodpeckers try in vain to kill the water monster, which escapes along the Columbia River. At Red Water, near Windermere, it is wounded: therefore the water is red there. It escapes into a cave. Naɫmu′qtse is told to stop up the outlet of the river, and he makes the portage separating Columbia Lakes from Kootenai River by molding the soil with his knees. Fox kills the monster. They cut it up, and Flicker and his wife Duck come out. The flesh of the monster is thrown about to serve as food for the people (see p. 289).

Then Naɫmu′qtse arises, his head touches the sky, his hat falls down, and he himself falls over and dies.

In the Okanagon tales the making of the bow and arrow, which forms a large part of the Ya.uk^{u}e′$_{i}$ka·m tradition, is connected with the war on the sky. The most connected form of the tale has been recorded by Albert S. Gatschet (*Globus*, vol. 52, p. 137). The animals make war against the sky in order to obtain the fire. They are unable to reach the sky with their arrows. The Wren decides to make a bow and arrow. First he kills an elk (here is introduced the story of Chickadee and Elk, p. 304). The Wolf tries to steal the elk, and Wren throws red-hot stones wrapped in fat into his mouth. He uses the rib of the elk for making his bow. He obtains the feathers for his arrow by allowing the eagle to carry him into his nest. He obtains flint by causing the owners of flint to fight. Then he goes to the place where the animals shoot the arrows up to the sky. He meets Coyote. (Here is introduced a story of the small animal that is able to shoot trees. See Blackfoot, de Josselin de Jong VKAWA 14:73; Uhlenbeck VKAWA 13:182; Pend d'Oreilles, Teit MAFLS 11:114.)

The Wren kills Coyote, and Fox resuscitates him. Coyote meets the Wren a second time. They gamble, and he wins Wren's clothing. He goes on, and meets young Grouse, whom he kills. The old Grouse then scares him so that he falls down a precipice (see p. 293). Wren recovers his arrows, makes the arrow chain, and the animals climb up. When Grizzly Bear climbs up, the chain breaks, owing to his weight. Then Eagle, Beaver, and Turtle are sent to obtain the fire. (See Lillooet, JAFL 25:299, where other references are given.)

The Turtle falls down from the sky and kills a person. Then follows the story of the Turtle who asks to be thrown into the water (see p. 305). The story closes with the return of the animals.

In the following I give brief abstracts of the tales recorded in the present volume and of those published by me in the "Verhandlungen der Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte," 1891. The page references to both series are given in the margin. Those in parentheses refer to the series of Kutenai tales published in the "Verhandlungen der Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte." Comparative notes have been added, which, however, do not claim to be exhaustive. References to the Tahltan and Kaska relate to manuscripts by Mr. James A. Teit to be published in the "Journal of American Folk-Lore." I have used the following abbreviations:

AA	"American Anthropologist."
AmAnt	"American Antiquarian and Oriental Journal."
BAAS	Reports of the British Association for the Advancement of Science.
BAM	Bulletin of the American Museum of Natural History.
BArchS	Baessler-Archiv, Supplement.
BBAE	Bulletin of the Bureau of American Ethnology.
CNAE	"Contributions to North American Ethnology" (United States Geographical and Geological Survey of the Rocky Mountain Region, J. W. Powell in charge).
CI	Publications of the Carnegie Institution.
CU	Columbia University Contributions to Anthropology.
FL	"Folklore."
FM	Anthropological Publications of the Field (Columbian) Museum.
GSCan	Memoirs of the Geological Survey of Canada.
JAFL	"Journal of American Folk-Lore."
JAI	"Journal of the Anthropological Institute of Great Britain and Ireland."
JE	Publications of the Jesup North Pacific Expedition.
MAFLS	Memoirs of the American Folk-Lore Society.
PAES	Publications of the American Ethnological Society.
PaAM	Anthropological Papers, American Museum of Natural History.
RBAE	Annual Report of the Bureau of (American) Ethnology.
TRSC	Transactions of the Royal Society of Canada.
UCal	California Publications in American Archæology and Ethnology.
UPenn	Anthropological Publications of the University Museum of the University of Pennsylvania.
VAEU	"Verhandlungen der Berliner Gesellschaft für Anthropologie, Ethnologie, und Urgeschichte."
VKAWA	"Verhandelingen der Koninklijke Akademie van Wetenschappen te Amsterdam."

Boas, Sagen	Franz Boas, Indianische Sagen von der Nord-Pacifischen Küste Amerikas.
Curtin, Creation Myths	Jeremiah Curtin, Creation Myths of Primitive America.
Curtin, Modoc	Jeremiah Curtin, Myths of the Modocs.
Curtis, N. A. Indians	Edward S. Curtis, The North American Indians.
Cushing, Folk Tales	Frank Hamilton Cushing, Zuñi Folk Tales.
Dähnhardt, Natursagen	Oskar Dähnhardt, Natursagen.
Grinnell, Lodge Tales	George Bird Grinnell, Blackfoot Lodge Tales.
Leland	Charles G. Leland, The Algonquin Legends of New England.
Matthews	Washington Matthews, Ethnography and Philology of the Hidatsa (Misc. Publ. No. 7, U. S. Geological Survey, F. V. Hayden in charge).
Merriam	C. Hart Merriam, The Dawn of the World.
Petitot	Emile Petitot, Traditions Indiennes du Canada Nord-Ouest.
Rand	S. T. Rand, Legends of the Micmacs.
Russell, Expl. in Far North	Frank Russell, Explorations in the Far North (University of Iowa, 1898).
Schoolcraft, Hiawatha	H. R. Schoolcraft, The Myth of Hiawatha (Philadelphia, 1856).

1. THE SUN (4 versions: Nos. 33, 48, 54, and VAEU 23:161). *First Version.*—Coyote 49 asks Chicken Hawk to accompany him to the place where the Sun is being made. Coyote wants to try first to act as the Sun. Chicken Hawk tells him that on their way they will pass grease, and that in passing he may take one bite. Coyote disobeys, takes more than one bite, and the grease falls down and rolls down a precipice with Coyote. They reach the place where the Sun is being made. Coyote walks along the sky, but is found unsatisfactory. *Chicken Hawk follows, and is found to be a good Sun.*[1] Coyote is envious and tries to shoot him.[2] His bow and arrows catch fire, and the earth begins to burn. He lies down on a trail, which does not burn, and he is saved.[3]

Second Version.—The animals try who is to be the Sun. When Raven acts as the 67 Sun, it is dark. When Chicken Hawk tries, the sky is yellow. When Coyote tries, it is hot. He tells everything he sees. When he returns, they tell him that he is too hot and too talkative. A woman has two children, who arrive, and try in their turn. When the first one goes along the sky, it is comfortable; and when the sun sets, it is 69 cool. *He is selected as Sun. The younger brother is selected to act as the Moon.*[1] Coyote is envious and shoots the Sun at sunrise.[2] His arrow catches fire, the earth begins to burn, and he saves himself by lying down on a trail. *For this reason trails do not burn.*[3]

Third Version.—Coyote and Ya.uk^{u}e′$_{\imath}$ka·m are traveling along. Ya.uk^{u}e′$_{\imath}$ka·m 111 tells Coyote that they will pass a piece of fat, and that he may take one bite. After they pass, Coyote turns back in order to have another bite, and the fat rolls down. He runs after it. The fat falls into the water and sinks. When he goes back on his tracks, all the fat has been transformed into white stone. In order to get the fat that

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[1] See discussion in Boas RBAE 31:727 (references to Okanagon, Shuswap, Thompson, Tsimshian, Wasco, Wishram); see also, Coeur d'Alène (Teit MAFLS 11:123).

[2] Shoshoni (Lowie PaAM 2:252, 253).
Ute (Powell RBAE 1:52).

[3] Thompson (Teit MAFLS 6:39, 74).

has fallen into the water, he heats stones, intending to boil it. Ya.ukᵘe′ᵢka·m misses
Coyote, and finds that the fat is gone. He follows down to the water, and sees Coyote
engaged in heating stones. Ya.ukᵘe′ᵢka·m makes a spear and spears the fat, which
113 breaks up and floats.—They go on, and Ya.ukᵘe′ᵢka·m tells Coyote not to pay any
attention if he should hear a child crying. After they pass the child, Coyote turns
back and puts his finger into the child's mouth. The child sucks the finger and
pulls in Coyote's arm. When Ya.ukᵘe′ᵢka·m notices that the child is silent, he turns back
and kills the child with his knife. All the flesh on Coyote's arm has been sucked off.
The child was a giant.—They go on, and Ya.ukᵘe′ᵢka·m tells Coyote not to listen if
he should hear birds crying. Coyote disobeys, and finds himself in the nest of the
thunderbirds together with Ya.ukᵘe′ᵢka·m. Ya.ukᵘe′ᵢka·m asks the young thunder-
birds when the old birds come back. They reply that they come back in the evening
115 in the form of a thundercloud. Ya.ukᵘe′ᵢka·m tells Coyote that the thunderbird will
ask whether he is tired, and that he is to reply that his younger brother Ya.ukᵘe′ᵢka·m
is tired. When this happens, Ya.ukᵘe′ᵢka·m is told by the old thunderbird to stretch
out his leg, because the bird wants to suck out the marrow. At this moment
Ya.ukᵘe′ᵢka·m kills the thunderbird with his spear. The same is repeated when the
old male thunderbird comes back. When the old birds are dead, Ya.ukᵘe′ᵢka·m sits
on the back of one of the young thunderbirds, which flies up, and then carries him
117 down, while Coyote is shouting. Then Coyote sits on the back of the other thunder-
bird; and when he shouts, the bird takes him down. Ya.ukᵘe′ᵢka·m ordains that
thunderbirds may only scare people who lie about them.[1] Ya.ukᵘe′ᵢka·m and Coyote
reach the place where the Sun is being made. Ya.ukᵘe′ᵢka·m is tried; but the day
is red because his clothing is painted with ochre. Coyote is tried, but when he acts
as the Sun, it is too hot; and he tells what the people are doing, and asks them to leave
119 some food for him. The two sons of the Lynx arrive. They have been brought up
by their mother, who had been deserted by Lynx. He had gone to catch salmon for
making soup for his wife. The young Lynxes meet him, and he tells them that he is
unable to catch salmon. The boys show him how to catch salmon. When the Lynx
children arrive at the place where the animals try to make the Sun, *one of them goes*
121 *up and is found a satisfactory sun.*[2] *Then they send the other one up as the Moon.* Coyote
is envious and shoots at the rising sun,[3] which sets his arrow on fire. The fire pursues
him. He lies down on a trail and covers himself with a blanket. The fire passes
over him without hurting him. *Therefore trails do not burn.*[4]

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[1] Apache, Jicarilla (Russell JAFL 11:257).
Arapaho (Dorsey and Kroeber FM 5:383, 387).
Assiniboin (Lowie PaAM 4:170).
Beaver (Goddard PaAM 10:234).
Chilcotin (Farrand JE 2:12).
Chippewayan (Goddard PaAM 10:48; Lowie *ibid.* 192; Petitot 359; much distorted in Lofthouse, Transactions Canadian Institute 10:46).
Dog-rib (Petitot 323).
Gros Ventre (Kroeber PaAM 1:88).
Hare (Petitot 144).
Kaska (Teit J A F L 30:437).
Okanagon (Gatschet, Globus 52:137).
Ponca (Dorsey CNAE 6:30, 215).
Sanpoil (Gould MAFLS 11:108).
Shoshoni (Lowie PaAM 2:295?).
Shuswap (Teit JE 2:649; Dawson TRSC 32; Boas, Sagen 4).
Sia (Stevenson RBAE 11:48).
Thompson (Teit MAFLS 6:45; also 76; 11:57).
Ute, Uinta (Mason JAFL 23:318).

[2] See discussion in Boas, RBAE 31: 727 (references to Okanagon, Shuswap, Thompson, Tsimshian, Wasco, Wishram).

[3] Shoshoni (Lowie PaAM 2:252, 253).
Ute (Powell RBAE 1:52).

[4] Thompson (Teit MAFLS 6:39, 74).

Fourth Version[1] (VAEU 23).—Hare's wife (a small red bird) has deserted him and (162) lives with a red hawk. Hare finds tracks of elks (not moose, as given in the original), and goes home to make snowshoes. The animals start in pursuit of the elks. When Hare goes to get wood for his snowshoes, he meets Doe. He wishes to marry her. She refuses him. He goes home and tells his grandmother Frog what has happened. She informs him that the Doe is his sister. Hare takes her home, and she lives in the tent. Her presence is unknown to the other people. Hare goes out to pursue the elks. His grandmother tells him to put mittens on his feet in place of his snowshoes. When going out, he meets Raven and other hunters, who are returning empty handed. They maltreat him, but he goes on. He meets Woodpecker, a diver, and Wolf. He passes the game hunters, and meets Hawk and his wife, who pelt him with snow. Only Weasel, Fox, and young Wolf are ahead of him. On the following day he meets them. They return, because they are unable to overtake the elks.

Hare puts on his mittens and soon overtakes the elks. With one arrow he kills (163) one-half of them, and with the second the rest. He butchers them and shakes the fat, which becomes small in size. He fills the stomachs with blood, piles them up, and tells them to burst if any one should carry them. He carries the fat home, shakes it, and it assumes its former size. He feeds his child, and throws some fat into the fire in order to inform his brother Duck, who comes and is given food. He sends his brother to tell the people that they may go to bring in the meat. He wishes that Hawk should select the stomachs. Bear demands the ribs; Wolf, the legs; Raven, the eyes. Hawk loads the stomachs on the back of his wife. Hare follows them, steps on her snowshoes, so that she falls. The blood runs over her, and she freezes to death. The skins are carried into Frog's tent. When within a few days they are ready tanned, the people grow suspicious, and find the tracks of Doe. Lynx finds the place where the girl stopped, tears out four hairs, which he puts on the ground. The hairs impregnate her when she urinates. Doe gives birth to a child. The people hear it crying, and discover the Doe. In order to discover the unknown father of the child, Frog orders the men to take up the child.[2] Coyote, Raven, and others take it, but the child continues to cry. Lynx comes back from hunting. He buries his clothing and strike-a-light under stones. When the people see Lynx coming, the child quiets down; and (164) when he takes it up, it does not cry any more. They maltreat Lynx, extinguish the fires, and desert him, Doe, and their child.[3]

Lynx is a good hunter. After some time Doe has a second son. The people are starving. Lynx's grandmother, Magpie, comes to look after her grandson. He feeds her. In summer Lynx goes to fish salmon. He makes a fish weir. When the boys are grown up, their mother sends them to the place where the sun is being made. She tells them that they will pass their father's fishing-place. The boys start and reach the place where the sun is being made. Raven is the sun; it is dark and cold. Coyote acts as sun; it is very hot, and he tells the people to keep food for him. Because he runs home quickly the day is short. He tells everything he has seen in the daytime. The sons of Lynx are tried, and *one is made the sun, the other the moon.*[4] Coyote is (165) envious, and shoots the sun at sunrise. His arrows catch fire, fall down, and set fire to the grass.[5]

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[1] Shuswap (Boas, Sagen 9).
Thompson (Teit MAFLS 6:37, 11:11; JE 8:215; Hill-Tout BAAS 65:534).

[2] Lillooet (Teit JAFL 25:328).
Nootka (Boas, Sagen 108).
Shuswap (Boas, Sagen 9; Teit JE 2:684).
Thompson (Teit MAFLS 6:37; JE 8:215; Hill-Tout BAAS 69:534).

[3] See RBAE 31:784.

[4] See discussion in Boas RBAE 31:727 (references to Okanagon, Shuswap, Thompson, Tsimshian, Wasco, Wishram).

[5] Shoshoni (Lowie PaAM 2:252, 253).
Ute (Powell RBAE 1:52).

73 2. The War on the Sky[1] and Nałmu′qtse (3 versions: Nos. 50, 52, and VAEU
23:165). *First Version.*—Muskrat wants to marry his brother's widow. She refuses
him, and he kills her with an arrow which differs in style from the tribal arrows.[2]
The people try to find out who killed her, and call in Frog, Muskrat's grandmother.
Although she knows what has happened, she declines to tell, and answers by signs.
The people think that the Sky people have killed the woman, and decide to make
75 war on the Sky. They shoot arrows up to the Sky and make a chain.[3] Since it is
not quite long enough, Raven puts his beak at the lower end. Then it reaches the
ground. When the animals are ready to go up, Wolverene asks them to wait for two
days because he has to put away his things. When he comes back, he finds the animals have gone. He becomes angry and tears down the chain of arrows. The remaining people pursue Wolverene, who, when almost overtaken, cuts up himself and
becomes a squirrel, which he puts under his own belt. When somebody thinks he
recognizes him, he says that he is hunting squirrels.—Muskrat has made a large lake
in the sky and put up many tents around it. When the people attack the village,
a left-handed man comes out. This happens in every tent, and the people recognize
that there is only one person, Muskrat. They go back; and when they come to the
place where the arrow chain had been, it is gone. They go to the drinking-place of
Thunderbird, kill him, and distribute his feathers. While these are being distributed,
two bats expect to be given the best feathers, but finally nothing is left for them.
77 They spread out their blankets and sail down. Flying Squirrel pulls out his skin
and sails down. The Sucker throws himself down and is broken to pieces. When
his brother's widow touches him, he is cured.—The warriors Flicker, the Woodpeckers
and their sister (a bird with yellow breast and gray feathers), have been left in the
sky. They walk to the place where heaven and earth meet. At Nelson they meet
supernatural beings, who tell them never to touch a fish and not to stay over night
in the woods. They find a charr which has drifted ashore. Flicker tries to kill it,
but is swallowed by it and taken into the lake.[4] They camp in the woods, and a toad
crawls under Woodpecker's blanket and sticks to his body. The others go on and
meet Nałmu′qtse, who was crawling along Kootenai River naming the country. He
asks the Woodpeckers, his nephews, for some food. They put a red-hot stone into the
79 heart of a mountain goat, and try to throw it into his mouth.[5] They miss, and the
place is called Little Heart. Woodpecker sends two water birds to invite in all the
Fish, telling them that the lake will be dried up if they should not come. The birds
dance at every bay, inviting the Fish. The chief of the Fish, K!ɛ′k!om’, is the last
to arrive. He is given a pipe; and Woodpecker, his brothers, and the Fish smoke.
The Fish inquires for his grandson; that is, the Flicker that had been swallowed
by the water monster; and he moves his eyebrows, showing that Flicker is in the
lake. As a reward he is given meat, *which may now be seen as a red spot on each side
of the body.* The Woodpeckers make ready to kill the water monster. The first who
tries to attack him is Long Legs, who, however, is swallowed. Woodpecker tries
next. He intends to kick the monster, but the blow glances off. The monster is
chased along Kootenai River and comes back by way of Windermere to Red Water.
81 Woodpecker hits it on the foot. Its blood makes the water red. At Long-Water Bay

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[1] Lillooet (JAFL 25:311).
Okanagon (Hill-Tout JAI 41:146; Gatschet, Globus 52:137; Teit MAFLS 11:85).
Pend d'Oreilles (Teit MAFLS 11:118).
Shuswap (Teit JE 2:749).
Thompson (Teit JE 8:246; Boas, Sagen 17).
See also Sanpoil (Gould MAFLS 11:107, 108).

[2] Lillooet (Teit JAFL 25:326).
Shuswap (Teit JE 2:679).
Thompson (Teit JE 8:361, 362).

[3] See discussion in Boas RBAE 31:864.

[4] See discussion in Boas RBAE 31:611, 659, 687, 718, 868.

[5] See discussion in Boas RBAE 31:682; also Alsea (personal communication from Leo J. Frachtenberg), Hidatsa (Matthews 67).

the monster hides in a cave under water. Flicker takes Woodpecker's war bonnet and spear and tries to chase the monster out of the water. When the monster appears, Flicker is afraid, and drops the spear. Naɫmu′qtse is asked to dam up the end of the lake and to prevent the escape of the monster. He breaks off a piece of the mountain and solidifies it with his knees, *making the portage between Columbia River and Kootenai River*. Woodpecker continues the pursuit; but when the monster looks at him, he becomes afraid and is unable to kill it. The Fox finally takes a tomahawk, kills the monster, and cuts it up. Flicker and Duck come out. *They have become white* in the stomach of the monster. While in its stomach, they made a fire with their canoe. The monster had asked them not to make too large a fire, because it might melt its fat. *The Flicker had been worn down to its present size.*

They cut off the ribs of the monster and throw them down the river, *where they become a cliff*. The body is cut up and scattered about. It becomes the food of the 83
people. They forget the Kutenai, and only a little blood is left, which they scatter over the country. *For this reason the Kutenai are few.*[1]

Second Version.—Naɫmu′qtse is called the grandfather of the Kutenai. He is a man 85
of giant size, and never stands up. He knows that he is about to die, and travels over the country, giving names to places. Wherever he crawls, a river flows.[2] He meets 87
the Woodpecker brothers and their sister sitting on a mountain. They have come down from the sky after the animals have made war on Muskrat (as told before). They are angry because they have not been given any feathers to fly down. Woodpecker tries to kill the people; and when he meets his uncle Naɫmu′qtse, he tries to kill him too. He throws a heart containing a red-hot stone at him, pretending that it is food.[3] Naɫmu′qtse nods, and it falls down, and the place is called Little Heart. Naɫmu′qtse warns Woodpecker, telling him not to touch a charr and not to sleep in dense woods. The Woodpeckers disobey, and Flicker is swallowed by a water monster.[4] Naɫmu′qtse crawls along and decides to stand up. When he rises, his war bonnet touches the sky. It falls, and he also falls, saying that the place will be called Ear. 89

Third Version (VAEU 23).—The father of Muskrat [5] has two wives. After his death (165)
Muskrat wants to marry his second wife, who refuses him. He shoots her with an arrow of unknown design. He lies down, pretending to be sick. The people find the dead woman, and inquire for the owner of the arrow. Muskrat smells of it, and says it came from the sky. They make war against the sky. Coyote shoots up an arrow without reaching it. Other animals try in vain. Finally two Hawks shoot. Their first arrow strikes the sky after flying one day and one night. They make a chain of arrows,[6] which Raven completes by putting his beak in the nock of the last arrow. Wolverene asks the other animals to wait, because he wants to look after his traps. They leave before he returns; therefore he is angry and tears down the *arrows, which are transformed into a mountain* (Mount Baker, near Cranbrook, B. C.). Muskrat has climbed up into the sky, where he makes tents along the shore of a lake. The houses are dirty. He shoots from the houses, passing under ground from one to the

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[1] Cœur d'Alène (Teit MAFLS 11:122).
Nez Percé (Mayer-Farrand MAFLS 11:149).
Shuswap (Teit JE 2:661, 662, 665–667).
Thompson (Teit MAFLS 6:80; JE 8:255).

[2] Chippewayan (much distorted in Loft house, Transactions Canadian Institute 10:44).
Dog-Rib (Sir John Franklin, Narrative of a Second Expedition to the Shores of the Polar Sea [London, 1828], p. 293).
Etheneldeli (Caribou-Eaters), (Samuel Hearne, A Journey from Prince of Wales's Fort in Hudson's Bay, to the Northern Ocean [London, 1795], p. 343).
Kato (Goddard UCal 5:188).
Kaska (Teit J A F L 30 :444).

[3] See discussion in Boas RBAE 31:682. Also Hidatsa (Matthews 67).

[4] See discussion in Boas RBAE 31:611, 659, 687, 718, 868.

[5] Lillooet (Teit JAFL 25:326).
Shuswap (Teit JE 2:679).
Thompson (Teit JE 8:361, 362).

[6] See discussion in Boas RBAE 31:864.

other. Woodpecker discovers that there is only one person, Muskrat, whom they kill.
(166) When they find the arrow chain broken, they snare thunderbird, put on his feathers,
and fly down. *Those who receive feathers are transformed into birds; the others, into fish
and land mammals.* Coyote sails down, steering with his tail. The Sucker breaks all
his bones. He is given new ones: *therefore the sucker's body is now full of bones.*

89 3. YA.UK^{U}E$'_{I}$KA·M (No. 53).—Frog warns her granddaughter, Young Doe, not to
drink at a water hole. She disobeys,[1] and is pulled down by a man named White
Stone, who lives in the water, and marries her. Their son is Ya.uk^{u}e$'_{i}$ka·m.—White
Stone's brother, Gray Stone, dislikes Ya.uk^{u}e$'_{i}$ka·m, who is sent by his mother to visit
91 his great-grandmother Frog. Ya.uk^{u}e$'_{i}$ka·m goes; and when he sees the old Frog Woman,
he is afraid.[2] He makes her sleep and plays in the tent. He goes back to his mother,
who wants him to stay with his great-grandmother. When Frog wakes, she notices
that somebody has been there. She makes a small bow and a small basket, and hangs
them up. Ya.uk^{u}e$'_{i}$ka·m gets back, makes her sleep again, and plays with the bow,
which he breaks. When the Frog wakes, she says that her grandchild must have been
a boy, because he had been playing with a bow. Next time the Frog captures him.
93 When Ya.uk^{u}e$'_{i}$ka·m is growing up, he asks the Frog Woman for arrow wood and
service-berry wood.[3] She warns him, but he sets out to obtain the wood from the
Grizzly Bear, who owns it. Cranes, Marmots, and Beavers are Grizzly Bear's watchmen,
appointed to warn him of the arrival of strangers. The youth bribes them to
be quiet until he returns. He takes the service-berry bushes and makes his escape.
95 The animals make a noise; Grizzly Bear assumes his animal form, and pursues
Ya.uk^{u}e$'_{i}$ka·m. The animals make excuses, but the Bear threatens to kill them after
having overtaken Ya.uk^{u}e$'_{i}$ka·m, who causes a hill to rise behind him, which detains
Grizzly Bear. *Thus arrow wood is obtained.* He goes to his mother's tent, and Gray
Stone promises to kill Grizzly Bear. Gray Stone rubs himself with grease and becomes
a stone, which is heated by the fire. He orders Ya.uk^{u}e$'_{i}$ka·m to stand next to the
doorway. Grizzly Bear, when trying to bite him, closes his eyes; Ya.uk^{u}e$'_{i}$ka·m steps
aside, and the Bear bites the post. Meanwhile Gray Stone becomes so hot, that the
97 stone almost bursts. Just when the Bear opens his mouth, the fragments of the stone
fly about; Gray Stone goes right through Grizzly Bear, who dies. *After this the Grizzly
Bear remains a bear.* Ya.uk^{u}e$'_{i}$ka·m skins the grizzly bear, and drags the skin which is
attached to the head into Frog Woman's tent. She is afraid of the grizzly bear. She
paints her legs red and stands in the doorway, holding a hammer. She had put up a
sharp stone in the doorway. Ya.uk^{u}e$'_{i}$ka·m drags the grizzly-bear skin in, and Frog
strikes it; but Ya.uk^{u}e$'_{i}$ka·m jerks it at that moment, so that she strikes the stone,
99 which she breaks. Ya.uk^{u}e$'_{i}$ka·m asks for feathers for his arrow. He is told that
ducks on a lake own the feathers. He goes there, wearing ear ornaments. Ya.uk^{u}e$'_{i}$ka·m,
who is painted red, asks one of the Ducks to come ashore, asks for his feathers,
and promises to pay him with his ear ornaments. The Duck obeys, and becomes
101 very beautiful. When the other Ducks see it, they all go ashore, and he takes their
feathers. *He adorns all of them.*[4] *Thus feathers are obtained.*

Ya.uk^{u}e$'_{i}$ka·m goes to obtain the arrow straightener from Bighorn Sheep. He goes to Bighorn Sheep, who tells him that the arrow straightener is on the other side of the river. When he is climbing the mountain, Bighorn goes back across the river in his canoe. He puts the penis of the Bighorn into the water, by means of which he produces a snowstorm. Ya.uk^{u}e′$_{i}$ka·m knows what is coming. He finds a tent, and is taken care of by his brothers and sisters, (probably animals) that live there. The house owner counteracts Bighorn's charm by striking his testicles. Bighorn thinks he hears the bursting of Ya.uk^{u}e′$_{i}$ka·m's eyes, and Bighorn causes the cold to stop. While it is cold, Bighorn is throwing warm things on himself. After some time Bighorn Sheep returns to look for Ya.uk^{u}e′$_{i}$ka·m. After the Bighorn has crossed the river, Ya.uk^{u}e′$_{i}$ka·m goes into his canoe, crosses the river, and does the same as the Bighorn has done. A snowstorm arises, and he goes into Bighorn Sheep's tent and throws warm things on himself. When he hears the noise of eyes bursting, he says, "Don't let it be cold any more!" After all this has happened, the old man has been *transformed into a mountain sheep*, and Ya.uk^{u}e′$_{i}$ka·m takes the arrow straightener. *Thus man obtains the arrow straightener.* 103

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[1] Blackfoot (Uhlenbeck VKAWA 13:156, 158).
Hidatsa (Matthews 68).
Shuswap (Teit JE 2:674, 694), etc.
Takelma (Sapir UPenn 2:125, 157).

[2] Shuswap (Teit JE 2:693).

[3] Beaver (Goddard PaAM 10:235).
Gros Ventre (Kroeber PaAM 1:88–90).
Kaska (Teit JAFL 30:437).
Okanagon (Gatschet, Globus 52:137).
Thompson (Teit MAFLS 6:76).

[4] See p. 296, No. 18.

In order to obtain sinew, Ya.uk^{u}e′$_{i}$ka·m goes to the tent of Mouse, who is afraid of the Bull Moose, which almost breaks the tent. He obtains first a poor bow, then a good bow, kills the Moose for Mouse, and takes the sinew. *Thus man obtains sinew.*[1] 105

He goes to obtain Flint.[2] Flint is a man. If a person pays him well, he transforms himself into stone, and allows pieces to be broken off. When Ya.uk^{u}e′$_{i}$ka·m arrives, Flint retains the form of a man, because he expects high pay. Ya.uk^{u}e′$_{i}$ka·m tells Flint that Diorite Man claims to be stronger than Flint. By carrying tales from one to the other he causes them to quarrel and to fight. When they strike each other, large pieces of flint and diorite fall off, and he is able to obtain the stone he needs. *Thus he produces flint and tough stone for the use of man.* 107

Ya.uk^{u}e′$_{i}$ka·m goes to obtain bow wood. Two squirrels as large as grizzly bears stand on each side of a trail. He kills them. *From the body creeps the small squirrel of our times.* He passes between two moving trees, which crush any one who passes between them. He keeps them apart by putting his spear across.[3] *Then he scatters the cedar wood.* 109

Ya.uk^{u}e′$_{i}$ka·m asks his mother where the sun rises, and he tells her that he is going there.

4. THE PEOPLE TRY TO KILL YA.UK^{U}E′$_{I}$KA·M (No. 55).—The people kill Ya.uk^{u}e′$_{i}$ka·m and throw him into the river. Then they break camp and order Crane to drag a young tree to cover their tracks. The fish nibble at the drowned man's body, and he awakes. He kicks the fish, but they say that they are restoring him. He follows the people, meets Crane, whom he kills. He also kills Crane's wife. When he approaches the people, he sees his sister-in-law, who is lagging behind and who is crying. She carries her child, Duck, on her back. The child recognizes him and tells his mother, who, however, disbelieves him. Ya.uk^{u}e′$_{i}$ka·m shows himself, and she tells him that the people take away his brother's game, and that Duck has to render menial services to the chief, that they also take away the tent site that she is preparing. Ya.uk^{u}e′$_{i}$ka·m tells his brother and his sister-in-law to resist the people.[4] The people are afraid when the two act independently. The chief, after defecating, calls Duck to clean him, and Duck kills him with arrow points that he has attached to his head.[5] Ya.uk^{u}e′$_{i}$ka·m shows himself, and the people are afraid of him. 121 123 125 127

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[1] Kaska (Teit JAFL 30:438).

[2] Kalapooya (information given by A. S. Gatschet).
Shuswap (Teit JE 2: 645; Dawson TRSC 1891 : 35).
Thompson (Teit MAFLS 6: 76).
Tillamook (Boas JAFL 11: 144).
See Boas, RBAE 31: 612, No. 5.

[3] See Boas, RBAE 31: 613, No. 9.

[4] Takelma (Sapir UPenn 2:20).
Thompson (Teit MAFLS 6:25).

[5] Quinault (Farrand JE 2:100).

191 5. COYOTE AND TREE CHIEF[1] (2 versions: No. 64 and VAEU 23:166).—Coyote
passes Tree Chief's tent. Tree Chief's mother likes him, and wishes him to become
193 her son's friend. The two friends go out. When they pass Wolf's trap, Coyote diverts
the attention of his friend and pushes him in. He pretends to be unable to pull him
out. He induces him to throw out all his clothing, including a hawk, which he carries
on his head, and his saliva. Then he leaves him and goes to the town where a
chief lives who has two daughters. The chief, Golden Eagle, believes that he is
195 Tree Chief. Wolf and his wife find Tree Chief in the trap. He has taken the form
of a young child. Wolf wants to kill him; his wife wants to raise him. They agree
that whoever reaches him first shall do with him what he pleases. Wolf's wife digs
through the ground very quickly and rescues him.[2]

Tree Chief asks Wolf Woman for sinew, which the boy uses for making a netted ring.
197 He holds it up, and it is full of birds. Next he asks for the leg skin of a yearling
buffalo calf. He makes a netted ring, rolls it into the tent, and tells the woman to
cover her head. It becomes a buffalo, which he kills. He tells the woman to put
the blood and guts behind the tent. On the following day they are transformed into
199 pemmican. Coyote has married one of the daughters of Golden Eagle. Tree Chie
takes some pemmican, and goes to the river to draw water. There he meets the
chief's daughter, to whom he gives the pemmican. Next the boy asks for the leg part
of the skin of a buffalo bull. He obtains a buffalo in the same way as before. He
puts the blood in the skin and puts it away. On the next day the blood has been
transformed into pemmican; the skin, into a painted blanket. He goes again to draw
water, and tells the girl to say that she has received pemmican from the one whom
she saw at the river.

Tree Chief hides the buffalo, and the people in the village of Golden Eagle are
201 starving. Golden Eagle throws up a feather of his body, which becomes an eagle,
which is perched on a tree. He arranges a contest, and orders every one to try to
shoot the eagle. Each is to have one shot. Coyote shoots repeatedly, but does not
hit the eagle. Tree Chief appears, and hits the eagle. Coyote pretends that his
arrow had hit it; but when he is carrying along the bird on his arrow, it is seen that it
203 is a prairie chicken. The boy goes back to the Wolf. In the evening he meets the
girl again, and tells her that on the following day at noon he will show himself. He
goes to the village in the same form as he used to have. The people are puzzled,
because he himself and Coyote look alike. Tree Chief's saliva turns into shells, which
are eaten by the sparrow hawk that sits on the youth's head; while Coyote has lost
this art, and his hawk is starving.

205 Tree Chief tells the chief, his father-in-law, to look at his fortune-telling place. The
chief sees tracks of buffalo cows, and sends the people to go hunting. Tree Chief goes
ahead, piles up buffalo chips, which he transforms into buffaloes. The people kill
the buffaloes. Tree Chief takes an old mangy buffalo cow. He is laughed at by
207 Coyote. Tree Chief takes it home. He gives his arrow to his wife, and tells her not

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[1] Arapaho (Dorsey and Kroeber FM 5:348, 372).
Assiniboin (Lowie PaAM 134).
Blackfoot (Uhlenbeck VKAWA 12:30; 13:160; Wissler PaAM 2:47).
Cheyenne (Kroeber JAFL 13:170).
Crow (Simms FM 2:291).
Hidatsa (Matthews 63).
Kutenai (Boas VAEU 23:166).
Nez Percé (Mayer-Farrand MAFLS 11:159).
Ojibwa (de Josselin de Jong BArchS 5:2; only beginning).
Okanagon (Teit MAFLS 11:85).
Omaha (Dorsey CNAE 6:55, 604).
Pawnee (Dorsey CI 59:159, 164, 280 *et seq.*).
Shoshoni (Lowie PaAM 2:274).
Shuswap (Teit JE 2:695).
Teton (Curtis, N. A. Indians 3:111).

[2] See Blackfoot (Uhlenbeck VKAWA 13:117).

to touch any one with it. When he is skinning the mangy cow, it turns into a fat
buffalo. A dog tries to get some of the meat. The woman touches it with the arrow,
and the dog falls down dead. When she touches it again, the dog revives. Coyote
also kills a dog, and tries to revive it by touching it with an arrow, but he is unsuc-
cessful. Tree Chief's wife carries the meat in her blanket into her tent. On the 209
following morning the blood is transformed into pemmican; the skin, into a painted
blanket. Coyote is unable to imitate this feat. Coyote tries to make buffalo out of 211
buffalo chips, but is unable to do so. Finally Tree Chief gets impatient, and strikes
Coyote with a firebrand, intending to kill him.

Coyote runs westward, while Tree Chief goes eastward. Tree Chief says both will 213
come back at the end of the world.

Second Version (VAEU 23).—Tree Chief is Coyote's friend. Golden Eagle asks (166)
Tree Chief to marry his daughter. The two young men start, and on the way Coyote throws Tree Chief into a pit. He asks for the bird which Tree Chief carries on his head, for his blanket and saliva. He puts these on, leaves Tree Chief in the pit, and goes to the village of Golden Eagle, where he marries the girl. Tree Chief transforms himself into an infant. The owner of the pit and his wife try who can reach the child first. Tree Chief by magic makes the soil loose where the woman is digging, so that she reaches him first. When the boy is a few years old, he asks for a snare in order to catch birds. He sets it, moves his hands, and the snare is full of birds. He asks for the skin of a buffalo calf and makes a netted ring. He tells the old people to lie down, and rolls the ring against the tent. The ring becomes a buffalo calf, which he kills. The intestines, which the woman puts away according to the boy's orders, are transformed into pemmican. The same happens to the skin of a one-year-old buffalo, which is transformed into a young bull, which he kills. He tells the old people that he is Tree Chief. He goes to the river and meets Golden Eagle's younger daughter, whom he marries. The people are starving because the buffaloes have disappeared. Tree Chief tells the hunters to wait at a buffalo drive. By kicking buffalo chips he transforms them into buffaloes, which are driven to a precipice. There are two buffaloes for each hunter. Tree Chief selects an old lean one for himself. He tells his wife not to strike their dog. When she disobeys, the dog falls down dead. He tells her to strike the dog again, and the dog revives. Coyote is unable to imitate this. Tree Chief drives away Coyote, reminding him that he had tried to kill him.

6. Coyote and Fox [1] (No. 1).—Coyote asks Fox for his blanket. They race. (This 1
is probably a reference to the tale of Coyote borrowing Fox's blanket and being carried
away by the wind.) 2

7. Coyote and Locust (No. 2).—Coyote carries Locust. They meet a Grizzly Bear. 3
Coyote puts Locust down at the edge of a cliff. Locust scares the female Grizzly
Bear, who falls down the cliff and dies.[2] Coyote and Locust eat the body. Later on
they meet the male Grizzly Bear. Coyote is put down and turns into a stump, which
the Grizzly Bear tries to bite. Coyote is retransformed and gives fat to the bear to
eat. He says it is beaver fat. The bear asks whether they have seen the female 4
Grizzly Bear. After first denying to have seen her, Coyote tells the Bear that he

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[1] Okanagon (Hill-Tout JAI 41:152).
Shuswap (Boas, Sagen 6; Teit JE 2:634, 742).
Thompson (Teit MAFLS 11:8).

[2] The idea of a person being frightened by the sudden flying up of birds or by a sudden movement, and caused to fall down a cliff, is rather widely spread.
Assiniboin (Lowie PaAM 4:110).
Lillooet (Teit JAFL 25:305, an incomplete version of the story of Coyote and Grouse).
Ojibwa ((Jones PAES 7:43, 191, 415).
Okanagon (Gatschet, Globus 52:138).
Pawnee (Dorsey CI 59:459).
Pend d'Oreilles (Teit MAFLS 11:114).
Sanpoil (Gould MAFLS 11:101).
Shuswap (Teit JE 2:629, 740).

(the Bear) has eaten his wife's fat. Coyote runs away, pursued by the Bear. Coyote
falls, and his hands strike a buffalo horn, with which he scares away the Grizzly
Bear.[1]

141 8. COYOTE AND GRIZZLY BEAR [1] (No. 57).—Coyote sees Grizzly Bear feeding, and
143 calls him names.[2] Grizzly Bear pursues him. While they are running, Coyote jumps
over the Bear. The Bear chases him around a stone. Coyote falls down and falls
on the horns of a buffalo, which stick on his hands. Coyote rises, and with the horns
frightens away the Bear. The Bear swims the river, and is hit with the horns.

3 9. COYOTE AND LOCUST [3] (No. 3).—Locust is carrying his leg. Coyote envies him,
4 and breaks his own leg too. The two make friends. Coyote goes ahead, and is kicked
by Locust, who kills him. When Magpie picks at Coyote's eyes,[4] Coyote revives.
5 He slaps himself, and the dung tells him [5] that he will become a knife attached to
Coyote's foot. Locust goes ahead, and Coyote kills him.

5 10. COYOTE AND GRIZZLY BEAR (No. 4).—Coyote makes fun of Grizzly Bear's dung.[1]
6 In order to catch Coyote, the Bear first creates service berries, then wild cherries,
7 which Coyote does not eat. Then he creates rose hips; when Coyote is eating these,
Grizzly Bear catches him, together with the bushes. Coyote pleads that he did not
offend Grizzly Bear. When Grizzly Bear tries to hit him, Coyote runs away. He
8 calls for the help of his manitous. One of these becomes a river; another, a log which
lies across the river and bobs up and down; a third one becomes a tent. Coyote is
told to come out of the tent as soon as the Grizzly Bear appears, and to abuse him.
When the Bear reaches the river, he tries to cross on the bobbing log. Coyote holds
the log, but lets go of it while the Bear is crossing over it. The Grizzly Bear falls off
and is drowned.[6]

8 11. COYOTE GOES VISITING [7] (No. 5).—Coyote's wife is Dog. Coyote sends his chil-
9 dren to visit their uncles. They go to Kingfisher, who stretches his hand back to get
his sharp horn. Kingfisher sends his two children to bring two switches. He ties his
hair over his forehead, and jumps from the top of the tent into the water through a
10 hole in the ice. He comes back carrying two switches filled with fish. The following
day Dog sends her children to visit their uncle Moose. Moose cuts off his wife's nose,
throws ashes on the cut, which heals up at once. He sends his children to get roots,
11 which are rolled in the ashes of the wife and become guts. He slaps himself, and
camas appears. On the following day Coyote tries in vain to imitate him.

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[1] Assiniboin (Lowie PaAM 4:121).
Blackfoot (Wissler PaAM 2:32; Uhlenbeck VKAWA 12:63).
Cree (Russell, Expl. in Far North 209).
Shoshoni (Lowie PaAM 2:277; Lowie-St. Clair JAFL 22:266).

[2] Shuswap (Teit JE 2:654).
Ute (RBAE 1:54), etc.

[3] Nez Percé (Spinden JAFL 21:23).
Perhaps Shuswap (Teit JE 2:655).

[4] Nez Percé (MAFLS 11; Mayer-Farrand 151; Spinden 180).

[5] Chilcotin (Farrand JE 2:16).
Chinook (Boas BBAE 20:92).
Flathead (Wilson, Trans. Ethn. Soc. of London, 1866, 4:312).
Kaska (Teit JAFL 30:444).
Kathlamet (Boas BBAE 26:45).
Lillooet (Teit JAFL 25:308, 317).
Nez Percé (Mayer-Farrand MAFLS 11:141).
Okanagon (Teit MAFLS 11:73–75).
Shoshoni (Lowie PaAM 2:237, 241, 254).
Shuswap (Teit JE 2:635).
Tahltan (Teit MS).
Takelma (Sapir UPenn 2:65, 83).
Thompson (Teit MAFLS 6:30, 60; MAFLS 11:2; JE 8:234).

[6] See Waterman JAFL 27:43, "Crane Bridge."

[7] See discussion in Boas RBAE 31:694; also Nez Percé (MAFLS 11: Mayer-Farrand 164; Spinden, 181); Osage (Dorsey FM 7:13, 15); Shoshoni (Lowie-St. Clair JAFL 22:266); Thompson (Teit MAFLS 11:6); Zuni (Edward S. Handy JAFL 31).

A number of Californian tales of unsuccessful imitation may perhaps be distantly related to the tale of the bungling host. See Wishosk (Kroeber JAFL 18:102); Yana (Sapir U Cal 9:211).

12. COYOTE AND BUFFALO [1] (2 versions: Nos. 6 and 47). *First Version.*—Coyote finds 12
the skull of a buffalo bull. He kicks it. After a while he hears a noise and sees
Buffalo coming in pursuit. His manitous hide him in the stump of a burnt tree,
which the Buffalo shatters; next in a stone, which he also shatters; in a pond, which 13
Buffalo drinks; in a rose bush, which Buffalo can not tear to pieces. Coyote asks for
peace and offers to smoke with Buffalo. Buffalo says that he lights his pipe by hold-
ing it up to the sun. Buffalo's wife had been taken away by other Buffaloes, and he 14
had been killed. Coyote sharpens Buffalo's horns, and the two set out to recover
Buffalo's wives. They overcome the other Buffaloes, and Coyote receives the larger
Buffalo Cow, which is to be his wife. He sends her ahead, and tries to shoot her in a
valley. The arrow does not enter her body. Finally he kills her. After butchering 15
her, he sits on a stone. Wolf comes and eats the Buffalo, and Coyote is unable to get
up until the meat has been eaten.[2] He pounds the bones and tries to extract the
marrow. A bird tells him that he must not pound them,[3] that Badger is to do so.
While Badger is pounding, Coyote is asked to take hold of Badger's tail.

The marrow is put into a bladder. Badger runs away, eats it, and throws back the
empty bladder. Coyote intends to break the remaining bones, and is told by a bird
that the bird will do it. Coyote is sent away and told to return when he sees smoke. 16
When he returns, the birds have flown away with what remains of the Buffalo.

Second Version.—Coyote finds the head of a Buffalo Bull,[1] passes it three times, and 61
breaks it with a stone. He covers a flat rock with his blanket, and lies down singing.
He hears Buffalo coming in pursuit. He runs away. When he is tired, he calls on
his manitous. The first one has the form of a stump, in which Coyote hides. Buffalo
breaks it in two. The next one is a stone, which Buffalo also breaks in two. The
third one is a bush, which Buffalo can not tear. They make peace and smoke together. 63
Coyote institutes the peace pipe. Buffalo tells Coyote that other Buffaloes took away
his two wives and killed him. Coyote sharpens Buffalo's horns, and they overcome
the other Buffaloes and take back the two wives. Buffalo gives to Coyote one of his
wives, which Coyote selects because she is not as strong as the other one. Coyote
sends his Buffalo wife ahead and kills her. He sits down on a stone and cries for the 65
wife whom he has killed. Wolves come and eat the Cow, while Coyote is unable to
get up.[2] After the Wolves have disappeared, the stone lets him go. He is about to
break the bones to extract the marrow, when Badger forbids him to break the bones,
and offers to break them himself. Coyote holds on to Badger's tail while Badger is
pounding the bones. Badger puts the marrow into the bladder and runs away with
the marrow, eating it. He throws back the bladder. Coyote intends to pound the
remaining bones. Two birds forbid him to do so, and tell him that they themselves
will pound them. Coyote is sent to make a spoon. When he comes back, the birds
fly away with the chopped bone.

13. COYOTE AND BUTTERFLY (No. 17).—Coyote hears Butterfly singing. (The story 16
is unintelligible.)

14. COYOTE AND GROUSE [4] (No. 8).—While Grouse and husband are away, Coyote 17
enters the tent, puts their children into a bag, and carries them away. The children
break the bag and escape.

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[1] Assiniboin (Lowie PaAM 4:122).
Nez Percé (Spinden MAFLS 11:190).
Okanagon (Teit MAFLS 11:76).
Shoshoni (Lowie PaAM 2:276 [first part only]).
Shuswap (Boas, Sagen 6).
Thompson (Teit JE 8:208; MAFLS 11:32).
See Thompson (Teit MAFLS 6:29).

[2] Assiniboin (Lowie PaAM 9:108, 112).
Shuswap (Teit JE 2:633 [here it is merely said that Coyote is too lazy to rise], 741).
Thompson (Teit MAFLS 11:7).

[3] See Sanpoil (Gould MAFLS 11:104).

[4] Caddo (Dorsey CI 41:102).
Pawnee (Dorsey CI 59:458).
Shoshoni (Lowie PaAM 2:258, 259, 261).

17 15. Coyote and Star (No. 9).—(Unintelligible.)

18 16. Coyote and the Woman[1] (No. 10).—A woman sees Coyote coming. She is afraid and lies down, pretending to be dead. Coyote comes up to examine her, and thinks she has been dead for a long time.

19 17. Coyote and the Manitou with the Hat[2] (No. 11).—Coyote meets a manitou whose hat is made of fat. He eats of it and hurts the manitou.

19 18. Coyote and the Ducks (3 versions: Nos. 12, 59, and VAEU 23:167). *First Version.*—Coyote and his two children reach a lake on which there are many ducks. He tells his children to wail for his brother-in-law. A Mallard Duck comes ashore to hear what is going on. The others follow, and Coyote pulls out their feathers.[3]

161 *Second Version.*—Coyote tells his son to wail for his brother-in-law. The Ducks
163 hear him. One comes ashore, and says that he wants to play with them. They go
from one lake to an adjoining one. The Ducks fly; Coyote and his son walk.
Coyote stretches a net across the connecting river and induces the Ducks to swim.
Then he catches them, takes them home, and dries them. The surviving Ducks
165 discover what he is doing and fly away. Lynx steals Coyote's ducks, and *pulls his
face and his tail long.* When Coyote discovers this, and when he overtakes Lynx
while asleep, he takes back the ducks and *pushes in his tail and face.*[4]

Third Version.—In this version the tale forms an incident of the tale of Coyote and Dog. (See p. 299.)

20 19. Coyote and Owl[5] (3 versions: Nos. 13, 24, and 36). *First Version.*—Owl carries away crying children. Coyote pretends to be a child and cries. Owl asks for the child. He is put into the birch-bark basket of Owl, who carries him home. The children dance in Owl's tent. Coyote closes Owl's eyes with gum, and throws him into the fire. The children return.

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[1] Assiniboin (Lowie PaAM 4:116, 204).
Blackfoot (Wissler PaAM 2:35; de Josselin de Jong VKAWA 14:18).
Crow (Simms FM 2:284).

[2] Blackfoot (de Josselin de Jong VKAWA 14:72; Uhlenbeck VKAWA 13:177).
Caddo (Dorsey CI 41:100).
Crow (Simms FM 2:285).
Hupa (Goddard UCal 1:167).

[3] See p. 290, note 4.

[4] Blackfoot (Uhlenbeck VKAWA 13:176).
Chippewayan (Lofthouse, Transactions Canadian Institute 10:44).
Nez Percé (Mayer-Farrand MAFLS 11:140, 142).
Shoshoni (Lowie PaAM 2:276).
Shuswap (Teit JE 2:678).
Sia (Stevenson RBAE 11:148).
Thompson (Teit MAFLS 6:38; JE 8:216).
Tillamook (Boas JAFL 11:142).
Ute, Uinta (Mason JAFL 23:301).

[5] Arapaho (Dorsey and Kroeber FM 5:239 [Big Owl]).
Bellabella (Boas, Sagen 241).
Bellacoola (Boas, Sagen 249).
Chilcotin (Farrand JE 2:36).
Chinook (BBAE 20:110).
Comox (Boas, Sagen 89).
Cowichan (Boas, Sagen 49).
Fraser Delta (Hill-Tout JAI 34:347).
Hopi (Voth FM 8:173).
Kato (Goddard UCal 5:236).
Kutenai (Int. Congr. of Anth., Chicago, 1894, 283, 284; E. F. Wilson, Our Forest Children, 1890, 3:166).
Lillooet (Teit JAFL 25:314).
Micmac (Rand 183).
Nez Percé (MAFLS 11: Mayer-Farrand 176; Spinden 192).
Osage (Dorsey FM 7:41).
Rivers Inlet (Boas, Sagen 224).
Shoshoni (Lowie PaAM 2:288).
Shuswap (Teit JE 2:698).
Squamish (Boas, Sagen 57; Hill-Tout BAAS 70:545).
StsEē'lis (Hill-Tout JAI 34:347).
Thompson (Teit MAFLS 6:63; 11:26; JE 8:265).
Ute (Powell RBAE 1:45).

Second Version.—Owl carries the children away in a bark basket, the inside of which 37
is set with awls. Coyote pretends to be a child, and is carried away by an Owl. He
sends the children to get gum. Owl dances; and when he gets hot, Coyote gums up 38
his eyes and burns him. *The ashes are transformed into owls.*

Third Version.—Coyote transforms himself into a child. When he cries, he is 51
thrown out of the tent, and Owl carries him along. He induces Owl to dance, and
kills him.

20. Coyote and Trout (No. 25).—In winter Coyote meets a Trout Woman, marries 38
her, and follows her into the water, which they reach by jumping into a water hole.
The Trout goes to a place where people are fishing, saying that there is much food
there. Coyote breaks the hook. The people make a large hook, by means of which 39
they pull him out of the water. When he is all out, the people club him. He shouts,
saying that he is not a trout, but Coyote. He resumes his former shape.

21. Coyote and Caribou (No. 35).—Caribou grows fat by eating young grass. When 51
he is fat, Coyote kills him and then mourns for him.

22. Coyote and Deer (No. 37).—Coyote intends to kill Deer, and in pursuing him 51
is frightened by the wind. He kills Deer, who is holding his own head. He asks
whether he is holding Deer's father's war bonnet. The story is not by any means clear.

23. Coyote's Contests[1] (No. 49).—The people of several towns have killed 69
Coyote's relatives. Coyote asks Woodpecker, Flicker, Hawk, Chicken Hawk, and 71

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[1] The following are parallels of similar matches:
Climbing:
  Chinook (BBAE 20:57).
  Coos (Frachtenberg CU 1:91).
  Luiseño (Du Bois UCal 8:148).
  Nez Percé (Spinden MAFLS 11:194).
  Quinault (Farrand JE 2:103).
  Shuswap (Boas, Sagen 2; Teit JE 2:645).
  Wishram (PAES 2:87).
Diving:
  Alsea (personal communication from L. J. Frachtenberg).
  Chinook (BBAE 20:57).
  Comox (Boas, Sagen 79).
  Nez Percé (Spinden MAFLS 11:194).
  Pawnee (Dorsey CI 59:228).
  Quinault (Farrand JE 2:103).
  Shoshoni (Lowie PaAM 2:277).
Shooting:
  Chinook (Boas, BBAE 20:58).
  Kathlamet (Boas, BBAE 26:67).
  Nootka (Boas, Sagen 107).
  Tlingit (Boas, Sagen 319).
Wrestling:
  Shoshoni (Lowie PaAM 2:277).
  Wishram (Sapir PAES 2:89).
  See also Kathlamet (Boas, BBAE 26:138); Thompson (Teit JE 8:244, 245, 340; MAFLS 6:67);
    Lillooet (Teit JAFL 25:319).
Eating:
  Luiseño (Du Bois UCal 8:148).
  Shoshoni (Lowie Pa AM 2:277).
Sweat house:
  See Boas, RBAE 31:807, 808; also Yana (Sapir UCal 9:69, smoke test).
Waking:
  Kathlamet (Boas BBAE 26:115); Luiseño (Du Bois UCal 8:149); Quinault (Farrand JE 2:104)
Harpooning:
  Chinook (Boas BBAE 20:33, 58).
  Tillamook (Boas JAFL 11:25).
  Yana (Sapir UCal 9:71).
Gambling:
  Chinook (Boas BBAE 20:34).
  Quinault (Farrand JE 2:113).
  Tillamook (Boas JAFL 11:31).
  Wishram (Sapir PAES 2:81, 85).
See also Boas RBAE 31:812; Yana (Sapir UCal 9:69 *et seq.*); Luiseño (Du Bois UCal 8:148 *et seq.*).

Bluejay to accompany him and to have contests with these people. In the first town
they have a diving-contest, in which Duck is matched against Beaver. According
to Coyote's instruction, Duck hides under a canoe and breathes through a knot hole.
After Beaver has come up, Duck comes up too. In the second town they have a
wrestling-match. Flicker wrestles with Kneecap and is almost defeated. Hawk
sends his supernatural power to help Flicker. When Kneecap is almost overcome,
73 Flicker finishes the contest alone. In a third town they have an eating-match, which
is won by Bluejay. Then Coyote and his friends begin to quarrel, each wanting to
go to a different place. Coyote wants to go to swamps, Duck to lakes, Flicker to dry
trees, Woodpecker to thick woods, Hawk to scattered trees. They separate accordingly.

127 24. Coyote and Dog (2 versions: No. 56 and VAEU 23:167).—Coyote's wife, Dog,
and her two children, cut fuel. When the tree falls, a deer jumps out, which Dog
holds. The children call Coyote to kill it. When they call him, he spills the rose
hips on which they are living, makes a bow, and goes to shoot the deer. He tramps
129 down the snow and tells Dog to let go of the deer. His first arrow passes over the
deer, which breaks through the snow. The second one passes under it. The deer
escapes. Coyote travels along on his snowshoes, and finds that they are full of shrews,
which he roasts. Dog is carrying her daughter on her back. She sees the fire, and
131 thinks that Coyote has killed the deer. Dog and her daughter leave Coyote and his
son. Coyote reaches a lake and catches young beavers, which he ties to his son as
ear ornaments. While he is away, the beavers revive, and drag the boy into the water.
133 Coyote returns to save the boy, and kills the beavers. He gives the beaver fat to his
son, while he eats the meat, but afterwards he exchanges meat and fat. Coyote plays
sliding down a hill. While he is doing so, his son freezes to death.[1] On going on, he
135 comes to a town in which he finds a woman and her child. The child knows his
thoughts. He discovers that the child is his grandson. He rejoins his wife, the Dog.
When the hunters return in the evening with venison, Coyote enters the tent; but
137 they pretend not to see him, and soil his blanket. When he returns, his wife tells
him that only hunters are allowed to take part in the evening meal. On the following
day he joins them, and says he will kill two bucks and a grizzly bear with seven young
ones. When they are out, Coyote sits down at the head of the line of hunters. The
people claim that this is improper, because he has not obtained any game. The
chief of the hunters, Sun, carries pitchwood for starting a fire. Coyote puts flicker
feathers in his moccasin, and when he runs fire starts. He surrounds the deer with
139 fire and kills them. The hunters say that every hunter must carry his own game.
Coyote calls his manitous, who tell him that the hunters blow on their game to make
it small. He does the same, and carries home seven bears and two bucks. When he
kicks the game into the tent, it assumes its natural size. In the evening he does not
join the feasters until his wife tells him that he may go. In the Sun's tent he sees a
shield (drying-frame?), which he steals. After walking a long distance, he lies down
141 to sleep, and on the following morning finds that he is back in the Sun's tent. This is
repeated until the Sun tells him that he must walk a whole day and a whole night
before lying down.[2]

(167) *Second Version* (VAEU 23).—Coyote's wife, Dog, goes gathering wood and catches
a deer. She sends her daughter to Coyote to kill it. Coyote has no arrows, and makes
two. He travels slowly because the snow is deep. He tells his wife to let go of the
(168) deer. He misses it. He tells his wife that they will pursue the deer, and asks her to
follow. The woman packs up the tent and follows. Coyote feels that his snowshoes are heavy, and finds that they are full of mice, which he fries. He gives one

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[1] Blackfoot (Uhlenbeck VKAWA 13:191).

[2] For the attempted theft see:
Nez Percé (MAFLS 11; Mayer-Farrand 173; Spinden 186).
Okanagon (Hill-Tout JAI 41:144).

pile to his wife and daughter, and keeps another for himself and son. The dog and her daughter desert him. She goes to the Sun, who marries the daughter. Coyote consoles his son, saying that Dog will come back when she has nothing to eat. He catches beavers, and uses two young beavers as ear ornaments for his son. He goes to get wood. The beavers revive and pull the boy into the water. Coyote rescues him. He goes with his son to a place where two lakes are, connected by a small river. He cries, sitting on the shore of the lake. The Ducks ask him why he is crying. The Ducks offer to play with him. They dive and fly from one lake to the other. In this game Coyote is almost drowned. In order to take revenge, he splits a tree and spreads it. Thus he places it in the river. He tells the ducks to swim from one river to the other, and every day a few are caught in the trap.[1] Coyote takes them to his tent and singes off the feathers. Lynx smells the burning feathers, causes Coyote to sleep, steals the ducks, and pulls out the nose and legs of Coyote and of his son, In return Coyote and his son kick in Lynx's face and break his tail.[2] Lynx is frightened and runs away. Coyote goes to search for his wife, and finds her in the Sun's house. His daughter is holding an ugly child, which hears his thoughts when he thinks that the child is ugly. He wishes to kick the child. The child moves, and thus produces a gale, which starts their fire. The hunters come back, and all the women must leave before they begin to eat. Coyote is also sent away because he has not been out hunting. When he does not go, the hunters soil his blanket and do not give him anything to eat. The woman feeds him. Sun is blind. Wolf tries to restore her eyesight, and after four attempts he succeeds. On the following day Coyote joins the hunters, who go out carrying torches. Coyote does not carry any fire. When he puts feathers into his snowshoes, he produces fire with every step. The chief tests the running-powers of men by letting two run in a circle in opposite directions. Coyote kills seven grizzly bears and two deer. The hunters shake the game in order to make it small, and leave him. Coyote learns from his dung advisers what to do with the (170)
animals. He blows on them, and they shrink. He puts them into his belt and runs home. He is allowed to eat with the hunters. One day he leaves in order to visit his son. He steals the Sun's torch. After walking some distance, he lies down to sleep; and when he awakes, he finds he is back in the Sun's house. After this has happened three times, the Sun tells him that he must run for three days and three nights without stopping, and then the Sun will not return to him.

25. Coyote and Fox[3] (No. 58).—Coyote and Fox send their sons to obtain super- 143
natural power. Coyote's son returns soon; Fox's son stays away the whole night. 145
The one receives as his power moonlight; the other, darkness.[4] The two boys go to a village in which the people play with a hoop. Young Coyote wants to steal it; Young Fox wants to wait until morning. When Young Fox is ready to start, Young Coyote is asleep. The hoop is in a tent in which two people stand watching the doorway, each holding a hammer.[5] The two pass, take the hoop, which touches the
doorway a little and makes a sound. The two old people awake and call the other 147
people, who pursue the boys. Young Coyote carries the hoop. When he becomes tired, he gives it to Young Fox. Young Coyote is caught, and the people say they will not kill him. Young Fox rolls the hoop ahead and sings, saying that Young Coyote has been killed. Old Coyote understands that Young Fox has been killed.
The hoop rolls into the tent, and falls down where Coyote is sitting. Then he knows 149
that his own son has been captured. Old Coyote and Fox make war on the people

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[1] See p. 296, No. 18.

[2] † See p. 296, footnote 4.

[3] Compare the related tales:
Pawnee (Dorsey CI 59:231).
Shuswap (Teit JE 2:642).
Thompson (Teit MAFLS 6:32; JE 8:313; also Teit MAFLS 11:2).

[4] Nez Percé (Mayer-Farrand MAFLS 11:142).

[5] See p. 304, No. 30.

who have captured Young Coyote. They find the people using Young Coyote in place
151 of their hoop. Fox makes a sign to him, and Young Coyote runs away and makes
his escape.

Salmon hears about the hoop, and tries to win it by gambling with Coyote. Coyote
and his partner Young Fox lose the hoop. Coyote sends Young Fox to Old Fox to
153 borrow his partridge tail. Fox plays with Young Coyote as partner against Salmon,
and wins back what Coyote has lost. Salmon loses his daughter, who is then married
to Young Coyote.

The couple have a child. They travel in their canoe to the Salmon country. Fox
155 accompanies them. The woman is seated in the bow of the canoe. They reach a
dangerous place. Fox, Coyote, and his son enter a bladder. Fox has his pipe[1] in
the hole of the bladder. The canoe upsets above the falls and sinks; but they come
up unharmed below the falls, drifting down in the bladder. The same happens at
another place.

When they reach the Salmon country, the woman climbs a steep precipice, on which
she hopes to kill Coyote and Fox. Fox throws tobacco on it, and they are able to
climb it. The woman asks her elder brother to kill Fox and Coyote. He throws dog
manure into the fire in order to suffocate them, but Fox saves them in his bladder.[2]
157 They are sent out to fish salmon during the night. Coyote stays behind in the tent,
and is warned not to fall asleep, because the people will kill him. He is also told to
come out if he should see a small fire, which would indicate that Fox and Coyote were
fighting with the Salmon people. Two old persons stand in the doorway; and when
Coyote sees the light of the canoe getting small, he rushes out. Coyote deceives the
old people, who kill each other with their hammers. Coyote goes aboard the canoe.
159 The woman's brother transforms himself into a salmon. A Salmon boy, who accompanies
them, moves his torch so that Fox shall not hit the salmon with his spear.
The boy tells Fox to strike the salmon tail. If he should have done so, the salmon
would have upset the canoe. Fox knows this, and strikes the stomach of the salmon.
They cut off its head. Coyote is told not to look back. He disobeys, and the canoe
can not be moved. The pursuers are satisfied when Fox throws the salmon head into
161 the water, and the canoe moves on.

The people are sent to dive for the salmon head, and the one who succeeds in getting
it is promised the Salmon chief's daughter.[3] Turtle succeeds, and marries the
girl, who refuses to talk. When he makes her laugh by tickling her, he finds that her
mouth has a foul smell, and he leaves her.

165 26. Coyote Kills Panther and Liberates the Salmon (No. 60).—Coyote's wife,
Dog, sends him to visit Panther. He finds him engaged in making arrows, while his
167 wife is cleaning skins. They refuse to give him food. He sends his wife, telling her
that their meat is hanging close to the doorway. Panther scolds her. When she
returns, Coyote makes a bow for himself and his son, and a hammer for his wife and
169 his daughter. They attack Panther, and eventually kill him and his family. They
skin them and throw the bodies out of the tent.

Coyote acts as Panther used to do: he calls the game, which appears, and which
he shoots. Since he shoots too much, the game disappears, except two animals.
The animals suffer, and say that they recognize that it is Coyote who has shot too
many of them. They send Little Flathorn, who discovers the bodies of the Panthers.
171 The animals make war on Coyote. They throw stones down from the mountains.
Coyote paints himself and puts on his war dress. His wife and his children are killed
by the stones, and finally he himself is hit.

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[1] Shuswap (Teit JE 2:624).

[2] See Boas RBAE 31:808; also Blackfoot (Uhlenbeck VKAWA 13:157).

[3] Okanagon (Hill-Tout JAI 41:160).
Shuswap (Teit JE 2:676).
Thompson (Teit MAFLS 6:64, 11:25; JE 8:240).

He transforms himself into a plank[1] and drifts down the river. He lands at a fish
trap. Two girls find him and carry him to the tent. When they put fish on the plank,
it eats the fish. They recognize that he is Coyote, and throw him into the water. 173

He sees two girls picking berries, and transforms himself into an infant, which they
carry home. The girls stay at home, watching the child. Coyote sees that when one
of the girls stretches her hand backward, salmon fall down; and that when the other
one stretches out her hands, a fawn falls down. When the berries are all eaten, they
deliberate whether they may leave the child alone and tell him to put out the fire.
Since he is able to do so, they go out. When the girls are gone, he discovers the
salmon and fawns behind the tent. He digs a ditch to the river. On the following 175
day he completes the ditch and drives the salmon into the river. He throws the
fawn into the fire and leaves it. He sets fire to the house. When the girls come
back, they find the salmon gone. They think that the bones in the fireplace are
those of the child. Finally they recognize that they have been fooled by Coyote, and
ask him to leave some food. He shakes his blanket, and a few of the salmon turn back.

He meets Wolverene, who is fishing. Wolverene's sister announces his arrival;
and Wolverene says that the visitor is Coyote, and asks her not to look at him. For
this reason Coyote does not give them salmon. He meets Sparrow, who is fishing. 177
When his arrival is announced, Sparrow accepts him, and his daughter marries him.
Therefore he leaves salmon there. On the following morning he tells the salmon to
go into the fish trap, first one, then two, then three, and finally many. Coyote leaves 179
his wife, and *closes the passage between Columbia Lakes and Kootenai River.*

27. Origin of the Seasons[2] (No. 61).—Coyote goes to Squirrel to ask for food.
She has no more, and tells him that spring is still far away. He tells her what to do. 181
Squirrel cries, and says there will be no food until spring. The seasons are kept in
another town; and after twelve months of winter, the owners untie the bag containing
spring, summer, and fall. The people start to steal the summer season. They go to
a town in the sky, and Lynx is sent ahead to enter the tent. The people are placed
outside at intervals, the strongest one farthest away from the tent.[3] The Lynx boy
goes into the tent, and two old women tell him where the springtime is hanging. He
heats some gum by the fire; and when it is melted, he sticks it on the mouths of the
old women. Then he takes down the bag containing the spring. The women can
not speak, but finally the people discover that the bag containing the spring is being

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[1] For the second part see:
Cœur d'Alène (Teit MAFLS 11:121).
Flathead (Wilson, Trans. Ethn. Soc. of London, 1866, 4:313).
Hupa (Goddard UCal 1:124).
Lillooet (Teit JAFL 25:303).
Nez Percé (Spinden JAFL 21:15; Mayer-Farrand MAFLS 11:139).
Okanagon (Hill-Tout JAI 41:146; Teit MAFLS 11:67, 70).
Sanpoil (Gould MAFLS 11:101).
Seshelt (Hill-Tout JAI 34:43).
Shoshoni (Lowie PaAM 2:275, 278).
Shuswap (Teit JE 2:629, 741).
Thompson (Teit MAFLS 6:27, 28; 11:7; JE 8:205, 301; Hill-Tout BAAS 1899:559; FL 10:207; Boas, Sagen 18).
Wishram (Sapir PAES 2:3).
Also Caddo (Dorsey CI 41:61, 108).

[2] Assiniboin (Lowie PaAM 4:101).
Chippewayan (Petitot 373; a much-distorted version, Lofthouse, Transactions Canadian Institute 10:43).
Crow (Simms FM 2:283).
Gros Ventre (Kroeber PaAM 1:65).
Ojibwa (Carson JAFL 30:492; Jones PAES 7, pt. 2, 469).
Shoshoni (Lowie-St. Clair JAFL 22:279).
Shuswap (Teit JE 2:624; see also 671).
Slavey (Bell JAFL 14:26).
Thompson (Teit MAFLS 11:3).
Yana (Sapir UCal 9:211).
See also Chilcotin (Farrand JE 2:25).

[3] Kaska (Teit JAFL 30:443).
Shoshoni (Lowie PaAM 2:245).
Thompson (Teit MAFLS 6:33, 11:2).

carried away. The animals throw it from one to another, and at last to the grizzly
bear, who tears the bag; then *the heat comes out*, and the snow melts.

183 28. COYOTE JUGGLES WITH HIS EYES [1] (No. 62).—Coyote sees a man, Snipe, who
takes his eyes out of their sockets and throws them up. Then they fall back. Coyote
steals the eyes. He puts his fingers into the eyes of Snipe, who finally catches him,
185 tears out Coyote's eyes, puts them into his own eye sockets, and takes Coyote's eyes
to his tent. Coyote finds some gum and puts it into his orbits; but when it is hot, the
gum melts. He puts some foam into his orbits; it bursts, and he is blind again. He
picks huckleberries, which he uses for eyes. Then he meets two children who are
picking huckleberries, takes out the eyes of one of them, and uses them for his own.
On his way to the town he hears that the people are using Coyote's eyes to obtain
good luck. He kills the old woman who gives him this information, shakes her body
187 out of her skin, and assumes her shape.[2] When the granddaughters of the old woman
come, he asks them to take him to the place where the people are playing with Coyote's
eyes. Then he dances, and during the dance he takes away the eyes.

189 29. COYOTE AND DEER [3] (No. 63).—The deer kills the people. Coyote resolves to
pull out its teeth. When the deer gets his scent, it pursues him. Coyote catches

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[1] Apache, Jicarilla (Mooney AA 11:197).
Arapaho (Dorsey and Kroeber FM 5:52).
Assiniboin (Lowie PaAM 4:117).
Blackfoot (Wissler PaAM 29; Grinnell, Lodge Tales 153; Uhlenbeck VKAWA 13:195).
Caddo (Dorsey CI 41:103).
Cheyenne (Kroeber JAFL 13:168).
Comanche (Lowie-St. Clair JAFL 22:278).
Cree (Russell, Expl. in Far North 215).
Gros Ventre (Kroeber PaAM 1:70).
Hopi (Voth FM 8:194).
Navaho (Matthews MAFLS 5:90).
Nez Percé (Spinden JAFL 21:19; Mayer-Farrand MAFLS 11:155).
Shoshoni (Lowie-St. Clair JAFL 22:269; PaAM 2:272).
Shuswap (Boas, Sagen 7; Teit JE 2:632).
Sia (Stevenson RBAE 11:153).
Thompson (Teit JE 8:212).
Ute, Uinta (Mason JAFL 23:315).
Zuñi (Cushing, Folk Tales 262, 268; Handy JAFL 31).

[2] Alsea (personal communication from L. J. Frachtenberg).
Assiniboin (Lowie PaAM 4:147, 157).
Blackfoot (Wissler PaAM 2:152).
Chippewayan (Lofthouse Transactions Canadian Institute 10:44).
Chukchee (Bogoras JE 8:45).
Coos (Frachtenberg CU 1:151, [169]).
Cree (John McLean, Canadian Savage Folk, 74).
Eskimo (Boas BAM 15:185).
Fox (Jones PAES 1:355).
Haida (Swanton BBAE 29:110, 118, 136, 160).
Menominee (Hoffman 133).
Nez Percé (Spinden JAFL 21:211; Mayer-Farrand MAFLS 11:156, 173).
Ojibwa (Jones PAES 7:147, 263, 401; Schoolcraft, Hiawatha 40; de Josselin de Jong BArch S 5:14; Speck GSCan 71:34).
Omaha (Dorsey CNAE 6:241).
Pawnee (Dorsey CI 59:170, 442, 506; see also MAFLS 8:250).
Shoshoni (Lowie PaAM 2:241, 243, 260).
Shuswap (Teit JE 2:676, 694).
Stsɛē'lis (Hill-Tout JAI 34:349).
Takelma (Sapir UPenn 161).
Thompson (Teit JE 8:[213], 239, 242, 266, 309; MAFLS 6:63).
Tillamook (Boas JAFL 11:137).
Wishram (Sapir PAES 2:111).
Yana (Sapir UCal 9:158, 216; Curtin, Creation Myths, 318, 359).
Zuñi (Cushing, Folk Tales 461).

[3] Blackfoot (Grinnell, Lodge Tales 140).
Caddo (Dorsey CI 41:50).
Cheyenne (Kroeber JAFL 13:161).
Menominee (Skinner PaAM 13:411).
Pawnee (Dorsey CI 59:67).
Shuswap (Teit JE 2:653).
Tahltan (Teit MS).
Thompson (Teit MAFLS 11:3).

the deer and pulls out its teeth and makes a tail of grass for it. He tells the deer to snort when it sees people. He kills two deer and comes to the town, and people are scared when they see him carrying the deer.

30. RAVEN (No. 65).—A chief wishes that *everybody shall die* twice. Everybody agrees except Raven, who wants to eat the eyes of corpses. His decision is accepted. The people kill Raven's two children, and he wishes in vain to have the previous decision reversed.[1] 213

Ant tightens his belt in order to bury the dead. *For that reason the ant has a narrow waist.*[2]

Raven is hungry and hides the buffalo.[3] The people are starving. They ask Beaver to pretend to be dead. Raven appears and wants to eat Beaver's eyes. Beaver holds him, and the people capture him. Raven is taken into the tent where the people are assembled. Coyote sits on top of the smoke hole. Raven refuses to tell where he has hidden the game. Finally he shouts and frightens Coyote, who falls down. Then Raven flies away through the smoke hole. Magpie has good eyes, and sees in what direction Raven is flying. This makes Coyote angry, and he throws dust 215

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[1] Apache, Jicarilla (Goddard PaAM 8:194; Russell JAFL 11:258).
Arapaho (Dorsey and Kroeber FM 5:17, 81).
Assiniboin (Lowie PaAM 4:104).
Blackfoot (Wissler PaAM 2:20, 21; de Josselin de Jong VKAWA 14:29; Grinnell, Lodge Tales 138, 272).
Caddo (Dorsey CI 41:14, 15).
Cheyenne (Kroeber JAFL 13:161).
Cœur d'Alène (Teit MAFLS 11:125).
Comanche (Lowie-St. Clair JAFL 22:279).
Coos (Frachtenberg CU 1:43; also 4:41).
Diegueño (Du Bois JAFL 14:183).
Dog-Rib (Sir John Franklin, Narrative of a Second Expedition to the Shores of the Polar Sea [London, 1828], p. 293).
Eskimo (David Crantz, Historie von Grönland 262).
Hare (Petitot 115).
Kaska (Teit JAFL 30:444).
Klamath (Gatschet CNAE 2:103).
Lillooet (Teit JAFL 25:356).
Maidu (Dixon BAM 17:43, 46, 47; PAES 4:29, 51; Merriam 55).
Miwok (Merriam 55, 132).
Navaho (MAFLS 5:77).
Pawnee (Dorsey CI 59:44, MAFLS 8:17).
Pomo (Merriam 213).
Quinault (Farrand JE 2:111).
Sanpoil (Gould MAFLS 11:106).
Shasta (Dixon JAFL 23:19; Frachtenberg-Farrand JAFL 28:209).
Shoshoni (Lowie PaAM 2:239).
Shuswap (Teit JE 2:746).
Tahltan (Teit MS).
Takelma (Sapir UPenn 2:99).
Thompson (Teit JE 8:329, 330; Teit MAFLS 11:1).
Ute (Powell RBAE 1:45).
Wintun (Curtin, Creation Myths, 163, 174).
Wishosk (Kroeber JAFL 18:96, 99).
Yana (Sapir UCal 9:91).
See also Luiseño (Du Bois UCal 8:134, 146).

[2] Thompson (Teit MAFLS 6:25).

[3] Apache, Jicarilla (Goddard PaAM 8:212; Russell JAFL 11:259).
Arapaho (FM 5:275).
Beaver (Goddard PaAM 10:250).
Blackfoot (Wissler PaAM 2:50; Uhlenbeck VKAWA 13:164; Grinnell, Lodge Tales 145).
Chippewayan (Petitot 379; Lowie PaAM 10:184).
Comanche (Lowie-St. Clair JAFL 22:280).
Gros Ventre (Kroeber PaAM 1:65).
Kaska (Teit JAFL 30:441).
Nez Percé (Mayer-Farrand MAFLS 11:162).
Pawnee (Dorsey CI 59:43).
Thompson (Teit JE 8:241).
See also Caddo (Dorsey CI 41:10).

217 into Magpie's eyes. *Therefore magpies' eyes water.* The people send Jack Rabbit
(Dog?) and Hare to look for game. They reach a tent inhabited by two old women.
They see the tracks of buffaloes. The one transforms herself into a pup; the other one,
into a stone. The dog lies down near a water hole. One of the old women wants to
throw the pup into the water; the other one pities the pup and takes it home. The
other woman takes the stone home in order to use it as an anvil. A bladder and a
bunch of claws are hanging in the doorway. When the buffaloes come in, these two
give notice by their noise. At night the one boy breaks the bladder with a stick;
the other one steals the claws. When the boys are some distance away, they shake the
219 claws and sing, calling the buffaloes. The game runs out of the tent. The women
find that the bladder is broken and the rattle taken away. The women with lifted
hammers stand by the side of the trail of the game. The two youths hang on with
their teeth to the testicles of a buffalo bull. The women strike it, and *make its sides flat.*
All the pemmican in the house rolls out. Thus the game is secured by the people.

41 31. The Deluge (2 versions: Nos. 27 and 66). *First Version.*—Chicken Hawk's wife
picks huckleberries. A sea monster abducts her.[1] Chicken Hawk shoots the monster,
which drinks all the water.[2] When Chicken Hawk pulls out his arrow, the
water streams out,[3] and there is a deluge. Chicken Hawk takes off his tail and puts
it up, saying that if the water rises higher than the stripes on his tail the people will
die. The water stops before reaching the last stripe, and then goes down again.[4]

219 *Second Version.*—Chicken Hawk's wife, Grouse, picks huckleberries. When swimming
221 in a lake, the water monster threatens to kill her. She pours the huckleberries
into its mouth. When she goes home, she pretends to have been unable to pick
huckleberries because she felt ill. When she goes out again, she meets the sea monster,
who becomes her lover. When going home, she pretends to be sick. Finally Chicken
223 Hawk goes out to watch her. He sees her with the sea monster. When his wife
comes home, he tells her that the huckleberries are bad, and asks her to wash them.
On the following day Chicken Hawk follows her, and shoots the water monster with
one of his two arrows. With the other one he shoots his wife, *whom he transforms into
a grouse.* The water monster goes back into the lake and drinks lake and rivers.
225 Then he dies. The people almost die of thirst. Chicken Hawk pulls out the arrow,
and the people are able to drink again. The water rises, and the people climb the
mountains. He places his tail upright, and says that if the water should pass the
third stripe of the tail the world would come to an end. The water stops rising before
reaching the last stripe, and goes down again.

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[1] Assiniboin (Lowie PaAM 4:177).
Bellacoola (Boas, Sagen 247).
Caddo (Dorsey CI 41:66).
Cheyenne (Kroeber JAFL 13:184).
Chippewayan (Petitot 407; Lowie PaAM 1:187).
Chukchee (Bogoras JE 8:26).
Cree (Russell, Expl. in Far North 202).
Lillooet (Teit JAFL 25:334).
Ojibwa (Jones JAFL 29:379, 387; Schoolcraft, Hiawatha 265).
Passamaquoddy (Leland 273).
Shuswap (Teit JE 2:724, 725).
Sioux (Wissler JAFL 20:195).
Thompson (Teit MAFLS 6:83; JE 8:372).
Ts!ᴇts!a'ut (Boas JAFL 9:259).
Tungus (A. Schiefner, Baron Gerhard von Maydell's Tungusische Sprachproben [Mélanges asiatiques tires du Bulletin de l'académie impériale des sciences St. Petersburg, 7:349]).
Yana (distantly related) (Sapir UCal 9:156).

[2] Chilula (Goddard UCal 10:361).
Huron (Hale JAFL 1:181).
Luiseño (Du Bois UCal 8:156).
Micmac (Speck JAFL 28:62 [frog keeps water in bladders]).

[3] Kaska (Teit JAFL 30:439).

[4] A Beaver story (Goddard PaAM 10:237) may refer to a similar deluge.

32. CHICKADEE AND ELK[1] (No. 14).—Chickadee wishes to cross a river, and asks 21
Elk to take him across. While Elk is carrying him, Chickadee kills him.

33. FROG AND PARTRIDGE (No. 15).—Frog Woman marries Partridge. After a while Partridge finds his first wife, and they go back to their children.

34. BEAVER AND TURTLE[2] (No. 16).—Turtle goes after the head of a chief while 22
he is asleep. He is captured the next morning. The people threaten to cut off his head: Turtle says he does not fear a knife. They threaten to shoot him: he says he
does not fear a bow. They threaten to chop him up: he says he does not fear an ax. 23
They threaten to drown him, and he asks them not to do it. When he is thrown into the water, he swims away, shaking the head of the chief. The people try to pursue him; but Beaver gnaws through their bows, and the pursuers go back.

35. SKUNK AND PANTHER[3] (3 versions: Nos. 17, 26, and 34). *First Version.*— 23
Panther sees Skunk coming, and pretends to be dead. Skunk carries him on his back.. Skunk puts Panther down and covers him with his bucket, which Panther breaks. When Skunk comes back, he sees Panther's tracks. Panther climbs a tree. Skunk

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[1] Apache, Jicarilla (Goddard PaAM 8:228; Russell JAFL 11:263).
Assiniboin (Lowie PaAM 4:202).
Chilcotin (Farrand JE 2:40).
Nez Percé (Spinden JAFL 21:21).
Okanagon (Gatschet, Globus 52:137).
Osage (Dorsey FM 7:15, 16).
Pawnee (Dorsey CI 59:453).
Sanpoil (Gould MAFLS 11:107).
Shoshoni (Lowie PaAM 2:267).
Shuswap (Teit JE 2:751).
Thompson (Teit MAFLS 6:76).
Ute (Kroeber JAFL 14:270).
Ute, Uinta (Mason JAFL 23:316).
Wichita (Dorsey CI 21:271).
Zuñi (Cushing, Folk Tales 243).
See also Caddo (Dorsey CI 41:99); Maidu (Dixon BAM 17:83).

[2] Biloxi (J. O. Dorsey JAFL 6:49).
Blackfoot (Wissler PaAM 2:160).
Cherokee (Mooney RBAE 19:278).
Cheyenne (Kroeber JAFL 13:189).
Dakota (Wissler JAFL 20:126).
Hopi (Voth FM 8:182).
Kickapoo (Jones PAES 9:39).
Laguna (Parsons Pueblo-Indian Folk-Tales, No. X, JAFL 31).
Menominee (Skinner PaAM 13:392).
Micmac and Passamaquoddy (Leland 56).
Natchez (Swanton JAFL 26:193).
Ojibwa (Jones JAFL 29:368; PAES 7 [pt. 2]: 117, 343; Radin GSCan 48:61).
Okanagon (Gatschet, Globus 52:138).
Osage (Dorsey FM 7:16).
Pawnee (Dorsey MAFLS 8:275; CI 59:469).
Ponca (Dorsey CNAE 6:275; JAFL 1:207).
See also Celebes (Revue des traditions populaires 14: 547); Philippine I. (Bayliss JAFL 21:47); Visayan (Millington and Maxfield JAFL 20:316); Ceylon (Jātaka No. 543, ed. Fausböll, 6.161, 12); Burmah (Journal Royal Asiatic Society n. s. 24); China (Stanislas Julien, Les Avadânas 1.201); Angola (Chatelain MAFLS 1:154; A. Seidel, Geschichten und Lieder der Afrikaner 153); North American negroes (Harris, Uncle Remus 53; Parsons JAFL 30:171, 181, 225, where other references to American negro versions will be found).
Compare the corresponding tale of the crayfish (Schildbürgerbuch, edited by Bobertag 41) and of Brer Rabbit (JAFL 1:148; Harris, Uncle Remus 25; Fortier MAFLS 2:35; Parsons MAFLS 13:15); Brazil (Herbert Smith, Brazil, The Amazons and the Coast 551). (Quoted after Dähnhardt, Natursagen 4:44.)
See also Chinook (Boas BBAE 20:121); Quinault (Farrand JE 2:91); Snohomish (Haeberlin, personal information).

[3] Okanagon (Hill-Tout JAI 41:148).
Sanpoil (Gould MAFLS 11:106).
Shoshoni (Lowie PaAM 2:271).

sees Panther's reflection in the water.[1] He tries to hit him in the water with his fluid. When he is unable to do so, he lies down and sees Panther in the tree. He turns to shoot him; but Panther kills him with his arrow, which he points with his claw.

41 *Second Version.*—Panther sees Skunk coming, and pretends to be dead. Skunk puts him into a bucket and carries him along. Skunk says he is afraid only of whistling. Somebody whistles. Skunk is scared, puts down Panther, who breaks the bucket. Skunk finds Panther's tracks. Panther climbs a tree. When Skunk drinks, he sees Panther's reflection, and tries to kill him in the water by means of his fluid. When he is tired, he lies down and sees Panther in the tree. He shoots him and kills him.

48 *Third Version.*—Skunk finds Fox, whom he puts into a pot. He says that he is afraid of whistling. Somebody whistles. Skunk runs away. Fox breaks the pot and escapes. Skunk pursues Fox, who hides in a tree. Skunk sees Fox's reflection in the water,[2] and tries to kill him. When Skunk is tired, Fox shoots him.

43 36. CHICKEN HAWK AND TOAD (No. 28).—(This story is almost unintelligible.) Chicken Hawk and Blue Hawk are hunters. Toad and Golden Eagle (?) marry them. Chicken Hawk kills Toad. Toad's parents find her, and try to kill Chicken Hawk. They capture him and put him over the fire. Blue Hawk knows what is happening to his brother, and rescues him.

46 37. CHIPMUNK AND OWL [3] (2 versions: Nos. 32 and 46). *First Version.*—Frog is the grandmother of Chipmunk. She sends her to the river, where she gathers rose hips. She meets Owl, who pretends that Chipmunk's mother wishes her to accompany Owl. Chipmunk asks Owl to cover his eyes, and runs away. She runs back to her grandmother, and asks her to hide her. Frog puts her into a kettle of soup, in which Chipmunk is drowned.

59 *Second Version.*—Frog warns her granddaughter, Chipmunk, not to go to the river. She disobeys, and meets Owl, who tries to seduce her by saying that her relatives want her to accompany him. She always replies that the particular relative is dead. Chipmunk asks Owl to cover his eyes, and escapes. Owl just succeeds in *scratching Chipmunk's back.* Chipmunk asks her grandmother to hide her. When she puts her into a basket, Chipmunk makes a noise. When she puts her into her mouth, she can not hold her. She puts her into a kettle with soup. Owl arrives. Frog says that she has not seen Chipmunk. Owl asks for a drink, discovers the soup, drinks it, and
61 finds Chipmunk in the bottom. He kills her. Frog washes the bones of Chipmunk, and revives her.

25 38. MOSQUITO [4] (No. 18).—Mosquito is invited to eat choke cherries and service berries, but declines. He is offered blood, and drinks a great deal. He is killed, and *small mosquitoes fly out of his body.*

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[1] Assiniboin (Lowie PaAM 4:109).
Bellacoola (Boas, Sagen 253; JE 1:84).
Blackfoot (Uhlenbeck VKAWA 12:64; Wissler PaAM 2:29; Grinnell, Lodge Tales 157).
Caddo (Dorsey CI 41:97).
Chilcotin (Farrand JE 2:28).
Comox (Boas, Sagen 66, 80).
Haida (Swanton BBAE 29:329; JE 5:265).
Kaska (Teit JAFL 30:433).
Kwakiutl (Boas, Sagen 168; Rep. U. S. Nat. Mus. 1895:373).
Nootka (Boas, Sagen 114).
Ojibwa (Jones PAES 7:117, 179).
Osage (Dorsey FM 7:17).
Quinault (Farrand JE 2:100, 123).
Shuswap (Teit JE 2:753).
Tahltan (Teit MS).
Thompson (Teit MAFLS 6:45).
Tsimshian (Boas RBAE 31:741).
See also Dähnhardt, Natursagen 4:230; Pochutla, México (Boas JAFL 25:206); Chatino, México. (Boas JAFL 25:237); Bahama Islands (Parsons MAFLS 13:106).

[2] See note 1, above.

[3] Okanagon (Hill-Tout JAI 41:143); Sanpoil (Gould MAFLS 11:105).

[4] Lillooet (Teit JAFL 25:311).
Shuswap (Teit JE 2:709).
Thompson (Teit MAFLS 6:56; JE 2:229, 335).

39. Race of Frog and Antelope [1] (2 versions: Nos. 29 and 69). *First Version.*— 43
Frog and his friends go to Antelope's tent in order to play. They stake their clothing.
Frog makes his people lie down along the race course. When Antelope is running,
one Frog after another appears ahead of him.

Second Version.—Chief Frog goes with his people to Fish Hawk Nest, the town of 245
Antelope, in order to race with him. They stake their property. The men and
women Frogs lie down along the race track. Frog stakes his blue clothing. Antelope 247
laughs at Frog. In the beginning Antelope does not run fast; but when he finds that
Frogs are always ahead of him, he runs faster and faster until he is exhausted.

40. The Two Tsa′kap (No. 31).—There are a brother and sister Tsa′kap. The boy 45
bathes in a lake, and is swallowed by a charr. His sister catches the charr on the
hook, and cuts it open. The brother speaks inside, and comes out.[2] They go back to
their tent. The sister warns him not to shoot a squirrel. He disobeys. When he
shoots, his arrow falls down in a tent, in which he finds a woman, who compels him
to undergo a swinging-contest. When the Tsa′kap swings, the rope does not break.
When the woman swings, it breaks and she is killed.[3] The sister warns him not to
go in a certain direction. He disobeys, and kills a beaver. The supernatural people
say that he stole it from them. He returns home and asks his sister for their father.
The sister first prevaricates, and then tells him that their father has been killed by a 47
grizzly bear. The brother goes to kill the grizzly bear. He shows his strength by
shooting at a tree, which falls over. He kills the grizzly bear with his arrow, skins
it, and takes his father's scalp. He returns, and he and his sister move camp.

41. The Mink (VAEU 23).—Mink has three brothers. He is the lover of the Grizzly- (170)
Bear woman, and Grizzly Bear tries to kill the brothers. He gives them a basket
which he said contains berries. As soon as Bear is gone, Mink opens the basket

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[1] Algonquin (E. R. Young, Algonquin Indian Tales, p. 246).
Apache, Jicarilla (Goddard PaAM 8:237).
Arikara (Dorsey CI 17:143).
Caddo (Dorsey CI 41:104).
Cherokee (Mooney RBAE 19:271).
Cora (K. T. Preuss, Die Nayarit-Expedition, Leipzig, 1912, p. 209).
Eskimo, Asiatic (Bogoras BBAE 68).
Natchez (Swanton JAFL 26:202 [No. 10]).
Oaxaca (P. Radin and A. Espinosa, El Folklore de Oaxaca, pp. 124, 193; Boas JAFL 25:214).
Ojibwa (Radin GSCan 43, 44).
Piegan (Michelson JAFL 29:409).
Sanpoil (Gould MAFLS 11:111).
Tarahumare (Lumholtz, Unknown Mexico, 1:302).
Thompson (Teit JE 8:395; JAFL 29:326).
Zuñi (Cushing, Zuñi Folk-Tales, p. 277).
See Dähnhardt, Natursagen 4:54; Araucanian, Brazil, Cherokee, NANegro, Tupi; for North American negroes, also Parsons JAFL 30:174, 225; also Kamerun, Cross River (Alfred Mansfeld, Urwald Dokumente, Berlin, 1908, p. 224); Hottentot (Leonhard Schultze, Aus Namaland und Kalahari, Jena, 1907, p. 528); Visayan (Millington and Maxfield JAFL 20:315).

[2] See discussion Boas RBAE 31:611, 659, 687, 718, 868.

[3] Apache, Jicarilla (Mooney AA 11:210).
Arapaho (Dorsey and Kroeber FM 5:11).
Assiniboin (Lowie PaAM 4:157).
Blackfoot (Wissler PaAM 2:57).
Chinook (Boas BBAE 20:21).
Cree (Russell, Expl. in Far North 205).
Fox (Jones PAES 1:103).
Gros Ventre (Kroeber PaAM 1:87).
Hupa (Goddard UCal 1:128 [sea-saw]).
Lillooet (Teit JAFL 25:370).
Modoc (Curtin 154).
Osage (Dorsey FM 7:26).
Pawnee (Dorsey CI 59:179, 474, also 235 [slide]).
Ponca (Dorsey CNAE 6:161; JAFL 1:74; Am Ant 9:97).
Quinault (Farrand JE 2:82).
Seshelt (Hill-Tout JAI 34:49).
Shoshoni (Lowie PaAM 2:260, 262).
Thompson (Teit JE 8:252).
Yana (Sapir UCal 9:234 [elastic tree]).

and finds it contains bear hair with which he was to be poisoned. Bear sees this
and rushes after them. He kills the brothers. Only Mink survives. Mink makes a
small pit and throws something into it, which is transformed into a girl. He throws
(171) her away. He repeats this experiment, and finds a boy, whom he raises. When he
sees the Bear on the other side of the river, he jumps into the water. The Bear tries
to get him, makes a raft, drifts down the river. Here Mink kills him. He meets
Bear's brothers, transforms himself into a fly, but is seen by the Bears. Then he
transforms himself into a very small fly, which the Bear swallows without noticing it.
He kills the Bear with his knife.[1] At Bonner's Ferry he builds a salmon weir under
an overhanging rock. Every day the weirs are found empty, except that of Mink.
The people see a meteor coming down, which empties the weirs. The meteor is a
basket. The thieves leave the basket and carry the fish back. The animals discover
that the rope by which the meteor is let down is a snake. Owl and Lynx cut the
snake. They find that in the basket there are a buffalo, a mountain goat, a frog, and
a turtle. These are transformed into stones. The people try to kill the frog by striking it with sticks, but they are unable to do so. For this reason the place is named
Strong Belly.

225 42. WOLF (No. 67).—Wolf is married to Doe. He does not like the moccasins that
227 his wife makes, and therefore goes to fight his brothers-in-law. The Buck hides his
wife and son in a hole, and transforms himself into a deer. He goes up a mountain.
The Wolves kill the people, but can not find Wolf's brother-in-law. Wolf follows the
tracks of his brother-in-law; but whenever he reaches one mountain, Buck is on the
following one. Finally Buck goes to his father's father, the fish K!ɩ́'k!om', who is
229 smoking. The Fish throws his mittens on the Buck, and thus hides him. Wolf
enters Fish's tent, but does not see his brother-in-law. He asks for him, but the Fish
denies having seen him. Fish makes the figure of a deer of grass, throws it out of the
smoke hole, and it becomes a deer, which stands on the other side of the river. When
Wolf sees it, he swims across the river in order to get it. Then the Fish launches his
231 canoe and goes aboard with Buck. They catch up with Wolf and kill him.

43. SKUNK[2] (No. 68).—Skunk and his younger brother Fisher live in one tent;
Frog and his granddaughters Chipmunk and Big Chipmunk, in another one. The
Chipmunks want to get meat; and Frog sends them to Fisher, but warns them to
beware of Skunk. She tells them that Fisher always gets home in the evening. The
girls wait at some distance from the tent. Skunk causes his guardian spirit to pound
bones in the tent, while he himself goes out dressed like Fisher. Big Chipmunk
233 insists that the person who came out is Fisher, and finally persuades her elder sister
to go in with her. When Fisher comes home, he sends Skunk for water. Skunk is
afraid to go far away, and goes to his own spring. Fisher sends him back to get water
from his spring[3] and to bring in the game. He gives him a tump-line made of entrails.[4]
235 Skunk is afraid that Fisher may take the girls, but has to go. Fisher causes a gale to
overtake Skunk. The tump-line breaks repeatedly, and he is almost frozen to death.
Meanwhile Fisher finds the girls, and with them leaves the tent. He tells them to

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[1] See discussion in Boas RBAE 31:611, 659, 687, 718, 868.

[2] Achomawi (Dixon JAFL 21:163).
Coos (Frachtenberg-St. Clair JAFL 22:35).
Kathlamet (Boas, BBAE 26:129).
Shuswap (Teit JE 2:752).
Takelma (Sapir UPenn 2:65).
Ute, Uinta (Mason JAFL 23:311).
Yana (Sapir UCal 9:133).
See also Lillooet (Teit JAFL 25:318); Shuswap (Teit JE 2:684); Thompson (Teit MAFLS 6:67; JE 8:243, 345).

[3] Shoshoni (Lowie PaAM 2:238, 239).
Shuswap (Teit JE 2:718).

[4] Lillooet (Teit JAFL 25:309).
Thompson (Teit MAFLS 6:26; JE 8:297; Boas, Sagen 18).
Ute, Uinta (Mason JAFL 23:321).

remove all the rotten bones, because one of these is Skunk's guardian. They go
first to Chipmunk's hole, then to Big Chipmunk's, but both are too small. They
climb a tree at the place where Fisher lives. When Skunk succeeds in getting home,
he finds the tent empty, and after searching finds a single rotten bone that Big Chipmunk
had left. Then he pursues the fugitives. By means of the bone, which is 237
his guardian spirit, he finds the tree. He shoots it with his fluid, and it falls.[1] Fisher
and his wife jump to another tree, but finally they fall down and are killed. Skunk
restores the sisters, and they go to Big Chipmunk's tent. It is too small, but by
shooting his fluid into it he enlarges it. They sleep in the tent. When Skunk is
sound asleep, the women leave him and go to search for Fisher. They reduce the 239
size of the tent by means of their supernatural power, so that it becomes as small as
before. They restore Fisher to life and move away. When Skunk is awakened, he
finds himself in the narrow hole, unable to move. He succeeds in enlarging it a
little by means of his fluid, and sees an opening. He pushes out his musk bag at the
end of his bow; and Raven, who happens to fly by, takes it away. Skunk cuts off 241
his legs and his arms,[2] and puts one part of his body after another out of the hole. When
outside, he puts himself together, but parts of his entrails have been lost. He puts
leaves in their place. Raven takes the musk bag to his village. He transforms it 243
into a pup, and they play with it. Skunk reaches the village and is given food, which,
however, falls right through him. He goes out, and sees the children playing with
the pup. He makes signs to it, and the pup runs towards him. It is retransformed
into his musk bag, which he takes away.[3]

44. The Star Husband[4] (No. 70).—Two girls sleep outside and see many stars. 247
One of them says that she wants to marry a small star that she sees there. When she
wakes, she finds herself sitting next to an old man, who tells her that he is the star.
The large stars are young men; the small stars, old ones. She goes out digging roots, 249
and against the commands of the people breaks the ground near a tree. She can look
down, and sees her relatives walking about. She makes a rope and lets herself down.
At home she tells what has happened, and on the following morning she is found dead,
killed by the star.

45. The Woman and the Giant[5] (2 versions: No. 30 and VAEU 23:171). *First* 43
Version.—A woman who is traveling with her child meets a Giant. The Giant asks

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[1] Shuswap (Teit JE 2:636).
Takelma (Sapir UPenn 2:53).
Thompson (Teit MAFLS 6:35, 82; JE 8:208, 253).
See also JAFL 25:259.

[2] Takelma (Sapir UPenn 2:93).
Yana (Sapir UCal 9:124).

[3] See Boas RBAE 31:569, No. 38; 706.

[4] Arikara (Dorsey CI 17:14).
Assiniboin (Lowie PaAM 4:171).
Blackfoot (Wissler PaAM 2:58; W. McClintock, The Old North Trail 491).
Caddo (Dorsey CI 41:27, 29).
Chilcotin (Farrand JE 2:28).
Dakota (Riggs CNAE 9:90).
Gros Ventre (Kroeber PaAM 1:100).
Kaska (Teit JAFL 30:457).
Koasati (personal information from Dr. J. R. Swanton).
Micmac (Rand 160, 306).
Otoe (Kercheval JAFL 6:199).
Pawnee (Dorsey CI 59: 56; Grinnell JAFL 2:197).
Quinault (Farrand JE 2:108).
Shuswap (Teit JE 2:687).
Songish (Boas, Sagen 62).
Tahltan (Teit MS).
Thompson (Teit MAFLS 11:7).
Ts'ets'aut (Boas JAFL 10:39).
Wichita (Dorsey CI 21:298).
See also Arapaho (Dorsey and Kroeber FM 5:321); Crow (Simms FM 2:301).

[5] See discussion in Boas RBAE 31:762 *et seq.*; also Chippewayan (Lofthouse, Transactions Canadian Institute 10:50).
Sanpoil (Gould MAFLS 11:105).

her how it happens that her son is so white. She tells him that she cooked him in
45 order to make him white. He asks to be treated in the same way, and is killed.
(171) *Second Version.*—A woman has gone out berrying, and puts her child down in the
grass. A giant steps up to her and asks why the child, whom he calls his brother,
is so white. The woman says that this is the result of roasting. The giant asks to
(172) be roasted too. The woman puts him into an oven, covers him over with stones,
lights the fire, and kills him.—A giant who sits on the bank of a river is overtaken
by some boys, who kill him by shooting him from behind.

83 46. THE GIANT (2 versions: Nos. 51 and 76). *First Version.*—Two brothers go out
hunting. The elder one shoots a bighorn sheep. He starts a fire, and dries the meat
over the fire. He roasts a piece of the meat, and does not like the taste. Then he
cuts a piece of flesh from his body, roasts it, and likes the taste. He eats himself
entirely. The younger brother goes out to search after him. He sees a fire, and hears
his brother saying, "I love my brother, and it will take me two days to eat him."
The transformed brother pursues him, strikes him with his intestines, and kills him.
The elder brother's wife goes out to search for her husband. Something tells her to
85 put sharp stones on her clothing. She does so. The man strikes her with his intestines, but tears them. She runs home and tells the people what has happened. They
move camp. The man's wife and his son alone remain. Crane stays near by. The
transformed man comes. He takes the child and tears it in two. The woman offers
to wash it, goes out, and runs away. She tells the people what has happened. Crane
hides in a hole near a steep bank. When the man pursues his wife, he passes this
place, and Crane kicks him into the water, where he is drowned.

273 *Second Version.*—A young man goes hunting sheep and dries the meat. Suddenly
he sees two slices of meat, which he eats and which he likes. When he sits down, he
feels a pain, and sees that he has eaten of his own flesh. He cuts one piece after
275 another from his body until only bones and intestines remain. After three days one
of his elder brothers goes to look for him. When he finds him, the transformed brother
says that he loves him, but kills and eats him. Thus he kills all his brothers. The
277 youngest one is warned by his guardian spirit. The boy makes his escape, and tells
the people to leave. The hunter's wife stays behind with her son. When the man
arrives, he holds his son tightly and makes him dance. The woman pretends that
she wants to wash the child, and runs away. When she reaches the people, they make
279 a hole next to a cliff, and one of them kicks him into the water, where he is drowned.

55 47. RABBIT, COYOTE, WOLF, AND GRIZZLY BEAR (No. 45).—Rabbit runs past Coyote,
56 saying that he has been scared. Coyote follows, passes Wolf, and tells him that he
has been scared. Wolf passes Grizzly Bear and scares him. They all reach a prairie,
57 where they sit down and ask one another what frightened them. One accuses the
other, while Rabbit finally says that snow fell from the trees and frightened him.
They laugh and separate.

26 48. LAME KNEE [1] (No. 20).—The chief orders the people to break camp in order
to plant tobacco. The young men tell Lame Knee to take away the chief's wife. He
27 holds her when she comes to draw water. The chief is told that Lame Knee is holding
his wife. He sends repeatedly, ordering him to let her go, but Lame Knee refuses.
28 Then the chief cuts off Lame Knee's head, which rolls away smiling. He cuts off
his arms and his legs. When the people are asleep, they hear the voice of Lame
Knee, who has come back to life. He kills the chief and marries his wives.

28 49. THE YOUTH WHO KILLED THE CHIEFS [2] (No. 21).—The daughter of an old man
is married to a chief, who kills all her sons, while he allows her daughters to live.
29 The chief hunts buffaloes, but is stingy, and does not give any food to his parents-in-law. The woman has a son, but conceals the fact from her husband.[3] When the

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[1] Blackfoot (Wissler PaAM 2:143).

[2] Arapaho (FM 5:298).
Blackfoot (Wissler PaAM 2:53; Grinnell, Lodge Tales 29).
See also Dakota (Riggs CNAE 9:101); Omaha (Dorsey CNAE 6:48).

[3] See RBAE 31:857.

boy grows up, the woman tells her father to shoot a buffalo cow. The chief demands it,
but the woman's father refuses to give it up. When the chief tries to kill the woman's 30
father, her son shoots him. The youth enters the chief's tent, kills his wives,
and gives the tent to his mother. He goes traveling, and reaches a village in which
the people are hungry. A woman gives him a little to eat; and when he is not satis- 31
fied, she tells him that the chief is rich but stingy. The youth goes into his tent.
The chief becomes a rattlesnake, which he kills. Then he gives meat to the people.
He goes down the river to another village, where the same happens with the Grizzly- 32
Bear chief. He goes on down the river, and the same happens to the Buffalo chief. 33

50. Little Sun (No. 71).—The chief at Fish Hawk Nest, Crazy Old Woman, wants 249
to go to war, and calls for a runner. Little Sun offers to go. He starts when the people
begin to play ball in the afternoon. He arrives at the place to which he had been sent,
which is far distant, before the people stop playing ball in the evening. He arrives
dragging his blanket. He tells Chief Not Sitting Down Long what is wanted. He tells 251
the chief that his people are to work for three days preparing bows and arrows, and
then to start. They are to meet at Low Hills. In the afternoon Little Sun starts
back, dragging his blanket, and arrives at Fish Hawk Nest in the evening. After
four days they start, and meet at Low Hills at noon. Among the warriors are Pipe
Lighter and his friend. They are hungry. Pipe Lighter shoots at a burl on a tree, 253
which is transformed into a bear. The first time his arrow strikes, it sounds like wood.
The second time he kills the bear. The people are afraid of him. When the people
are hungry again, his friend spears a piece of wood in the water, which is transformed
into a charr. The first time he strikes it, it is wood; the second time, it is a fish. In the
evening they reach the village of their enemies. Two scouts, Lamb Hat and Raven 255
Hat, go out and see the village of the enemy. The people (except one man, who is
suspicious) think they are animals. Lamb Hat transforms himself into a lamb, and 257
is able, with the other warriors, to go down a slope of loose stones without making
any noise. Crazy Old Woman's son, Rattling Claws, goes with Not Sitting Down Long,
who captures Chief Hare Lip, and shouts that he is holding him. Rattling Claws
counts coup for the chief. Early in the morning all the enemies have been killed.
The one man, who had been suspicious, keeps away. In the morning he sees that 259
the village has been destroyed. The warriors spare him and let him carry the news
back to his people. While the warriors are going back, Rattling Claws brags, and
says that Chief Not Sitting Down Long counted coup for him. The chief becomes
angry, and wishes him to be killed by a grizzly bear. They arrive at Fish Hawk Nest,
Rattling Claws going ahead, indicating that he is chief warrior. Chief Crazy Old
Woman tells them to rest and then to go out hunting. Rattling Claws and one of his 261
elder brothers go hunting bighorn sheep. The elder brother tries to frighten him,
saying that he is being pursued by a bear. When a grizzly bear is really coming, and
the elder brother warns Rattling Claws, he does not believe him, and is killed by the
bear. This is due to the wish of Chief Not Sitting Down Long, whom he had offended.

51. Pine Cone (No. 72).—Two friends, Lamb Hat and Wolverene Hat, are hunting 261
mountain goat. When enemies come, the one transforms himself into a mountain 263
goat, which climbs the steep mountain. The other one becomes a wolverene, and
runs back along a ledge upon which they are standing. The enemies pursue them;
and the friends reach an old man named Pine Cone, who is hunting muskrats. They
warn him, but he disbelieves them. When he sees the enemies coming, he hides, and 265
puts his blanket over a figure made of rushes, intending to deceive the enemies. The
enemies find him, and he tries to shoot them. His arrows hit them, but do not pierce
them. His last arrow has no point, and with it he kills one of the enemies, who then
attack him. He tries to ward off their arrows with his bow, but is killed. The enemies go back. When the people of the two friends reach the lake, they find the body
of Pine Cone.

267 52. The Kuyo′kwe (No. 73).—The people are moving camp, and a woman is left
behind boiling bones. The Kuyo′kwe arrive and look into the tent. They enter,
take off their clothing, and the woman makes a fire for them and gives them to eat.
She throws melting fat into the fire, which startles the Kuyo′kwe. She takes this
269 opportunity to run away. She carries a torch. The Kuyo′kwe pursue her. She
reaches a cliff and throws down the torch, while she herself jumps aside.[1] The
Kuyo′kwe believe that they are still following her, and fall down the precipice. The
woman follows the people, and tells her son to take the property of the dead enemies.
Thus the boy becomes a chief.

269 53. The Great Epidemic (No. 74).—During an epidemic all the people die. One
man only is left. He travels from one camp to another, trying to find survivors.
271 He sees some tracks, and thinks that some people must have survived. He notices
what he believes to be two black bears, follows them, and finds a woman and her
daughter. He marries first the woman, then her daughter, and the present Kutenai
are their descendants.

273 54. The Giant (No. 75).—The people in a village are eaten by a Giant. An old couple live at the end of the village. The Giant enters their tent, and says that he will eat them in the morning. The old woman wakes up. She calls her husband, who cuts off the Giant's head.

26 55. The Man and the Wasps (No. 19).

33 56. The White Man (No. 22).—A white man is chopping off a branch on which he is sitting. He is warned, but continues until he falls down.

34 57. The Frenchman and his Daughters[2] (No. 23).—A Frenchman has three
daughters. When walking in the woods, he finds a stump, which is the home of the
Grizzly Bear. The Grizzly Bear demands to marry the Frenchman's daughter. He
35 takes the eldest daughter to the stump. She marries the Grizzly Bear, but runs away
in the evening because she is afraid. The same happens with the next daughter.
36 The third daughter goes to the Grizzly Bear and stays with him. The young woman's
mother goes to see how she fares. During the night the Grizzly Bear is invisible. In
the morning she sees him again.

279 58. The Mother-in-law Taboo (No. 77).—The men were ashamed to talk to their mothers-in-law. Only those who disliked their mothers-in-law talked to them.

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[1] Blackfoot (Uhlenbeck VKAWA 13:171, 197).
Kaska (Teit JAFL 30:431).
Shoshoni (Lowie Pa AM 2:273).
Ts'ets 'aut (Boas JAFL 10:45).
Ute, Uinta (Mason JAFL 23:316).

[2] See Bolte und Polívka, Anmerkungen zu den Kinder- u. Hausmärchen der Brüder Grimm, 2: 229.

IV. VOCABULARY

The following vocabulary contains a selection of the more important stem-words, prefixes, and suffixes, together with examples showing the use of these stems. So far as possible, these examples have been taken from the texts. The Kutenai-English vocabulary has been arranged in such order that sounds which are closely related stand near together. The order selected is, vowels, labials, dentals, palatals, velars, laterals. This results in the following order of sounds:

a	*y*	*p*	*t*	*k̄*	*ł*
ι, *i*	*w*	*p!*	*t!*	*k̄!*	
o, *u*, *υ*	*h*	*m*	*s*	*q*	
			ts	*q!*	
			ts!	*x*	
			n		

The long lists of nouns beginning with a_a*‘k-* have been placed together. I have embodied in this list a long list of nouns collected by Dr. Chamberlain, which I have not checked. I have kept these separate, because it is impossible to distinguish between a_a*‘k-*, a_a*‘k!-*, a_a*‘q-*, a_a*‘q!-*.

In the verbal forms I have generally given the stem without ending and without prefix. This is indicated by hyphens at the beginning and at the end of the word. Prefixes have been marked by a following hyphen and the abbreviation pr., although they may also take verbal prefixes. Suffixes have been marked by a preceding hyphen and the abbreviation suff. References are to page and line of the preceding texts; 256.161, for instance, means p. 256, line 161. Words marked Kel. were obtained from a young Lower Kutenai named James Keluwat; those marked Aitken were collected by Mr. Robert T. Aitken, who accompanied me part of the time I spent among the Kutenai.

KUTENAI-ENGLISH

a· oh!

a- pr. out of. (See *an-*, *ak-*)

-a- verbal stem 256.182

-ai- > *-as*+*n* (see *-as-* two)

(*n'*)*ao·′k!*^{u}*e·* the one, the other 64.120. (See *ok!*^{u}*-*)

-ay- to steal, to cheat 38.8; 244.7

-awut- to shout for joy 188.44
-apak!ɩn- to pin, to stick into 138.244; 170.105
✓ *-apɩs-* to be straight 174.224
apko·k!ᵘ head of tent 134.174
✓ *am·a·k* land, country 76.73
(*a·mą′le·t* post 94.157 [perhaps *a*$_a$*ʽ-male·t*])
at but, however
✓ *-at-* to name 122.56
ata- pr. above 256.161. (See *na′*$_a$*ta*)
-as- to be two 236.129
ats- pr. stealthily, secretly 180.32
atsa·′wats! husband's brother 122.44
a′tse· brother's wife
a′tso pottery dish, kettle, bucket 32.12
(*a*$_a$*ʽtsu·′la* bag 17.5 [perhaps *a*$_a$*ʽk-tsula*])
-atskup- to break wind 48.40
ats!po· wolverene 74.19
ats!mił great-grandfather 278.12
an- pr. out of (away from speaker) 178.13
a:n- pr. more 56.10
a·′na necklace 214.61
a′n'an magpie 4.15
-anax̣a'm- to go out 90.59
-anax̣aka- to go to war (= to go out for something?) 76.72
-anax̣e· to hunt (= to go out?) 124.67
-anɩk!e·- to be heavy 128.45
-antsa- to practice witchcraft 76.82
✓ *antsu-* pr. behind 202.274
-a'nx̣o- to reach, to overtake
ak- pr. out of (toward speaker) 180.37
akamɩn- pr. around 136.231
a$_a$*ʽk-* prefix of noun[1]
  a$_a$*ʽma′le·t* tent pole, post
  a$_a$*ʽtsu·′ła* bag 17.5
  a$_a$*ʽka′wu* tent cover
  a$_a$*ʽkawu′k!o·* parting of hair
  a$_a$*ʽka′mał* corral (*-kamał*)
  (*akamɩn-* around. [See in alphabetical order preceding this group])
  a′$_a$*ʽka·mt* belt 74.27 (*-ka·mt*)
  a′$_a$*ʽka·k* water hole 38.9
  a$_a$*ʽka′k!o·* trap 162.42
  a$_a$*ʽkaqlɩ′łna·m* eye 4.14 (*-qlił*)
  a$_a$*ʽka′q!ne·* face 72.5 (*-q!ne·*)
  a$_a$*ʽkax̣apa′kna·m* orbit 182.20 (*-x̣apak*). (See *a*$_a$*ʽkɩnɩl·alax̣apa′kna·m*)
  a$_a$*ʽkax̣a′pqle·* rapids, cascade 154.226, 235 (*-x̣apqle·*)
  a$_a$*ʽkax̣mała′na·m* flesh 42.37 (*-x̣ma-ła*)
  a$_a$*ʽka·ł* bag
  a$_a$*ʽkey* hand 142.36 (*-hey*)
  a$_a$*ʽkɩt.ła′na·m* tent 11.4 (*-t.ła*)
  a$_a$*ʽkɩts* tent pole, stick 14.14 (*-[ɩ]ts*)
  a$_a$*ʽkɩtsk!a′ła·k* branch of a tree 33.9 (*-tsk!a·-łak*)
  a$_a$*ʽkɩ′tsqa* fish trap 176.253 (*-kɩts-*)

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[1] All nouns of this group have been entered here, because in many cases the exact form of the stem has not been ascertained.

a_a*ʻk-* prefix of noun
a_a*ʻkɪtsq!ahe'yna·m* finger (*-ts-q!a-hey*)
a_a*ʻkɪtsq!aekama'łak* talons of birds (*-ts-q!a-hey*[?]*-ka-małak*)
a_a*ʻkɪtsq!a'kna·m* toe (*-ts-q!a-k*) Kel.
a_a*ʻkɪtsq!a'kam* a root found in swamps (Aitken)
a_a*ʻkɪtsq!ału'pta·k* hoof of deer or cattle
a_a*ʻkɪtsła'*$_a$*me·* plain
a_a*ʻkɪtsłaq!o''na* berry cake (Aitken)
a_a*ʻkɪ'ts!qa·ł* bark of tree (*-ts!qał*)
a_a*ʻkɪts!ka'ki·ł* coal (*-ts!kakil*)
a_a*ʻkɪts!ła'e·n* tree 3.9 (*-ts!łae·n*)
a_a*ʻkɪnɪ'k!na·m* thigh, parents 98.244
a_a*ʻkɪnɪł·ałax̣apa'kna·m* orbit 274.30. (See a_a*ʻkax̣apa'kna·m*)
a_a*ʻkɪno·małnoka·'kna·m* embroidered vest (Aitken)
a_a*ʻkɪnᴜ'm·o·k!* cliff 2.4 (*-nᴜm·ok!*)
a_a*ʻkɪnoka'kna·m* rib 80.189 (*-nokak*)
a_a*ʻkɪnusu'k!po·n* place with scattered trees 72.74 (*-nusuk!po·n*)
a_a*ʻkɪnu'kwe*$_i$*t* pitfall 190.33
a_a*ʻknukx̣ume·k* it is rock 112.80
a_a*ʻkɪnoq*^{u}*a'*$_a$*ko* pitchwood, torch 136.221; 266.36 (*-nuq*^{u}*a-ko*)
a_a*ʻkɪnuqo'yka·k* fist (*-n*[*u*]*-qoyka-k*). (See a_a*ʻqo'ytka·k* wrist)
a_a*ʻkɪnu'qłe·* tomahawk 80.173
a_a*ʻkɪnuqłe'et* prairie 192.60 (*-nuq-łeet*)
a_a*ʻkɪnoq!ota'tit* a small hawk
a_a*ʻkɪnu'q!yuk ya'q!e·t* tobacco seeds (a_a*ʻkɪnu'q!yuk* flower Kel.)
a_a*ʻkɪnuq!ma'*$_a$*na* bird's tail 152.181
a_a*ʻkɪnuq!ła'nuk* flat stones 170.117 (*-nuq!ła-nuk*). (See a_a*ʻkɪkts!ła'nuk*)
a_a*ʻkɪnuq!ła·nu'k!*^{u}*e·n* sharp, flat stones
a_a*ʻkɪnuq!*^{u}*ła·k!a'*$_a$*ko·* plank, board 170.125
a_a*ʻkɪnuq!*^{u}*łox̣ona·'tɪt* a small, gray bird
a_a*ʻkɪnuqło'ła·m* bald-headed eagle
a_a*ʻkɪnux̣o'*$_u$*nuk* brook 162.37 (*-nux̣o̩nuk*)
a_a*ʻkɪnu'ła·m* snake 52.10
a_a*ʻkɪnu'łma·k* marrow 15.14 (*-nułmak*)
a_a*ʻkɪnmi'tuk* river 30.8 (*-nmit-uk*)
a_a*ʻkɪnku'ma·ł* (buffalo) calf
a_a*ʻkɪnk!a'*$_a$*lik* toe (probably a_a*ʻkɪnq!a'łɪk* [*-nq!a* point; *-łɪk* foot])
a_a*ʻkɪnk!u'ma·ł* cradle 112.43 (*-nk!umał*)
a_a*ʻkɪ'nqa·t* fat on top of tail of bighorn sheep 258.239
a_a*ʻkɪ'nqa·n* (a_a*ʻkɪ'nq!a·n* ? Kel.) top
  a_a*ʻkɪnqanu'qła·m* crown of head
a_a*ʻkɪnqa·'łna·m* forehead
a_a*ʻkɪ'nqo·* frame of tent
a_a*ʻkɪnqo·'wa* wing, feather 74.49 (*-nqowa*)
a_a*ʻkɪnqu'm'yu* shoulder
a_a*ʻkɪ'nqo·ł* stem of tobacco plant
a_a*ʻkɪnq!a'wo·k* stick 118.192 (*-nq!a-wok*)
a_a*ʻkɪnq!a'qa* arrow point 264.68 (*-nq!a-qa*)
a_a*ʻkɪnq!a'qa·t* fish tail (*-nq!a-qat*)
a_a*ʻkɪnq!a'łqa* sinew 74.26
a_a*ʻkɪnq!u'ts·ak* fawn 172.165
a_a*ʻkɪnq!u'ko·* fire 38.4 (*-nq!u-ko·*)
a_a*ʻkɪnx̣amulu'ła·k* a piece of dried meat 230.11
a_a*ʻkɪnłu'mɪn* arm above elbow
a_a*ʻkɪnłqa'yka·k* whirlpool

a_a‘k- prefix of noun

(*-akιk-* see in alphabetical order following this group)

a_a*‘kιkιnqowax̣oniyi′e·s* flapping of wings (*-k-nqowa·x̣o-me·k*)

✓ a_a*‘kι′kpuk!* backside 18.7 (*-kpuk!*)

a_a*‘kιkts!ła′nuk* flat stone 64.84 (*-k-tsł!a-nuk*). (See a_a*‘kιnuq!ła′nuk*)

a_a*‘kιkne′ła·m* hair rings made of brass spirals

a_a*‘kιkqapx̣oniyi′e·s* flapping of wings (*-k-qa*[*p*]*-x̣o-me·k*)

a_a*‘kιkqłałanmi′tuk* bend in river (Aitken) (*-k-qłała-nmit-uk*)

a_a*‘kιkqłaˋłale′ιt* hollow place in ground (*-k-qłała-leιt*)

a_a*‘kιkqłaˋławuqle′ιt* hollow place in mountain side (*-k-qłała-wuq-leιt*)

a_a*‘kιkqłaˋłak!aqlu′nuk* hollow place with dry timber 260.2 (*-k-qłała-k!aqlunuk*)

a_a*‘kιk.łe′yam* name 76.101 (*-k.ł-e·yam*)

a_a*‘kιk.łite′yam* noise 148.99 (*-k.łιt-ɛ̣·yam*)

a_a*‘kιk.łu′na·m* village, town 31.10 (*-k.łu*)

a_a*‘kιq!ye·t* talking 138.275

a_a*‘kιłałaqu′no·k* cave under water 80.152 (probably a_a*‘kιqłałaqu′nok*, from a_a*‘k*[*ι*]*-qłała-qu-nuk*)

a_a*‘kιłι′nqan* cyclone, dust storm

a_a*‘kι′łwey* heart, mind, innermost part 62.49 (*-łwey*)

a_a*‘kι′łma·k!* cherry (Prunus demissa) 6.11 (*-łma·k!*)

✓ a_a*‘kιłmi′yιt* sky 72.12 (*-łmiyιt*)

✓ a_a*‘kιłno′hos* star 17.9 (*-łnohos*)

a_a*‘kιłk!aku′ko·t* season 180.23 (*-łk!aku-kut*)

a_a*‘kιłq!a′nił* song Kel.

a_a*‘kιłq!an·otsa′ko. ma*$_a$*k!* burnt bone. (See a_a*‘q!ono′*$_u$*ko·*)

a_a*‘kιłq!aku′pk!o·* fence post, rail

a_a*‘kιłq!a′łukp* bunch of dew hoofs of deer 216.111 (*-łq!ał-ukp*). (See *a′*$_a$*‘kukp* claw, finger nail)

a_a*‘kιłq!ałuq!pwaq!* (a_a*‘kιłkału′kwak*) a black bird with white spots, size of a robin (Aitken)

a_a*‘kι′łx̣o·* body Kel

(*-ako*$_u$*-* see in alphabetical list following this group)

a_a*‘kowa′sk!o·* place for drying meat 272.9 (*-was-k!o*)

a_a*‘ko·′wał* onion

a_a*‘kowa′łwo·k* birch (*-wo·k* tree, wood)

a_a*‘kuwuk.łe′ιt* mountain 76.97 (*-wuk-łeιt*)

a_a*‘kumaqlι′łna·m* eyelashes (*-qlił* eye)

a_a*‘ku′me·* wind

a_a*‘ko′mo·* fruit of Viburnus opulus

a_a*‘kumłe′ιt* frost (*-łeιt* country, weather)

a_a*‘ko′*$_u$*nał* three-pointed fish spear

a_a*‘ko′*$_u$*ka·k* neck

a′$_a$*‘kukp* claw, finger nail 58.20 (*-ukp*)

a_a*‘kuktsι′ke·n* bladder 64.100

a_a*‘kuk.łako′wum* locust 1.7

a_a*‘kok!*^{u}*atsι′nko·* hair ribbon, worn in front 126.15

a_a*‘kok!*^{u}*a′tswum* cinch (*-wum* belly)

a_a*‘kok!*^{u}*atsk!a′k!o·* ear ornament 130.103

a_a*‘kok!*^{u}*atsιtsq!a′yna·m* finger ring (*-ιts-q!a-hey*)

a_a*‘kok!*^{u}*atska′łma* bridle, halter

a_a*‘ko*$_u$*k!ała′*$_a$*kna·m* back (*-k!a-łak*)

a_a*‘kok!upło·′łał* red cedar

a_a*‘ku′k!pa·k* heel (*-k!p-a·k*)

a_a*‘kuk!pax̣ma′ko·* firebrand 210.454

a$_a$ʻk- prefix of noun

a$_a$ʻkuk!p^ε′ka·m root 10.12

a$_a$ʻku′k!pma·k! ear ornament 98.214 (*-k!p-ma·k!*)

a$_a$ʻkuk!pła^{v}′mka·′kna·m nape of neck 114.99 (*-k!p-ła′m-ka·k*)

a$_a$ʻkuk!płe′ιt foot of mountain 224.131 (*-k!p-łeιt*)

a$_a$ʻku′qwa·t! ear (*-qwa·t!*)

a$_a$ʻko′q$_u$wit! bottle (also place name) 260.3

a$_a$ʻko′q^{u}ma·ł rattle

a$_a$ʻkuqmo·′ko· ashes Kel

a$_a$ʻku′qtna·m intestines 11.14

a$_a$ʻkuqsała′na·m nose 11.11 (*-qsała*)

a$_a$ʻku′qła skin 210.448 (*-qła*)

a$_a$ʻku′qła′nt clothing 9.3

a$_a$ʻkuqła′wo fish line, fish hook 38.14; 39.2

a$_a$ʻku′qła·′m hair (*-ql*[?]*-ła′m*)

a$_a$ʻkuqła′ła$_a$k· buffalo drive (*-qłała* hollow in ground) 204.307

a$_a$ʻku′qłe· horn 3.10 (*-qłe·*)

a$_a$ʻkuqłe′et an edible root (?) 248.20. (See *a$_a$ʻkuq!łe′et*)

a$_a$ʻkuqłιk!a′łna·m calf of leg 190.9 (*-qłιk!ał*)

a$_a$ʻkuqłu′pe·n young tree 188.19 (*-qłupιn*)

a$_a$ʻkuqło·łaẋa′na·m beard Kel.

a$_a$ʻku′q!^{u}a·ł rice (*a$_a$ʻq!u′qa·ł* ?)

a$_a$ʻku′q!o· strawberry (*a$_a$ʻq!u′ko·* ?)

a$_a$ʻkuq!yumι′n·a side hill 204.320 (*-q!yu-mιn·a*)

a$_a$ʻkuq!yu′muk! cliff 102.323 (*-q!yu-muk!*). (See *a$_a$ʻkιnυ′m·o·k!*)

a$_a$ʻkuq!yuk!ałaẋwe′et doorway 94.147 (*-q!yu-k!a-łaẋweet*)

a$_a$ʻkoq!yułe′et mountain 46.7 (*-q!yu-łeet*)

a$_a$ʻkuq!mŭ′ko· ashes 10.10 (*-q!mŭ-ko*)

a$_a$ʻkuq!no′k^{u}at nest 114.101 (*-q!nok^{u}at*). (See *a$_a$ʻqo·′q^{u}a*

a$_a$ʻku′q!nuk lake 44.12 (*-q!nuk*)

a$_a$ʻkuq!łayι′t!in corpse 5.3

a$_a$ʻkuq!ła·′m hair. (See *a$_a$ʻku′qła·′m*)

a$_a$ʻkuq!łe′et berry, fruit 172.170 (*-q!-łeet* ?)

a$_a$ʻku′q!łi·ł stripe, painting, writing 224.124 (*-q!łil*)

a$_a$ʻkoẋni′yam firewood 124.102

a$_a$ʻko′ła pipe stem 78.124

a$_a$ʻkuła′wo·k pipe-stem wood (Alnus incana)

a$_a$ʻku′łats penis 102.325

a$_a$ʻku′łak body, meat 2.7

a$_a$ʻku′ła·ł leaf of pine; green boughs 16.6; 240.235

a$_a$ʻk$_i$yu′kwa war bonnet 192.50

a$_a$ʻkwi′yat! side 142.22 (*-wiyat!*)

a$_a$ʻkwιt! wing, shoulder 98.251

a$_a$ʻkwi·t! ice

a$_a$ʻkwi′tsa·k elbow, ankle, wrist, knuckle

a′$_a$ʻkwum belly (*-wum*)

a′$_a$ʻkwo·k bark for canoe

a$_a$ʻkwak^{u}a(*ι′se·s*) its bushes 92.112

a$_a$ʻkwo′q!ła dried skin

a$_a$ʻkpι′tsna·m food (*-pιts*)

a$_a$ʻkma′na·m trail 68.68 (*-ma*)

a$_a$ʻkma′e·s ẋa′$_a$ltsιn (=dog's trail) Milky Way

a$_a$ʻkma′k!tsuk yellow fluid 220.28 (*-mak!ts-uk*)

a$_a$ʻkma′q!a·n egg, testicle 102.300 (*-maq!an*)

a$_a$ʻk- prefix of noun
(*-akme-* see in alphabetical order following this group)
a$_a$ʻkmᴇnuqlu'nuk white stone 88.13 (*-mᴇnqlu-nuk*)
a$_a$ʻkmoq!o·'ma·ł tobacco 62.44
a$_a$ʻkmox̣o'na·m seat 192.66 (*-mo-x̣o*)
a$_a$ʻkmŭłu'pu·q lungs
a$_a$ʻktaptse'$_i$kna·m forearm 7.11 (*-taptse$_i$k*)
a$_a$ʻkᴇnuqtaptsᴇ'k$_i$na·m elbow
a$_a$ʻkᴇnkataptsᴇ'k$_i$na·m wrist
a$_a$ʻkte'$_i$mo· whetstone, strike-a-light 76.105 (*-te*)
a'$_a$ʻksaq! leg 3.13 (*-saq!*)
a$_a$ʻktsa'mał knife 106.383
a$_a$ʻkts!ᴇ'ka rawhide strap 96.193
a$_a$ʻknenmo'x̣o act of falling 170.124 (*-nᴇn-mo-x̣o*).
(*ak$_i$nᴇk!* see in alphabetical order following this group)
a$_a$ʻknu'łma·k marrow 15.12 (*-nułmak*). (See *a$_a$ʻkᴇnu'łma·k*)
a$_a$ʻkx̣a'ska·k breast piece of game 260.8
a'$_a$ʻk,ła·'m head 192.73 (*-ła·'m*)
✓ *a'$_a$ʻk.ła·t!* arm 180.55 (*-łat!*)
✓ *a'$_a$ʻk.łak* back 264.85
a$_a$ʻk.łaqpᴇ'sqap tripe 15.12
a$_a$ʻk.ła'x̣we· valley
a$_a$ʻk.ła'x̣we·k! pit for cooking 44.2 (*-łax̣we·k!*)
a$_a$ʻk.łe'$_i$te·t property 90.38
a$_a$ʻk.łetsate'yam dream (*-łe$_i$ts-at-eyam*)
✓ *a$_a$ʻk.łᴇ'kna·m* foot, tracks 142.38 (*-łᴇk*)
(*-ak.łe·ł* see in alphabetical order following this group)
✓ *a'$_a$ʻk.ło·* snow 126.22 (*-łu*)
✓ *a'$_a$ʻk.ło·m'* bat 74.51
a$_a$ʻk.łuma'na·m throat 274.32 (*-łuma*)
a$_a$ʻk.łu'ma·k cottonwood
a$_a$ʻk.łuk.łe'et noise 168.81 (*-łuk-łeet*)
a$_a$ʻk.łuktsum·o'ᴇn wound 224.107
a$_a$ʻk.ło'$_u$k!wa shadow 116.144
✓ *a$_a$ʻk!* arrow 72.3
a'$_a$ʻk!wo·k arrow wood, service-berry wood 92.85
a$_a$ʻk!ayukwa'$_a$na·m hat 88.54 (*-k!ayukwa*)
a$_a$ʻk!awats!e'$_i$ko· graveyard
a$_a$ʻk!a'$_a$me· hole, pit 192.37 (*-k!ame·*)
a$_a$ʻkamᴇ'n·a valley 14.13
✓ *a$_a$ʻkasłaka'kna·m* nostril
a$_a$ʻk!ano'$_u$ko· sharp stones 82.25
a$_a$ʻk!anu'łe·k rough, sharp stone (*-k!anu'łek*)
a$_a$ʻk!a'nqo·(t) smoke hole 9.12
a$_a$ʻk!aku'x̣a drinking-place 74.48
a$_a$ʻk!a'$_a$kpo·k! hips
a$_a$ʻk!ak.łu'nuk place with dry trees 72.69 (*-k!a-k.łunuk*)
a$_a$ʻk!aq hole in ice 88.5. (See *a'$_a$ʻka·k*)
a$_a$ʻk!a'qayt snowshoes 128.45
a$_a$ʻk!aqła'ha·ł swamp
a$_a$ʻk!a'$_a$q!yu leg part of skin 196.123
a$_a$ʻk!a'łak shore
a$_a$ʻk!ałaka'kna·m navel
a$_a$ʻk!ała'x̣ᴇkp anus 96.169

a$_a$ʽk- prefix of noun
  a$_a$ʽk!ałax̣uwe'et doorway 96.191
  a$_a$ʽk!ałe'et largest rivers
  a$_a$ʽk!ału'k^{u}ił tracks in snow 122.13
    a$_a$ʽk!ału'ko trail in snow 218.133
  a$_a$'k!ałma'na·m mouth 64.102 (*k!a-łum*)
  a$_a$ʽk!a'$_a$łmo·k hoop 146.57
  a$_a$ʽk!ałmok^{u}a'et light 156.279
  a$_a$ʽk!o'ne$_i$s saddle
  a$_a$ʽk!u'nka·k nose, beak 164.82 (*-k!un-ka·k*)
  a$_a$ʽk!watsq!a'yna·m finger ring (*-k!wa-tsq!a-hey*)
  a$_a$ʽk!ma'ma·ł cheek
  (*ak!łan*)} (see in alphabetical order at end of this group)
  (*aqa*) }
  a$_a$ʽqa'ox̣ał otter
  a$_a$ʽqayι'nme·k wave
  a'$_a$ʽqat tail (*-qat*) 164.82
  a$_a$ʽqa`tik.łu'k^{u}a leggings 266.19
  a$_a$ʽqatwu'młat coat 1.8 (*-qat-wum-ιat*)
  (*a$_a$qa't!-* see in alphabetical order at end of this group)
  a$_a$ʽqatskana'mke· joint
  a$_a$ʽqa'tsko· flint 104.371
  a$_a$ʽqanq!yumι'n·a hillside (a place name) 94.135 (*-qan-q!yu-mιn·a*)
  a$_a$ʽqanłιknatιtx̣ai'yam bed
  a$_a$ʽqax̣apk.ła't!na·m armpit (*-qax̣a-pk-łat!*)
  (*aqa* [*ł*]- see in alphabetical order at end of this group)
  a'$_a$ʽqał cloud
  a$_a$ʽqała''mła scalp (*-qa-ła'm-ła*)
  a$_a$ʽqałwi'yat! side of body
  a$_a$ʽqałpałne'yam historical tale 126.117 (*-qał-pał-me·k*)
  a$_a$ʽqałq!anox̣wa'te· myth 142.1 (*-qał-q!anox̣wate*)
  a$_a$ʽqeya'młapskak.łe.ι'tske· name of place near Nelson
  a$_a$ʽqo'ytka·k wrist (?). (See *a$_a$ʽkιnuqo'yka·k* fist)
  a$_a$ʽqo'wat fur, hair 208.410 (*-q$_u$wat*)
  a$_a$ʽqu'pa·t! bud
  a$_a$ʽqo'pał cone of pine or larch 264.101
  a$_a$ʽqu'ta·ł ax 15.10
  a$_a$ʽqonakι'łmak! limb (*-mak!* bone)
  a$_a$ʽqunk!a'ła·k fog
  a$_a$ʽqoka'pma·ł infant (until the time when it is taken off the cradle board)
  a$_a$ʽqu'kam fringes (*-qukam*)
  a$_a$ʽqoku'wum housefly
  a$_a$ʽqok.ła·'k!o saddlebag
  a$_a$ʽqo'k!a·m beaver holes in water 130.91 (*-k!am*)
  a$_a$ʽqo·'qoł bark rope
  a$_a$ʽqu'q!wuk spruce-bark basket
  a$_a$ʽqo·'q^{u}at nest. (See *a$_a$ʽkuq!no·'^{u}at*)
  a$_a$ʽqu'qwat! (or *a$_a$ʽku'qwa·t!*) ear
  a'$_a$ʽquqt entrails 232.66
  a$_a$ʽqo$_u$q!łι'łup foam 184.45
    a$_a$ʽqo$_u$q!łιłupιnqo'wa insides of quills
  a$_a$ʽqux̣ma'nuk gray stone 94.138 (*-qux̣ma-nuk*
  a$_a$ʽqo·ł calf of leg (*-qo·ł*)
  a$_a$ʽqo·ła'$_a$ka· a place name 104.353

a$_a$‘k- prefix of noun
a$_a$‘qo$_u$ła′qpɩk leaf 222.69
  a$_a$‘qoła′qpe·s Apocynum cannabinum
  a$_a$‘qo$_u$ła′kpe·kna′na Salix desertorum
a$_a$‘qu′łum parflèche 128.42
a$_a$‘qułu′k!pko· stump 2.11 (*-qułu-k!p-ko*)
a$_a$‘qwatq!ałɩka′kna·m eyebrow
(*-aqte·* see in alphabetical order at end of this group)
a′qto· black bear, one year old
(*-aqtuq!^{u}*)
(*aqsa-*) } (see in alphabetical order at end of this group)
a$_a$‘qsu‘k!^{u}itna′mu summer 100.268
(*aqts-*)
(*aqts!ɩx̣mała-*) } (see in alphabetical order at end of this group)
(*-aqnɩts-*)
a′$_a$‘q$_a$nuk anvil 216.99 (*-q$_a$-nuk* ?)
(*a′qła*)
(*-aqłuk!-*) } (see in alphabetical order at end of this group)
(*aq!a*)
a$_a$‘q!asak edge (see also *aq!as* in alphabetical order at end of this group) 98.220
a′$_a$‘q!a·n handle
a$_a$‘q!a′na·k knee 80.170; remains of broken bones 64.109
a$_a$‘q!a′nuk deep water
a$_a$‘q!anuk.łe′et prairie on side of hill 182.62 (*-q!an-uk-łeet*)
a$_a$‘q!a′nkme· island
a$_a$‘q!ankɩ′tsqa beaver dam 130.90
a$_a$‘q!anqats!ła′e·n place with thick trees 72.72 (*-q!an-qa-ɩts!łae·n*)
a$_a$‘q!a′nq!ak notch of arrow 72.16
a$_a$‘q!a′nq!me·wae·k throat (?) (*a$_a$‘q!$_u$wa′e·k* windpipe [?])
a$_a$‘q!a′nłup milt of fish
  a$_a$‘q!anłupx̣$_a$ma′ko· lump, wart
(*a$_a$‘qako^u-* see in alphabetical order at end of this group)
a′$_a$‘q!a·ł gloves
a$_a$‘q!a′łe· antlers 124.99
a$_a$‘q!ałɩka′kna·m eyebrows 78.130 (*-q!ałɩk*[*ak*]). (Also *a$_a$‘q!watq!a‘łɩka′kna·m*)
a$_a$‘q!o·′wuk! thigh
a$_a$‘q!u′ta·ł fat 2.7
a$_a$‘q!utsa′ne·k passer-by (not used in modern speech) 60.15
a$_a$‘q!utsk!a′łakna′na little twig 222.69. (See *a$_a$‘kɩtsk!a′ła·k*)
a$_a$‘q!uma′$_a$wo·k willow
a$_a$‘q!u′na·n′ tooth 188.16
a$_a$‘q!onakɩ′łma·k! (or *a$_a$‘qonakɩ′łma·k!*) limbs 240.227
a$_a$‘q!u′na·q white blanket 174.222 (*a$_a$‘q!u′nał*)
a$_a$‘q!$_u$ka′ma·ł travois 29.2
a$_a$‘q!ono′$_u$ko· no′$_u$k$_u$ey burnt stones 236.125. (See *a$_a$‘q!a′na·k*)
a$_a$‘q!u′ko· strawberry, raspberry
a$_a$‘q!ok.łu′pqa small feathers, bird's down 86.19
a$_a$‘q!uk.łu′mna·m saliva 192.53 (*-q!-uk-łum*)
a$_a$‘q!ox̣$_u$male′et bow and arrows; "plant standing up," used for arrowshafts 190.1
a′$_a$‘q!uł canoe calking
a$_a$‘q!u′łe· excrement 276.91
a$_a$‘q!ułu′mko· grave
a$_a$‘q!u′łka vein, sinew
a$_a$‘q!u′łukp backside 238.197

a$_a$ʻk- prefix of noun

WORDS in *a$_a$ʻk-* RECORDED BY CHAMBERLAIN[1]

a$_a$ʻkauma'kso·k Skukum Chuck (below Finlay Creek)
a$_a$ʻkapmate·s yu·'wat! hornet. (See *yu·'wat!*)
a'$_a$ʻka·m white pine, bark used for making canoes
a$_a$ʻkamo·kin a fish, sp (?)
a$_a$ʻkamtsιnka·'k(na·m) lower jaw. (See *a$_a$ʻkιnkamtsɛnka·'k[na·m]* chin)
a$_a$ʻka'tak Sand Creek, Warren Creek
a$_a$ʻkanakałmu'ko· field
a$_a$ʻkanu'x̣o· Tobacco River
a$_a$ʻkanu'k.łe·l Missoula, a place about four miles from Sand Point, Idaho
a$_a$ʻkanka'wok stick
a$_a$ʻkanka`nuk.łulmukna'e·t window
a$_a$ʻkankałtsι'ka noose (in rope)
a$_a$ʻkankome'$_i$ka fireweed (Epilobium angustifolium)
a$_a$ʻkanlix̣una'e·t lightning
a$_a$ʻkako·'wo·k region inhabited by the Lower Kutenai
a$_a$ʻka'k!o·s Finlay Creek
a$_a$ʻkakołmite'yuk region of a camping-place on the trail to the Lower Kutenai
a$_a$ʻkak.łu'lal (also *a$_a$ʻkok.łŭ'lal*) juniper (Juniper communis)
a$_a$ʻkałat.ła'tna·m old lodge
a$_a$ʻkała`łaa'al sack-cloth, also name of a man
a$_a$ʻkalι'kna·m stockings, socks
a$_a$ʻkałme'et eye of needle
a$_a$ʻkałnołatako·'ko· steam
a$_a$ʻkiye'nιk! Kutenai of Pend d'Oreille and St. Ignace
a$_a$ʻkιskak.łe'et Joseph's Prairie, at Cranbrook, B.C.
a$_a$ʻkιtsłak.łu'lal gum tree
a$_a$ʻkιno`mukna'na crackers, biscuit
a$_a$ʻkenι'lx̣al gunpowder
a$_a$ʻke'nuk thigh of bird
a$_a$ʻkιnukota'te·k a medium-sized, gray bird
a$_a$ʻkιnu'kmak three-pointed fish spear
a$_a$ʻkɛnu'k·łuk Kicking Horse River
a$_a$ʻkɛnuk.łux̣ona'ka Artemisia discolor; A. frigida; Bigelovia graveolens. (See *a$_a$ʻku·o·k.łaix̣una'$_a$te·t*)
  a$_a$ʻkιnuk.łux̣okona'$_a$ka awυ'mo medicine made of Artemisia discolor
a$_a$ʻkɛnuk.łohona'te·t a small, gray bird
a$_a$ʻkɛnux̣łe`etna'na Hot Springs, Ainsworth, B.C.
a$_a$ʻkι'nhas breast of bird
a$_a$ʻkι'nskwał Carex scoparia
a$_a$ʻkɛnka'ma·k dragon fly
a$_a$ʻkιnkamtsɛnka·'k(na·m) chin
✓ *a$_a$ʻkɛnko'ko·l* sand
a$_a$ʻkɛnku'ła·l wheat (Lower Kutenai *a$_a$ʻkιnkowa'ła·l*)
a$_a$ʻkɛnqai kax̣łuk^{u}a'tse·s handle of tin cup
a$_a$ʻkikaku·kwi'et a small, gray bird
a$_a$ʻkι'k.łuk longitudinal strips on sides and bottom of canoe
a$_a$ʻkiła'ktsu (also *a$_a$ʻkoła'ktsu*) thread
  a$_a$ʻkiłaktsumu·'in seam

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[1] The following words have been entered as a group by themselves, because it is impossible to distinguish from the collector's orthography the sounds *k, k!, q, q!*.

a$_a$ʻk- prefix of noun
  a$_a$ʻkiłałaqai eye of potato
  a$_a$ʻkiłuˋkᵘatspu′kna·m braces, suspenders. (See *a$_a$ʻkuk.łuˋkᵘatskpu′k*[*na·m*])
  a$_a$ʻkiłkanoskowo·k Cherry Creek
  a$_a$ʻkiłkax̣niłko′łom strings for tying up parflèche
  a′$_a$ʻko· points of bark canoe
  a$_a$ʻkoa′pła stomach of partridge
✓ *a$_a$ʻkomu′na·m* lower lip
  a$_a$ʻkutskakiłukpo′x̣ał small ornamental pieces on border of root kettle (*yι′tske·*)
  a$_a$ʻko·′nak apple peel, rind
  a$_a$ʻku·′no·k Barnard, B.C.; also sluice box
  a$_a$ʻkuno·′kyo·k berries of Philadelphus Lewisii
  a$_a$ʻkunwo·k binding strips at pointed ends of canoe
  a$_a$ʻkunłe′et frost, rime
  a$_a$ʻko′u·k Aralia nudicaulis
  a$_a$ʻku′kmat bladder of fish
✓ *a$_a$ʻko′kna·m* shin
  a$_a$ʻko·′kyu bent side strips on top of canoe
  a$_a$ʻkukwatι′łił wad of gun
  a$_a$ʻkoka·yuk!ałmᴇ(*na·m*) (also *a$_a$ʻkokwiyok!ałᴇmạ*) upper lip
  a$_a$ʻko·′ko· bridge
    hutsιtkokopkι′n·e· I shall make a bridge (*hu-ts-ιt-koko*[*p*]*-kιn-ne·*)
  a$_a$ʻkuk!pwu stock of gun (*a$_a$ʻk*[*u*]*-kp-wu*)
  a$_a$ʻkukpanmitu′kx̣o· Bonner's Ferry (*a$_a$ʻk*[*u*]*-kp*[*a*]*-nmituk-x̣o·*)
  a$_a$ʻkukpιtsk!a′ła·k knot in tree (*a$_a$ʻk*[*u*]*-kp-*[*ι*]*tsk!ałak* butt end of branch)
  a$_a$ʻku′kpłe· quill end of feather
  a$_a$ʻkukpłu′łał pepper
  a$_a$ʻkuk.ła′ι(*na·m*) palm of hand (*a$_a$ʻk*[*u*]*-k·ła*[*?*]*-hey-na·m*)
  a$_a$ʻkuk.łak.łι′k(*na·m*) sole of foot (*a$_a$ʻk*[*u*]*-k.łāk*[*?*]*-łιk-na·m*)
  a$_a$ʻku·o·k.łaix̣una′$_a$te·t Artemisia discolor, used for headache
  a$_a$ʻkuk.ła′x̣ał Lower Kootenay River
  a$_a$ʻkuk.łu′kᵘa stalk
  a$_a$ʻkuk.łuˋkᵘatskpu′k(*na·m*) suspenders
  a$_a$ʻkuk.łuka′tsło· moccasin string, lacings
  a$_a$ʻkoqᵘatse′qa gills (of fish)
  a$_a$ʻkoławite′yał moss (Lillagenilla rupestris)
  a$_a$ʻko′ła·m eel
  a$_a$ʻkołamka′k(*na·m*) hair of head
  a$_a$ʻkoła′na·m palate
  a$_a$ʻkoła′$_a$nak moss (Lillagenilla rupestris)
  a$_a$ʻkuła′ko bag, pouch, pocket
  a$_a$ʻkołe′kam powder flask
  a$_a$ʻkołu′qᵘats handle (of tin pail). (See *a$_a$ʻkuk.łuka′tsło·* and *a$_a$ʻkułuqa′tsłum*)
  a$_a$ʻkułuqa′tsłum shoe lacing
  a$_a$ʻkołu′x̣pe· fence post
  a$_a$ʻkya′młu·p Nelson
  a$_a$ʻkwι′tsko· screw, buckle of belt
  a$_a$ʻkwu′kx̣o· wicker fish weir
  a$_a$ʻkwitsłe′et hill
  a$_a$ʻktsa′k.łe· Wild Horse Creek
  a$_a$ʻk.ła′x̣a fish spear
  a$_a$ʻk.łᴇmałak(*na·m*) turnip
  a$_a$ʻk.ła′łx̣o· square pieces forming border of root basket
  a$_a$ʻk.łiłkaku′pko· hoe (?)

- *a$_a$'k-* prefix of noun
  - *a'$_a$'k!am* region of Fort Steele and St. Eugène Mission
    - *a'$_a$'k!am a$_a$'ku'q!nuk* St. Mary's Lake
    - *a'$_a$'k!am a$_a$'kιnmi'tuk* St. Mary's River
  - *a'$_a$'k!ne·s* Wasa
    - *a'$_a$'k!ne·s a$_a$'ku'q!nuk* Hanson's Lake
    - *a'$_a$'k!ne·s a$_a$'kιnux̣o'$_u$nuk* Hanson's Creek
- *-akιk-* to go (dual) 34.11
- *-ako$_u$-* to stab 108.442
- *-ako$_u$k^{u}ιn-* to try 252.63
- *-akme-* to call guardian spirit 8.1
- *akιnek!* relatives, parents 96.188
- *-ak.lel-* to question 180.17
- *ak!la(n)* different 72.15
- *aqa* fat 80.187
- *aqa(l)-* pr. therefore 92.84
- *aqat!-* pr. a little ways off 276.104
- *-a$_a$qa-* to be strange 90.45
- *-aqte-* to untie 2.16
- *-aqtuq!^{u}-* in mouth 220.25
- *aqsa-* pr. under blanket, under cover 102.298
- *-aqts-* to break 64.117
- *aqts!ι(x̣mala)-* white (skin) 42.37 (*aqts!-x̣mala*)
- *-aqnιts-* to fool 228.83
- *a'qla* inside 90.45
- *-aqluk!-* to smell
- *aq!a* thicket 188.21
- *aq!an-* pr. into (woods)
- *aq!as* edge 276.113
- *-aq!ako$_u$-* to be on fire; to perspire 120.207
- *-ax̣e·* to go
  - *ts!ιna'x̣e·* he starts 1.1
  - *wa'x̣e·* he arrives 2.4
  - *skax̣e·* he goes along 2.9
- *-ax̣ne·* to taste 82.7
- *-al* suff. grass 256.159
- *-al-* thick, stout, wide 39.3
- *al·a* moss 190.8
- *ala* friend (used by women to designate a woman friend) 170.135
- *-ala-* verbal stem
  - *-alakιn-* to put on with hand 230.24
  - *-alax̣o$_u$-* to put on back 232.77
- *-alas-* to divide 232.48
- *alι'tskeιl* reciprocal term used by brother and sister 44.8
- *-alikwa.ι't(ne·)* burning food 162.47
- *-alsιn(t)-* to endeavor, to try hard 70.37
- *alqa* brain
- *alqan-* pr. across 21.3
- *ę* oh 86.39
- *-eya(kιn)-* to put up 224.123
- *iya'mu* game, cattle, buffalo 212.23
- *-íp-* dead 70.18. (See *-up-*)
- *-ι'mqol-* to swallow 80.174

ᴇt- to make, to do
-ᴇtaqna- to get ready 78.136
-ᴇtetᴇł to bury 212.19
-ᴇtetᴇ′l(e·k) to bet 152.198
-ᴇtᴇt.ła- to make a house 74.34
-ᴇte·k to act 66.34
-ᴇtelx̣o- to increase 82.204
-ᴇtkᴇn- to make with hand 1.5
-ᴇtk!o$_u$- to do with a point (*i. e.*, to kill with arrow) 86.18
-ᴇtqa- to stop
-ᴇtx̣o′$_u$me·k to lie down 60.9
-e·tax̣- to sharpen[1]
-ituk!sa- to tie 2.8
-ᴇtwas(k!o)- to dry meat 82.5
-ᴇtwᴇs(qa)-, *-ᴇtwᴇts-* to stop, to stay 46.7; 158.350
-ᴇtmo(k!o)- to sow 26.5
-ᴇtnumo·ts(te)- to make a law 76.96
ᴇtkᴇk- pr. up (?) 4.10
-ᴇtk!an- to butcher 196.144
-itqana(qa)- to pick up 204.310
-ᴇtq!an(kᴇk)- to lay down 268.46
-ᴇtq!a'nx̣am- to come back to life 4.16
-ᴇtq!anx̣o- to tan skin 208.409
(*-e·tx̣amᴇn-*)
qa.e·tx̣a‵me·nqa′me·k not sitting down a long time 248.15
-(ᴇ)t.ła tent, house, lodge 1.5; 9.6
-ᴇt.łatsu- to hide 42.13
-ᴇt.łᴇk̨natᴇt- to propose a plan 232.39
-ᴇt!(qa)- to be full 46.23
✓ *-ᴇt!$_u$wo·-* to be ten 180.23
ᴇt!$_u$wu′nwo one hundred
-ᴇt!na- to stretch out 114.96
ᴇt!na- pr. over 60.9
-ᴇt!k!o- cold 126.105. (Also *-ᴇsqat!-*)
-ᴇt!qao(x̣a)- to come together, to put together, to pile up 66.18; 134.168
-ᴇt!(x̣a)- to bite 3.6 (perhaps *ᴇt-x̣a* to do with teeth)
✓ *-ᴇs-* to own 198.168
-ᴇs(k!o)- to shoot 44.23
-ᴇsak̨nu- to sit down 62.79
-ᴇse·- to hurt, to wound 182.26
-ᴇse(qa)- sharp 62.57
-ᴇse·(ka′te·)- to look terrible 80.163
-ᴇse·ł- pr. very 98.252
-ᴇsᴇn- pr. self
-ᴇsnᴇ- pr. self
-ᴇskax̣$_a$mete- to lose 52.7
-ᴇsqawᴇts- to stand holding 50.18
-ᴇsqaq!anaq!ne·'nᴇł- to nod 78.109
ᴇtskᴇł- to look for or at something 24.6
(*-wᴇtskᴇk-* to look, intr.) 180.57
-(ᴇ)tfk!ala·k branch of tree 57.8
-ᴇtsqawa·qa·(l)- to walk along shore (?) 76.83

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[1] Many of the verbs beginning with *ᴇt-*, *e·t-*, are derived from *ᴇt-* TO DO; but in many cases the derivation is uncertain.

ɣ'ts!na·t! cedar 108.449
✓ *-(ι)ts!ła'e·n* tree 3.9
-ɛn- to be 62.69
  -ιnqa'pte·k to become 74.24
-ɛn·a·ke·sιnqame'$_i$ke· they two sat down 114.104 (*-kιs-* two)
-ɛnałaqa'a$_a$ke· those who are in line 130.71
(*ts'*)*ɛnałqana''nte·* he had something to put in 78.134
ɛne'nιk! enemy 256.186
ɛne'si·n horsefly
inι'stin molar and canine teeth
ɛnι'tska gopher
ínu't!ke· grouse
(*-ɛnmak*) to pay
  -ιtɛnmak- to pay 106.384
-ɛn·mιsa- to be six 180.28
✓ *ι'nta* edge, shore 2.4
✓ *ι'ntsuk!* mouse
-ɛntse- to mind 76.93
-ɛnk!at-.
  ła'nta oxakιsɛnk!a'te·k the two jumped to the back of the tent 92.116 (*łanta-oxa-kιs-ɛnk!a-te·k*)
✓ *-*(*ι*)*nqowa* wing 74.49
ι'nła·k chicken hawk 42.2
✓ *-ιk-* to eat 2.6
-ιk$_t$y:ksι'łe·k to camp over night 76.91
e·'ka monster, giant 42.33
✓ *-ιkι*(*me·k*) to run 3.4
(*-ιkιt!$_u$wo*, see *-ι't!$_u$wo·-* to be ten)
  qa.ιkι·t!$_u$wo nine 136.208
✓ *-ιkɛn* suff. with foot 8.9
(*-ιkpak*[*te*]), *-ukpak-* to be disposed
  sa·nłιkpakta'pse· he hated him 86.27; he disliked it 216.91 (*sahan-ł-*)
  -ukpak-
  sa'hanłukpa'kte· he hated him 76.104
  suk.łukpa'kte· he likes it
  k!umna'nłukpakitmu'łne· he pitied it 242.276
ιktιk- pr. up 256.162
-ιktxone(*mu*)- to rub (with) 124.70
✓ *-ιktwqo-* to wash 80.182
-ιksιa(*t*)- to scratch 58.19
✓ *-ιktsιn*(*uq*)- to sink 78.141
-ιktsιk- to catch 52.10
-ιk$_i$natιt- to lay out place for tent 124.95
✓ -(*ι*)*k.łey* name 84.5·
(*ι*)*k!na'mu* relative 168.93
e·qo·ł a small magpie (?) 64.113
✓ *ił-* pr. behind 4.8; 254.125
✓ *-ιł*(*kɛn*)- to come (?) 78.116
✓ *-iła-* to cry 20.2
✓ *-iłała* cave 80.152
ιłɛn- pr. may be 86.30
-ιłɛnk!oma'te·k to cover head with blanket 196.130
-e·łe$_i$k out of the top of something
-iłιkt to mean 152.182
✓ *-ιłwa-* to shoot 82.3

-ι'łwa· gum 20.9
-ιwatl- to work 66.1; 250.20
-(ι)łwey- mind, heart 76.106
  qałwe'yne· he thought thus 122.52
-ιwιtsk- to watch 92.89. (See *-ιtskι-*)
-e·łma·k! cherry 6.11
-ιlta(x̣a)- to lick off 16.1
-(ι)łno'hos star 17.9
-ιkι- to scold, to quarrel 72.64
-ιk-
  -ιkιwey- wise 214.35 (*-ιk-ιwey*)
-(ι)ke· to say 218.128
-ιko- to make a fire 272.9
ιqa- pr. some distance back 92.88
-ιqawιsqok^u*-* to float 98.240
-ιq!ok^u*-* to be in danger 60.26
-ιx̣o- to feel 66.30
u- pr. down (always with *-n* if away from speaker, or with *-k* if towards speaker). (See *un-*, *uk-*)
o·u white goose
-o·ya- to be warm 102.300
-oyιt!ax̣wa(t)- to scare 252.69
uwa'ha no!
✓ *-uwok*$_u$*-* to arise 24.2
-oho- (*o*$_u$*-*) to know 72.9
up- pr. from water to land 178.266
✓ *-up-* to die 8.10. (See *-ip-*)
  ✓ *-upι-* to kill 4.9
  -upʋq$_u$*-* to drown 8.10
o·pa·t! whitefish 150.341
-upι(qa)- to be foolish
-up$_i$*yιt!e*$_i$*-* stingy 164.5
upɛn- pr. sideways, about 74.29
-upt!ɛnmit-
  n'upt!ιnmιtιwe'yx̣ome·k he trembled for fear 80.162 (-[*ι*]*łwey* mind)
-ups(t)- to take one's own 190.7
(*n'*)*upsawιtsa*$_a$*kɛnx̣a'*$_a$*ne·* he stood ready to spear 80.155 (*ups-awitsa-kɛn-x̣a-ne·*)
upskił- pr. still 144.33
-upx̣a- to know, to see 64.115
ʋm(e·) pr. below 254.118
✓ *-umats-* to laugh 5.12
-umιts- to break 26.6
✓ *-omo-* to walk 76.77
(*n'*)*umnaqałpałne'*$_i$*x̣o·-* he makes a mistake 254.132
-u'mqoł- to swallow 222.87. (See *-ι'mqoł-*)
✓ *-ute-* to want, desire 62.107
-ut$_i$*me·-* to be warm 37.13
✓ *-us-* first 4.7
-utspat!- to be helpful
un- pr. down (away from speaker) 184.43
one·k last 210.469
(*n'*)*un·aqało·qniya'x*$_u$*ne·* he helps 60.20
-onι- to be afraid 50.17
uk- pr. down (towards speaker)

-uk suff. fluid 82.197
  a$_a$'kɩnmi'tuk river
-oko ashes 10.10
-okoy(qa)- wild 190.55
✓ *-(u)kot* season 180.19
-o·k$_u$(e·)- to be all 66.31
✓ *-ukp* claw 58.20
✓ *-uktuk-* to smell bad 160.377
-uktman(qa)- to be crazy, foolish
-ukts(qa)- to be slim 240.223
-(u)ktsɩken bladder 64.100
-uk^{u}nak- to see at a distance indistinctly 256.191
✓ *-uknu-* to rise 60.13; 138.275
✓ *-ok!^{u}(e·)-* to be one 72.65
  ok!^{u}ɩl- pr. at once 30.6
  ok!^{u}ɩnl- pr. at once 55.1
  uk!^{u}nɩl- pr. at once 180.40
(n')uk!en(axe·) he walks about 62.77
✓ *-uk!u(n)-* to open 34.3
-uq suff. in water 8.10; 21.3
-(u)k!puka·m root 10.12
o'k!q$_u$na because 60.15
✓ *-o$_u$qa-* short 164.80, 83
-oq^{u}a$_a$ko pitchwood 136.221 (*-ko* fire)
✓ *oqo-* pr. in 152.218
  o'qo$_u$ks inside 136.233
(n)uqo'kxamu'me·k he went out of himself 70.46
-oqoq!u'ko·ł- to be black
-uqtaptse·k! elbow 7.11
-uq$_u$na(me·k) to move camp 46.18
-uqławo·- (-ukławo·?) to fish 38.12; 39.2
-uqła'nt clothing 9.4
-uq!yu(łeet) mountain 46.7
-uq!wiya- to swallow 76.88
✓ *(n')uxte·k* to defecate 124.69
-uła pipe stem
✓ *-uła-* to do 68.73
✓ *-ułu-* to be deep 110.12
✓ *-ułaks* meat, flesh, body 2.7
-uła·ł green boughs 16.6
ya- pr. on each side 62.73
ya——ke· (verbal noun) where there is 84.56
ya.uk^{u}e'ɩka·m name of a culture hero 112.43
ya'wo below water 48.39; below 122.14
yawo'$_u$nek! bright red; water monster 80.161
-yapt!a- to be farthest, last 268.12
-yaptsa(kɩn)- to push in (?) 164.79
yama'kpa·ł red-headed woodpecker 80.152
✓ *yam·u* smoke 16.4, 7
ya't!aps curdled blood 196.143
yusuł- (?) 94.153
✓ *-yanxu-* to starve 192.75
ya$_a$kwu'ła·k Longwater Bay 78.151
✓ *-yaq(łe'et)-* to be steep 110.9

-yaq- to break (a stick) 14.14 (*yaq!-* 64.94)
ya'qa fish trap 170.136
yaqa'nla·ɩt flying squirrel 76.63
yaqso'ʻmɩl canoe 70.13
-yaq!- to break. (See *-yaq-*)
  ya'q!e$_ɩ$t tobacco 154.249
-yax̣- to come into contact, to reach, to get
  -qunyax̣$_a$- to touch 19.2
  -ts!ɩnyax̣$_a$- to go to get back 62.60
  -ts!ɩnyax̣ak!o- to dip water 196.162 (*ts!ɩn-yax̣-ha-k!o*)
  -mɩtyax̣$_a$- to pursue 7.13
✓ *-yɩt-* suff. time
  wanuyɩtna'm·u winter time 178.4
  walkwa.ɩyɩtne· evening 36.10
yɩs—ke· entirety
  yɩ'ske· size 108.437
  yɩsa'ske· number 168.78
  yɩsleɩ'tke· world 92.82
yɩ'tske· cooking-basket
  yɩtske'$_ɩ$me· pottery vessel
✓ *-ye'$_ɩ$ku-* to be five (from *hey* hand ?)
  kye$_ɩ$ko$_u$nmi·'yɩt the fifth day 250.31
  ye$_ɩ$ku'nwo fifty
-yɩksɩ'le·k to stay over night 76.81
-yɩk!ta- to be spilled 196.142
-yɩlna'nts(te·) to be pleased with something, to wish for something 222.74
✓ *yu·-* pr. up 20.9
yu·'wa go ahead!
yu·'ʻwat! yellow-jacket, hornet, wasp 26.1
✓ *-yuna(qa)-* to be many, much 60.15; 74.34
-yuk^{u}a war bonnet 80.153
-yuk!k^{u}aka(te·) to miss, to fail to obtain 78.149
  -yuk!k$_u$akatɩl- to be saved 214.71
✓ *w-* pr. to arrive
  wa'x̣e· he arrives 184.67
  walkɩ'n·e· he brings it 184.35
wa·- pr. up (*waha-* 166.28)
✓ *wa·wɩtskɩ'k$_ɩ$ne·* he looked up 16.9
  wa·mɩtak!o'$_u$ne· he shot upward 72.14
waha·' no! 134.193
wa'ma·t! buck 136.204
-wa·milnilkɩt- snowstorm 234.102
✓ *wa'ta·k* frog 88.3
wat!- pr. across (over a high object)
  wat!mɩ'te·kɩ'n·e· he kicked him across 84.61
  qanalwat!a'x̣e· he went across 254.116
was- pr. quickly
  wasaq$_a$na'$_a$ne· he hurried 194.102
  wa'sɩl·ax̣a'x̣e· he comes back quickly 62.78
wasa'q$_a$na·n tobacco 13.12
wa'tsk$_a$na dried meat 216.100
-wats!- to dive 70.9
-wats!- to play 72.55

✓*-wan-* to move 8.7
wanła't!ne· he moved his arm 180.55
wanuqkı'n·e he moved it in the water 100.289
wanakate'$_i$(ne·) he is ready to go 250.34
-wanaq$_a$(na)- to go to war 226.14
wanu(yıtna'm·o) winter 178.4
wanuyı't$_i$ne it is winter time
✓*wa''nmo* blood 206.358
✓*-wa(k)-* to take away
wakałtı'łne· his wife is taken away from him 62.51
wak$_i$nı'łne· it is taken from him 166.54
wa'kuks a bird sp.? 64.120
✓*-waq(e'$_i$ne·)* to be thick
-waq!$_a$wu- to carry meat 104.362
waq!o·'pe·s rose hips 7.2
-wałıŋk!ałału'ne· it is snowing
✓ *wału·'nak* tongue 274.30
✓ *-wałne-* to vomit 220.28
wałoq!k^{u}ku't$_i$(ne·) (*wałuẋko·ku't$_i$ne·*) it is raining 114.86, 106
✓*wa'łkwa* yesterday 250.41
wałkwayıt$_i$ne· it is evening 76.90
wı- (?)
✓ *wıst!a·'ła* seven 136.207
✓ *wuẋa'$_a$tsa* eight
✓*-wiyat!-* side of body 142.22
✓ *wıt!-* to be deep 192.44; 278.118
✓ *-wıt!* wing, shoulder 98.251
wıt!qkupqo·qłam·akı'n·e· a blow glances off from head 78.144 (*-qkup-qo·q-ła'm-a-kıŋ-ne·*)
✓ *-wıs-* to stand
n'ıtwısqa'$_a$ne· he stood still 82.13
ła·awa·kmewısu'k$_u$ne· he emerges again 70.26 (*ła-a-wa·-k-me-wıs-uk-ne·*)
qa·wısqa'$_a$ne· he stands thus 254.122
wısqu'łe·k it floats
✓*-wıs(e·k)* to sweat in sweat lodge
wısi'ał sweat lodge
wı'suk!^{u} a small bird, yellow at tip of feathers, with tip on head 194.118
-wıts-
tunwakakıswıts·a'q!$_a$ne· legs stick out 228.58 (*tunwa-k-a-kıs-wıts-saq!-ne·*)
nawıtskpayatı'łne· he was waited for 78.123
wıtswe·ts a small, gray bird living on lake shore 78.113
✓ *-wıtskık-* to look 166.28
-wıtskił- to watch for something 82.22
✓ *-wıtsq!nu(ne·)* to climb 64.120
✓*-wıł(qa)-* large 58.16
kwı'łqłe· bighorn sheep 82.3
wıłma'pe·s rectum 232.68
✓*wı'łma·ł* rattlesnake 31.5
wı'łna·m early 36.2; 66.39
-wo· bow
a$_a$'k.łakwo'$_u$te·s his bow stave 15.7
swu'$_u$te· he has a bow 52.10
n'ıt'wuk^{u}nı'le$_i$k he made a bow for himself 68.59

- *-wu-* to touch
  - *wuqkupx̣o'$_u$ne·* he touched him roughly 192.42
  - *wuk!o'$_u$ne·* he hits it 60.34
- *wu(qa)-* to be long 164.66
  - *wu'saq!* long-leg 78.139
  - *qawuleι'tιne·* not far 64.83
  - *yιsεnwosa'q!ke·* the length of his legs 84.53
- *wu'u* water 70.12
- *-wup-* to be new 208.406
- *-wum* belly, stomach 80.185
  - *wιłwu'mne·* his belly is big 25.11
- *wɔ'm'a·ł* wild rhubarb 5.12
- *wɔ'ne·* gambling-bone 152.195
- *wunmana'mu* alive 268.15
- *-wo$_u$k^u* wood 60.33
- *-wuk^u(at)-* to see 226.21 (*wo$_u$-ka-t*)
  - *-wuk^{u}q$_a$-* to find 72.5
- *wu'qt!e·* fisher 230.2
- *wo'q!ka·* soup 46.35. (See *ho'q!ka*)
- *há·* oh! 86.31
- *hai* oh! 86.30
- *hao'm·* (exclamation) 230.6
- *-ha-* to have; to be 70.37;
  - *-haqa'$_a$ne·* to have 148.121; to be born 92.84
  - *-hate·* to have
    - *huna'$_a$te·* I have it
    - *naka'$_a$ne·* he has an arrow
  - *-(yu)ha(kε'ne·)* he rubs it on 20.9
- *ha—ke·* place 80.185
  - *hank!amιnake·* place where there is a hole in a mountain 14.12
- *-ha-* demonstrative verbal prefix.[1]
  - *-hanεmsιqq$_a$-* to smell 254.109
  - *-hakɔmsιke$_i$(te·)* to smell of 238.204
  - *-hanok^{u}e$_i$(te·)* to drag 96.184.193
  - *hakunkε'n(·e·)* to pull 44.17
  - *-hałukme-* noise 60.13
  - *-hałukwax̣niyam* to whistle 40.9
  - *-hawιsqa'$_a$ne·* he stands
  - *-hawιskax̣u'ktse·* to swing 44.26
  - *-hawιsk!akana'na·m* to dance squatting 52.8
  - *-hawιtskε'n·e·* he stands holding
  - *nawιtsqatkε'n·e·* it holds it by the tail 15.13 (*qat-* tail)
  - *nawε'tsx̣ane·* he stands biting 94.157
  - *-hawε'tsno·t-* to coax 228.65
  - *qanawιtso''me·* wind blows a certain way 168.85
- *-hayax̣$_a$-* to go and get 92.90
- *-hawasx̣o-* to sing 16.12
- *ha'phohe'ha* (exclamation) 238.207
- *ham-* prefix of color terms
  - *-hamqoq!uku·łakat.łe·tιtιne·-* blackish sky 66.9
  - *namqok!oko'$_u$łne·* it is black
- *-hamat-* to give 206.353

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[1] Many of the following verbs in *ha* contain presumably this prefix.

-ha·mɛłuqkatɛ′le·k to slide on snow 132.126
-hamax̣u′k^{u}e· to fall 88.56
ha′tsa mother's brother and sister's child (reciprocal term) 76.104
-hatsłɛɛt- it is a well-hidden place 192.38 (*ha-ats-łɛɛt*)
-hats!ała(qa)- to be sleepy 90.55
-han-
  -hanuq!^{u}ya′$_{a}$(te·) to swallow (*-uq!wiya-*)
✓ *-hanux̣o-* to fly
  -hanmuko- to boil 134.170 (*-huko-* to boil)
  -hanqux̣oł- sun dance 50.24
  -hanq!o·ko- fire 64.115
  -hanłukp(qa)- to run 48.25
✓ *-hanaq-*, *-hanqa-* to sit down
  ya·qaha‘nqame·′ke· where he was seated 136.211
  sanaqna′kse· sitting there 132.140
-hanił-
  naniłwok^{u}ɛnx̣a′łne· they waited 74.48
-(ha)nohos red 128.59. (See 78.135)
-han·u‘qo.i·x̣o′^{u}(ne·) she broke it 96.204
ha′nq!o muskrat 74.33
hakɛił- pr. (See *-kɛł*)
  nakɛłwɛtsqa′$_{a}$ne· it stands in it 37.4
-hako- to butt 60.23
-hakup(małna′mne·) to stop over night 250.53
✓ *-hakumał-* to be bloody 58.20
hako·ł- to get (milk) 118.169
-hakwa- to howl 140.20
  (n)hakwase′kme·k to pant 140.20
ha·′ksa (exclamation) 90.47; 230.7
-haq!ałikwa.ɛt- to catch fire 120.229
-hakq!yɛt- to talk, to discuss 66.2; 216.79. (See *-uq!wiya-*)
-hakq!$_{u}$wasx̣o′$_{u}$me·k to cough
-hakq!me·-· to burst 104.339
-hak.łatsułwɛtskɛł- to look secretly 254.144
-hak.łɛɛt- noise 168.69
-hak.łuq!^{u}wiyax̣$_{a}$- to wish
-hak!ak.łonuk- dry trees 72.69.
(qa)hak!o$_{u}$- to pass (?) 238.200
-haq$_{a}$- to swim 218.8
  ła.u‘pkaqk$_{i}$nɛ′łne· it was taken ashore 170.136 (*ła-up-k-haq-kɛn-ł-ne·*)
  na′qtse·k he washes his body, bathes
✓ *-haqai-* to roll 240.226
-haqanak!aqła′ha·ł swamp 72.65
-haq$_{a}$nɛł to drive game 29.1. (See *-hałaq$_{a}$nɛł-*)
✓ *-haqan(ke)-* to call 130.106 (*haqan-ke*)
-haqał-
  naqałpałne·′ne· he talks 72.59. (See *-páł-*)
-haqosa- (?)
  naqo$_{u}$saq!max̣o′$_{u}$me·k he sat down on top 12.9
-haqoka'm- fringed 202.276
-haquł- to travel by canoe 150.158
✓ *-haqwił-* to dance 37.11
(qa)haqowu′m'ne· they were assembled 138.279
-haqtuq!^{u}a- to put in 112.50

-haqts!ιqłιł- to have clear eyes 214.74 (*-qłιł* eye)
✓ *-haqłoyιt*(*qa*)- green
-haq!awu- to carry meat 188.47
-haq!a-ko·- to be on fire 174.182 (*aq!a-ko·* ?); to perspire 120.207
-haq!a·naq!ne$_i$- to nod 194.102
-haq!ank!o·′(*te·k*) limping 26.9
  q!o·małq!a′n·ko· Wounded-Knee 26.9
-haq!anqots!łae·n place with thick trees, forest 76.81; 86.43 (*-ha-q!anqo-ts!łae·n*)
-haq!anqoq^{u}at(*qa*)- round (*-ha-q!anqo-q^{u}at-ne·*)
-haq!ax̣o′$_u$x̣$_u$(*ne·*) to shoot 166.47
-haq!ałιkwaιt$_i$(*ne·*) to be on fire 68.65; (172.171)
-haq!ma- to do suddenly
  -haq!max̣o- to scare 116.130
  nuk^{u}haq!ma·kιkqa′$_a$ne· suddenly he entered 12.13
  naq!małe′$_i$tsne· he awoke 138.274
  qanaq!mak.łιnq!oku′pse· fire started 136.226
✓ *-haq!nuk-* lake (*ha-q!nuk*)
  n′a·qa‵nałhoq!nukna′na little lakes 72.67
-haq!łιsak- to cut hair 148.129
-hał-
  nałx̣o′$_u$ne· he carries on back 4.2
  nałkι′n·e· he carries in hand 80.173
  n′atskałkι′n·e· he takes it 134.182
  nał′ana′x̣e· he goes hunting 82.2
  nałumι′n·e· wind blows 164.61
  kałnuku′pqa swift
  -hałqok!ałmax̣$_a$- to kiss (*-k!a-łma* mouth)
  -hałuk.łit$_i$ya′x̣$_a$(*ne·*) to shout 210.437
  -hałatsuk^{u}iya′m(*ne·*) to whisper 252.67 (*-ats-* secretly)
  -hałaq$_a$nιł- to drive game 134.167. (See *-haq$_a$nιł*)
  -hałnuq^u- to carry torches 156.266
  -hałkι′kwas- to pant
  -hałko$_u$- to carry water 134.173
  yu·hałhaq!aku′n·e· it is burnt on top (*-haq!a-ku-*)
-hała′$_a$(*ne·*) to faint 130.67
-hał·ax̣wat(*e·k*) to be proud 78.140
-halitιt- to marry (*halalitι′t$_i$*[*ne·*] to be married 152.208)
-hałιnq!oyło·k^{u}a′$_a$(*me·k*) to utter war cry 166.37
-hałikina$_a$tι′t$_i$(*ne·*) there is evidence of some one having been present 90.49
-hałonιs- to go away 128.42
-hałuqk$_i$nιłx̣ne$_i$mu′(*n·e·*) to use a spoon 64.114
hał·ya· oh! 12.6
-hałwats! to gamble 70.32
-hałnukup(*qa*)- to run 244.4. (See *-hanłukp-* under *-han-*)
-hałnukux̣$_u$- to bleed from mouth 130.96
-hałnukp- to be ashamed 208.424
-hałqo·ma·t- to surround 148.128
-hałq!at!e$_i$- to pick berries 88.4
-hałq!ahałt- lehal 150.161
hê oh! 94.140
he$_i$ yes
he he ha burden of song 100.291

✓ *-hey-* hand
  mane′$_{i}$ne· he covers it with his hand
  ła′ntaqahe′$_{i}$ne· he put his hand back 9.7
  a$_{a}$ʻke′$_{i}$e·s his hand 72.11
heyâ (exclamation) 82.17
he′m·o pine
✓ *-hɛs-* to give food 29.3; 174.208
hesan- pr. away. (See *hosan-*)
-henehe- a game, dancing in circle 52.8
-hɛk!ɛst- to count coup 256.182
-hɛle·kx̣aqkɛn- to put into water 100.289 (*-hɛle·kx̣a-q^{u}-kɛn-*)
✓ *-hɛluk-* to be dry 78.116 (*hɛl-uk-*)
-hɛlke·- to make noise 82.16
-hɛlkupx̣o$_{u}$- to blow 138.245
✓ *-hu-* to finish
  -huk^{u}ɛn- to finish something (*-hu-kɛn-*)
  -hul′e·k- to finish eating 130.86
  kułatɛ′qna ready 96.195
  -hul·ak.łe· to be full grown 92.119
  -hunme$_{i}$łak.łe·- to be full grown 102.305
hu-te· to use
ho′ya well! go on! let me go on! 84.1
-hoyɛt!t- to drive 174.202
✓ *-huwas-* to be hungry 82.4
✓ *-hupa-* to be first 74.37
-hupŏ(qa)- to be crazy 256.166
-hupumak(ne·) snow falls from trees 57.7
✓ *-humas-* to be dry 222.100 (*-hu-mas-*)
-huto·qsa- to tie hair in knot (?)
-hutkawumako- belly swells up (*-wum* belly)
-hut!- to freeze 234.103
  hosan- pr. away. (See *hesan-*)
  no·sanox̣unqa′$_{a}$ne· he ran away 68.65
  hosanmiyɛ′tke· to-day 250.48
-huts- pr. towards
  nutsa′x̣e· he approaches 124.90
  nutsu′k^{u}ne· water rises 118.189
-huts- to lie
✓ *nutske′$_{i}$ne·* he lies, speaks untruth 86.16
-hutsqan- to be lengthwise 170.104. (See *-maqan-* crosswise)
  kutsqa′nq!łe·ł striped lengthwise
-hutsɛn- to start
  no·tsɛnqkupekɛ′me·k he started running 58.18
-hunuq!me·- to skin 15.4
✓ *-huko-* red-hot 68.75; to boil; cooked, done 272.14
-hukuya(kate$_{i}$)- to be dangerous 224.103
  -hukoyɛlx̣one$_{i}$- to feel uneasy 220.41 (*-ilx̣o* body)
  -huk^{u}e$_{i}$(qapqa)- to be wild 190.55
-huk$_{u}$nu- to raise. (See *-uknu-*)
-huk.łuk- tired 60.19
  huk.łukpa(me·k) lonesome 148.122
✓ *-huk!^{u}e·n-* to be open 144.52
  ōk!^{u}ɛnkɛ′ne·n′ open it! 148.102

- *-huk!ukyιt$_i$-* it is (day) light 68.52; *-hoq!uk$_i$yιt-* to shine 120.217
- *-huk!nuq!łuma* thirsty 42.29
- *-hoq-* to win 72.63
- *-huqax̣o-* to fall 110.8
- *-huqna(me·k)* to break camp 84.40
  - *nuq$_u$naneya′mne·* they broke camp 276.71
- ✓ *-huq!utsko-* to extinguish fire 172.173
- *-huq!yu'k!o$_u$-* to grasp with beak 240.209
- *ho′q!ka* rotten bone 234.87. (See *wo′q!ka.*)
- ✓ *-hoq!ko·-* it melts 80.187
- *huł-* pr. from land towards water 100.263; 240.209
- ✓ *-hułuq^u-* to swim 142.43 (*-huł-uq-*)
- *-hułpał-* to hear, to listen 92.107 (*-huł-pał*). (See *pał*)
- *-hułnak!o-* to fill pipe 62.39, 46
- *hya·* (exclamation) 148.95
- *pa·* brother's daughter
- *-payo·t-*
  - *q!akpayotι′łne·* it is forgotten 82.196
- *pa′pa* grandmother (said by male), grandfather, grandson 88.27
- *papa′ła·'m* leaves of tobacco plant
- *pa·mιk* nevertheless 86.41
- *pa·ts-* pr. apart
  - *pa·tsιnmι′t-* to scatter 106.418
- *pat!* nephew 64.94
- ✓ *-paqts-* to be thin 272.12
- *-paq!$_a$me·-* to burst 184.47
- *pa·ł* weak disjunctive, but 78.125
- *-pał-*
  - *-haqałpałne$_i$-* to talk 72.60
  - *-k!apał(tιłe·k)* to listen 102.316
  - ✓ *-hułpał(ne·)* to hear, to listen 66.24; 92.107
  - *wιłka‵niłpạłnex̣u′n·e·* he made big noise 98.219; 220.54
- *pa′ł'ya* mittens 228.57
- ✓ *pa′łke$_i$* woman 26.12
- *-pιs-* to let go
  - *pιsιkι′n·e·* he let it go with hand 90.51 (*-kιn-*)
- *-pιtsqa-* to be afraid
  - *pιtsqałwe′yne·* he is afraid 174.185 (*pιtsqa-łwey-ne·*)
- *-pιts* food
  - *a$_a$‵kpι′tsna·m* food
  - *pι′tsa·k* spoon
  - *pιtsekι′me$_i$k* he eats while going 198.187
- *-pιts-*
  - *pιtsx̣o′$_u$ne·* he chops off 104.343
- *pι′k!a·ks* long ago 88.2
- *po′po* hammer 128.35
- *pɔ′stιn* American (=Boston)
- *p!e·q!s* night hawk 172.152
- *ma* mother 94.138
- *ma* but 94.138
- *-ma* trail
  - *a$_a$'kma′na·m* a trail 62.51
  - *n'ałmama$_a$′ne·* trail is wide 254.111
  - *wu:nana′mne·* it is a long trail

-ma- (long objects)
  k!ałmanmi'tuk a wide river 86.10
-mayιt season
  łuma'yιt spring of year 100.258
ma'yo·k weasel
-mat-
  matq!ax̣wa'$_a$te· he spits it out 6.8, 12
-mate· to leave 134.172
ma'teιtl! whitefish
-mas(eι)- to be dry 64.117
ma$_a$ts don't! 58.3
-mats to be dirty 194.84
-matsqak
  k!aʻle·matsqakᴇma'ak big toe (*-ał-* wide)
man- pr. past
  manq!ankι'me·k he went past 84.60
man- pr. back
  łamanwιtskikι'łne· he looks back 158.343
-man- to cover 58.17
ma'$_a$ka flicker 80.180
ma·k! bone 84.31
-maqan- crosswise
ma'qak later on 126.106
-maq!an egg, testicle 102.300
-maq!ne·(x̣o)- to slap
ma'x̣a a berry, sp. (?) 270.32
mał(u)- pr. sideways 150.170
  mału'q!łił striped sideways 150.170
-mał suff. together, with 130.85; 166.42
-małιn- to open
  małιnk!ałma'n·e· he opened his mouth 220.51
-małak bone
  a$_a$ʻk.łam·ała·k skull (*a$_a$'k-ła'm-małak*)
-me· suffix
  a$_a$ʻk!a'$_a$me· hole
  yιts!ke·'me· pot
-miyιt day
  yιsιnwunmiyι'tke· the whole night 144.9
  naqsanmi'yιt several days 88.6
  a$_a$ʻkιłmi'yιt sky 86.51
  tsιłmi'yιt evening 68.52
  ktsιłmetιłnu'qka going at night (=moon) 68.50
-mιt- to throw 68.65
  mιtx̣a- to shoot 74.32
mιsqulo'$_u$wo·m name of Coyote's daughter 60.11
mι'tsu·k a small water·fowl, long, slender neck, white belly, dark back 98.246
mιtsqoʻko·lι'łna· a bush with white berries, not edible 126.14
mιts!qa'qas chickadee 176.231
-mιnx̣o·qa- to jump 96.168; 246.45
-me·k reflexive ending of verbs in *-ne·*
mι'ka even 66.25
mι'ksa'n but 98.219
-mu(wιsu'q)- to emerge
  n'awak!mosu'q$_u$ne· it emerges 110.39 (*n-a-wa-k-mo-wιs-uq-ne·*)

-mu suff. by means of
  kmιtx̣a'm·u shooting with it 72.3
-mox̣un·e· to fall into, to hit 192.39
  ksa$_a$kmu'x̣o‘ while he was away 232.64
  sanmux̣o'me·k to pile up 168.87
    sanmolkι'n·e· he had a pile 136.237
moqkupnox̣unqa'me·k he runs 60.18
mo'q!$_u$ne· young beaver 130.92
-mnuqka-, mᴇnuqka-
  yaqa'nalwat!mᴇnuqka'ske· where the sun sets 86.21 (*ya-qanl-wat!-mᴇnuqka-s-ke·*)
t- pr. into, always with *n* GOING, or with *k* COMING. (See *tιn-*, *tιk-*)
ta$_a$q oh if!
-taptse·k forearm, elbow 7.11
-tamoxu(n·e·) it is dark 266.41
tat! elder brother 68.53
ta'nal reed (?), rushes (?) 264.65
-takx̣ax̣o$_u$(ne·) to fall 132.124
ta·k!a·ts squirrel 74.27
ta'x̣a then 1.5
ta'x̣ta later on 3.7
tal- pr. can
-t$_i$mo suff. mutually, together with
  swu't$_i$mo friends 1.2
  ala·qaltι't$_i$mo parents and children
tι'te·' granddaughter of woman; grandmother of girl; mother-in-law 184.67; 58.22
tι'tu father of male
tι'tqa·t! man 166.42
tιn- pr. going into 88.32; 90.61
  latnalkι'n·e· he carried it back into 90.61
tιk- pr. coming into 92.116
  tιk$_i$mι'tx̣$_a$ne· he pulled it in 96.203
-te·k reflexive suffix of transitive verbs in *-te·*
tι'lte·t! father's sister (said by woman) 58.14
tι'lna old woman 3.4
  tιlna'mu wife, old woman 26.6; 62.55
tιlna'ako hare (?) 216.81
tuw- pr. back
  tuwul'ιtx̣o'$_u$me·k he lay on his back 246.62
  tuwunιnmux̣u'n·e· he fell back 96.170
tuwukx̣o'nal diorite 106.394
to'hol charr 44.14
tu'ts!a·k! thumb
-tunak- to be lean 216.95
tunwa- pr. out of, out of woods (Lower Kutenai *tun-*)
  tunwakakιswιts·aq!a'$_a$ne· his two legs stuck out 228.58
  ktuna'x̣a Kutenai 254.112
-tuk!x̣o(lne·) (tent) is covered 214.53
-tuq!ts- news 78.132
  tuq!tsqake'$_i$ne· to tell news 250.50
tuq!tsqa'mna bird, small animal 196.121
tu'x̣$_u$a almost 66.30
-t.la tent, house
  a$_a$'kιt.la'na·m tent 8.5
  n'ιtιt.la'$_a$te·k he made a tent for himself 74.34
  sa·nιt.la'$_a$ne· there is a tent 9.5

- *-tla-* to knock
  - *tlax̣o′$_u$ne·* to knock at door 202.291
  - *tlamux̣o-* to drum
  - *tlawo* gun 90.50 (*tla-wu*)
    - *tlaʻwu′mka* bowstring 128.27
- *tlaʻpιs(wukna′na)* a little bush 60.33
- *tlaptslι′nwa·s* cricket
- *-tlapts-* to stick on 98.234; 252.93
- *tla′tka* uvula
- *-tlats!anel·(ιkι′n·e)* to tramp on something 126.20
- *-tlanoko′$_u$(ne·)* to burst by heat 96.168
- *-tlanukqło′$_u$k^u(ne·)* to snort 168.89
- *tla′n·qu·ts* partridge 152.181
- *tlaqu′mo·* netted ring 194.117
- *tlaqta·ła′mne·* they talk together 278.2
- *-t!aqts-* to hurt
  - *t!aqtseyx̣o′$_u$me·k* he hurt his hand 26.3 (*taqts-hey-x̣o$_u$-me·k*)
- *-tlało′$_u$k^u(ne·)* to make noise 92.92 (*tla-ło$_u$k^u-ne·*
- *tlιna′mu* grease 110.2
- *t!uk.łun·maku′t$_i$ne·* two seasons
- *s-* pr. along
  - *sakqa′$_a$ne·* it lies here
  - *saq!a′n·e·* it hangs
  - *sa·nιt.ła′mne·* there is a house
- *sao-*, *saw-* pr. there (demonstrative)
  - *sa·usaqa′$_a$ne·* he staid there 2.14
- *-sahan-*, *-sa·n-* to be bad
  - *saha′n·e·* it is bad 58.25
  - *saʻhanłeι′tne·* it is a bad place 256.153
  - *saʻhanłukpa′kte·* he hated him 76.104
  - *saʻkιłsa·nιłwe′yne·* he is still angry 86.26
  - *sa′nła* Piegans 52.13
- *-sa′n(qa)-* to be tired 204.316
- *sak* (exclamation) 226.43
- *-sak-*
  - *ksakι′me·k* tired walking 114.109
- *sakιł-* pr. still
  - *saʻkιłsa·nιłwe′yne·* he is still angry 86.26
- *-sakno·′ktse·k* he is starving 176.251
  - *ksano·ʻkts$_i$yιnkι′tsqa* starving, although having a fish trap 176.251
- *-sιn-* there stands (*s-n-*)
  - *sιnk!ała·x̣wiι′tsne·* there is a door 34.4
- *-saq-* to lie
  - *saq(qa$_a$)-* to lie down
- *-saqx̣al-* there 96.201; 98.240; 130.105
- *-saq!-* leg
  - *a$_a$ʻksa′q!na·m* leg 3.13
  - *w̦u′saq!* long leg 78.139
  - *łusaq!a′łne·* leg is cut off 28.3
- *-salitιt-* to marry 164.2. (See *-halitιt-*)
- *se$_i$t!* blanket 1.2; 154.260
- *sι′n·a·* beaver 70.11
- *-sιn·akpa′me·k* he wants to act his own way 74.30

- ✓ *-sιk-* fat 50.4
- *-sιł-* pr. continuative 35.9; 40.5
- *su* father of girl
- *soya'pe* Englishman 33.8
- ✓ *-so*$_u$*k-* to be good 58.39
  - *suk.leι'tιne·* it is a good place 100.260
  - *ksuk*^{u}*aka'te·* plenty 168.80
  - *suk*^{u}*nohu'se·* bright red 90.71
  - *suk*^{u}*x̣o'*$_u$*me·k* he took a good seat 68.62
  - *suk*^{u}*ιł'upx̣*$_a$*ne·* he sees well 128.53
- *swa'* panther 164.8
- *swa'q!*$_a$*mo* salmon 176.252
- *-swιts-* there stands
  - *swιtsle.ι'tιne·* there is a hill 12.2
  - *swιtsnu'k*^{u}*ne·* there is a stone 26.3
- ✓ *swιn* daughter 270.44
  - *swina'le·ł* sister's daughter (said by woman)
- *swʋ* friend (used by man to designate male friend) 222.85
- ✓ *-stιł(e·k)* to stake in gambling 150.180
- *st!u'k*^{u}*ał* female
- -(*stsu'm-* always with *qa-* NOT)
  - *qastsu'mqaqa'*$_a$*ne·* he is wise, skillful 70.38
- *-snιmsik(qa*$_a$*)-* it smells of 252.104
- *skat* relation between sister's husband and wife's brother 224.9
- *skι'n·ku·ts* coyote 1.1
  - *sιłskιn·ku·'tste·k* to act foolishly 210.434
- *-skιk-* a flat object is somewhere 12.1
  - *skιkts!ła'nuqle!ιt* flat country (=prairie) (see under *flat*)
- *-skιkił-* a flat object is still there 82.197
- *sq!u'm·o·* service berry 92.104
- *-ts* and 2.5
- *ts-* pr. future 1.8
- ✓ *-tsa-* to be small
  - *hutsat.łanana'ne·* I have a small house
  - *ktsaqu'na* small 50.4
  - *tsałe.ιtιnana'ne·* a place is small 234.93
- *tsa·* younger brother 70.39
- ✓ *tsa'hał* grass 50.4
- *-tsamał* knife 10.9
- ✓ *tsa'*$_a$*tsa* grass figure representing deer 90.60
- *tsa'kap* a spirit (?) 44.8
- *-tsakιł-* to refuse 72.2
- *tsa'qa* partridge berry 58.8
- *tsaqan-* pr. into a pile of things; up river
  - *tsaqa·natsq!ahe'ιne·* he stretched his hand into it 18.8
  - *ts!ιnałtsaqana'x̣e·* he started up river 216.83
  - *ts*$_a$*qa'haks* source of river 216.119
- *-tsᴇma·k!* very, strongly
  - *tsᴇma'k!ke'ιne·* to speak the truth 98.215
  - *tsᴇmak!qa'*$_a$*ne·* he is strong 180.41
  - *tsᴇma'k!e·ł'utιmiłe.ι'tιne·* it was really hot 116.152
  - *tsᴇma'k!ιłwu'qt!e·* the real fisher 234.98
- *tsiya* younger brother 184.61
- *tsιmne·x̣a'*$_a$*me·k* he wants to eat more 272.23
- *tsιt!(na'na)* pup (of dog) 216.92

-tse$_i$te· suff. to cause 164.76
tsι'tsqo·m water ousel 78.113
ts!ɛn only 74.24
-tsɛn- to catch, to hold
  tsɛnkι'n·e· he catches it
  tsɛnx̣u'n·e· it squeezes him
tsɛnmał(qa'$_a$ne·) something happens 55.4
tsι'nła shrew 128.46
tsɛns(ke'$_i$ne·) he did not mean it 192.44 (*-ke$_i$-* to say)
tsɛnła(kate'$_i$ne·) it looks nice 188.29
tse$_i$(ka'te·) he sees it 58.20
-tsιk!- to destroy
  tsι'k!x̣$_a$ne· to break with teeth
  tsιk!kι'n·e· to split with hand 44.19
tsιk!e·n- pr. on one side 256.174
-tsιk!malɛn(kι'n·k·) he makes a mistake 128.55
-tsιł- to be dark 66.30
tsu sister of girl 58.11
tsu'u milk 118.170; breast 166.33
tsu'wak! fish hook 39.3
tsu'm(o·k^u) bubble (*-uk^u* water) 70.25
tso$_u$t name of a dog 242.255
-tsutił- to suck 112.51
(k)tsquna'$_a$kɛnx̣a'm·u spear 80.165
-tsunok!o$_u$- to open (rock) 238.193
tsu(k!o'$_u$ne·) to pierce 264.78
tsuk^u(a'te·) to take 2.7
  tsukok^{u}ι'n·e· to take with hand 106.411
  tsukuqk^{u}ι'n·e· to take with hand out of water 98.212
  tsuk^{u}atu'mał slave
tsuk(ła'ma'ne·) to comb (*-ła·'m* head)
-tsuk^u- to start a fire 136.221
  tsuku'px̣$_a$ne· to light a pipe 13.13
tsuk!na'$_a$(ne·) to invite to a feast 78.115
tsuk!oti'yał spear 80.153
-tsuła bag
  a$_a$'tsu·'ła bag 17.5
-tspuq!^{u}e$_i$- to be soft 184.47
-tska(kɛn)- to give 104.361
-tsk!ałak branch. (See [-ι]*tsk!ała·k*)
  pιtstsk!ałakx̣o'$_u$ne· he chops off a branch
-tsq!ahey finger (*-hey* hand)
-tsx̣a(n·e·) to talk 66.3
  tsx̣a·małktsała'mne· to shake hands 62.73
-tsłake$_i$ł- to like 206.371
(k)ts!ak!łana'ke· a different way. (See *ak!ła*)
ts!aq$_a$- to rub, to oil 94.143
ts!ax̣u'na ant 212.18
ts!ɛn- pr. to start away from speaker 2.2
ts!ᴇma'k!- hard
-ts!ɛnak- to run
ts!ιk- pr. to start towards speaker 152.189
ts!ιłq!ɛnku'pse· it burnt quickly 68.64

-ts!upna- to shut 46.29; 94.157
ts!up'na'kot autumn 100.257
ts!o'$_u$ts!o· fish hawk
  ts!o$_u$ts!u'q!^{u}a fish-hawk nest 244.3
-ts!kakıł- coal
  yu·nats!kakı'łne· there is much coal
-ts!qa$_a$ł bark of tree
  hułuts!qałx̣o'$_u$ne· I tear off bark
-ts!ła- pr. flat
  a$_a$'kıkts!ła'no$_u$k flat stone 64.84
  skıkts!ła'nuqłe'ıt prairie 204.309
-ts!łae·n tree
  qa'$_a$kiłhaq!a'nqu·ts!ła'in there is a forest 86.43
n- prefix of indicative forms of all verbs beginning with an *h*
n'- prefix of indicative forms of all verbs beginning with a vowel
na this 60.21
na.u'te· girl 126.11
nao·'k!^{u}e· the other one 68.48 (See *o!k!^{u}-*)
nawa'spał son-in-law, father-in-law 29.3, 4; 200.236
na''he·k birch-bark basket 58.25; 90.51
na'pit if 90.52; 226.37
-nam suff. some one (indefinite subject)
namı't·a red paint 96.190
-nam'te·x̣a (?)
  ł'apko·k!$_u$na'm'te·x̣a he might jump to the head of the tent 96.200
na'młat! a species of chipmunk 230.4
na'$_a$ta above 204.330; 212.30. (See *ata-*)
nata'ne·k! sun, moon 13.13; 120.224
naso'$_u$k^{u}e·n chief 29.4
na'na younger sister of girl 58.14, 15
  ałna'na sisters 78.126
  nana'$_a$tımo sisters 230.17
-nana suff. small 44.13; 55.6; 76.92
na''nka orphan
  kana'nka·'qał orphan adopted by me
na''ka young gopher
na'ksaq master 50.25
na·'k!$_a$yo fox 1.1
-naq- to swim 58.27
naqa- some one 268.61; 270.30
naqan- pr. probably, about 36.3; 62.71; 270.26
  naqanqa'łsa about three 270.26
  naqa'$_a$ł- pr. 62.71
na'qpo$_u$k soup 58.26, 34
a'qsa- pr. several 4.13; 88.6; 144.12, 19. (See *naqa-*, *naqan-*
naq!an- pr. into woods
na'x̣$_a$ne· caribou 50.1
-na·ł- to continue
nałaqłı'łık golden eagle 74.52
na'łme·t! badger 64.96, 100
nałmū'qtse· name of a hero 80.166; 84.1
nałmux̣na'yi·t (*nałmex̣na'yet*) a small woodpecker 80.153, 159, 161
ne· that one 8.12; 9.13; 86.9
nıtsta'hał youth 30.1; 126.11
  nıtsta'hałq!łik!a'ma·ł youth about to marry

nɩtsna'pku moose 10.7; 11.5
nɩ''nha·ks there is water 86.9
✓*nɩ'nko* thou 44.28; thine 29.14
-neyax̣- to send for some one 72.6
✓*nɩ'le·* shade 66.26, 41; 116.152
niło'$_{u}$q^{u}at doe 88.3
nɩ'łya·p mountain sheep 168.72
nɩ'łtuk!^{u}p antelope 244.2
nɩ'łse·k buffalo bull 60.1, 5, 17
nɩ'łko iron, money 52.6
  nɩłko'$_{u}$ts!ap arrow point of metal 106.383
nɩ'łksaq porcupine
nɩłx̣amyu·'wat! snail
nūpɩ'k!a manitou 5.1; 94.134; 224.9
✓*nu'm·a* thunder 74.48
-nu'm·ok! cliff 2.4; 84.52; 278.118
✓*-nut-* to pursue 15.15; 26.8; 58.22; 60.19
-not-
  skɩk$_{i}$notx̣onɩ'le·k there is a rattling noise 146.74, 75
✓*-(nohos)-*, *nos-* red 78.135, 147; 90.71; 96.190
-nusu'k!po·n place with scattered trees 72.74
  a$_{a}$'kɩnusu'k!po·n
✓*nu'k^{u}(ey)* stone 60.7, 27; 94.142
  -nuk^{u}- in compounds 60.8; 64.83; 88.19
-no·kak rib 80.189
-(nok^{u}i)-
  ts!ɩnawɩs'nok^{u}e'$_{i}$te· they dragged them 168.59 (also 248.11; 250.35, 38)
nuktsa'qle$_{i}$ł hummingbird
  (*k!uktsa'qle$_{i}$ł* pointed eye)
nuktsnaq!a''nka·m snipe 184.31
nu'k.ło$_{u}$k^{u} elk fawn
-(nuk!^{u})-
  hun'onyiłnu'k!$_{u}$ne· I know how to get it. (See 98.217)
-(nok!^{u}ɩn)- to get out (to open) 76.72
-nuqa'ko$_{u}$ pitchwood 168.69; 266.36
-nuq-
  a$_{a}$'kɩnuqle'et prairie 55.6; 180.39
✓*-nuq$_{u}$-* to smoke 266.3
  -ɩknoquk$_{u}$- to smoke a pipe (= to eat smoke) 62.40
✓*-nuqka-* to go up, to rise 66.21; 68.43
  ktsɩłme'tiłnu'qka moon (= the one going up at night) 68.55
  yu·wa·kmnuqka'n·e· he went up on high 66.8
-nuqłum- white
  a$_{a}$'kmɩnuqłu'nuk white stone 88.13
  kianuqłu'mna rabbit
  kianuqło·q!u'ło·kp bumblebee (= white end)
  nuqłu'k!^{u}e·n loon
-noq!^{u}m- to break 90.60, 63
-nuq!- (?)
  knu'q!łam' long-haired one (Chinaman)
-nuq!ła-
  a$_{a}$'kɩnuq!ła·nu'k!^{u}e·n sharp, flat stones 96.191
-nux̣u- to fly 212.29; 214.70; to run away 80.165
  kałnux̣u'kna·m a race 1.6

-nuł-
-nułk!o- to aim, to stab 68.63; 80.159
nawιtsnułx̣o′$_u$*ne·* he stood ready to pound 96.192
nu′′ła old man
nu·ł′a′q$_a$*na* husband 84.32; Frenchman 34.1
-nułmak marrow 64.101
-nma- to carry
qałsanma′x̣o· one who carried three
ła·aimax̣o′$_u$*ne·* he carried two 188.40 (*aim* < *as-nm*)
-nmakut year
-nmiyιt day
-nmituk river 8.3; 80.190; 86.10
-nmuk$_u$*-* to boil something 266.7, 8
-nmok! cliff. (See *-num·ok!*)
-nmu(x̣o)- to pile; to throw many things 82.201; 118.195; 130.68
-nk!un- to point
qa‵nank!unι′łne· it was pointed that way 180.55, 56
-nqo· (?) frame of tent
-nqowa feathers 86.18; 98.208
k.łunqowa′′x̣o· feathers coming off 98.213
-nq!a- point 9.7; 14.3; 62.56, 57
-nq!oko- fire 80.186; 128.57; 136.233; 266.13
-nłι′kx̣o·
kianłι′kx̣o· woodchuck
k- prefix of participle and interrogative 5.4
k- pr. coming, motion towards speaker. (See *ak-*, *ts!ιk-*)
ka- pr. my 58.14
-ka- to take
ła·upkak!o′$_u$*ne·* he took it out of fire 2.7
k!upka′$_a$*nqo·ł* what he had taken out of water 130.98
-ka suff. some one (indefinite object) 92.92
tsx̣anatka′$_a$*ne·* she told some one 268.64
-ka- arrow 15.6
n′aimaka′$_a$*ne·* he had two arrows 68.59 (< *n-as-nma-ka-ne·*)
kaá (exclamation) 228.92
ka$_a$ where 96.186; *ka′a* 78.129
-kamał corral
skιkιska′ma·ł there are two corrals
ka′min I 44.37, 38; 78.139. (See *ka-* my)
kamina′ła we, our 70.11
-ka·mt- belt
a$_a$*‘ka′mta·m* somebody's belt
-kat(e·) to look
tse$_i$*ka′te·* he sees
n′ιse·kate′$_i$*ne·* it looks terrible 90.42
koa·‵qaka′te· how do I look? 92.117
namak!tsa‵$_a$*kat.łe·tιt*$_i$*ne·′ne·* it looks yellowish 66.15
suk^u*akate′*$_i$*ne·* plenty 92.100
kat$_i$*kakι′łsaq!* Blackfoot Indians
ka′tska·ts a bird, yellow breast and gray wings 78.126
kanq!usqwe′$_i$*kak* mallard duck 19.8, 10
ka·kiyax̣a′kukp Rattling-Claws (a name) 256.175
ka′$_a$*ke·n* wolf 194.81
kak!a′$_a$*kit!* Hare Lip (a name) 256.173
kaq!a′łe· bull moose 104.350. (See *kιłq!a′łe·* bull elk)

ka′x̣ax̣ turtle 160.362
-ka(x̣u)- to fall
  n′o·niłkax̣u′n·e· it fell down 96.196
kax̣u′lo·k goose 17.10
kała′wo·k thorn bush (?)
ka′łta·t shrew 130.68, 86
ka′$_a$łka ghost
-ke$_i$- to say
  qake′$_i$ne· he said so 1.1
  słutske′ɛne· he lied 23.2; 58.38
kia′wa·ts fool hen, grouse (?) 17.1; 218.3
kiapt!ahaˋnɛtsq!ahaiʾna·m little finger
  kiapt!aha′nłukp claw 25.2
kianu′kx̣o goat 86.23
kianuqłu′mna rabbit 55.1
kianuq!u′łupq bumblebee
kiɑmq!ał(na′na) two-year-old buck 226.11
kianłɛ′k!x̣o· woodchuck 92.96
kiakqa′ło$_u$k a hawk, sp. (?) 70.5 (*kiaqka′ło$_u$k* 42.3)
kiakx̣a′x̣a·ł something tied together (?)
kia′kx̣o· fish 118.182
kiaq!nu′k^{u}a·ʾt golden eagle 42.1 198.207
kiaq!aku′tats sparrow hawk 192.54, 76
kia′q!ła duck 98.210 (*kia′qła* 19.13)
kiyu′kmuł digging-stick 52.11
kɛ!′t$_i$muk! white clay
-kɛs- dual
  łkamuk^{u}ɛ′ste·k two children 9.10,13
  n′anakɛsx̣a′mne· they two went out 9.9
  hɛnwɛłkɛsqłɛ′łne· you have big eyes (*hɛn-wɛł-kɛs-qłɛł-ne·*)
-kits-
  n′ɛntakitsx̣o′$_u$ne· he chopped it off close to edge 33.9
  qa$_a$nkitsx̣o′$_u$ne· he chopped along 33.11
-kits tent pole
  a′$_a$ʻkɛts tent pole
-kɛtsqa fish trap 176.253
-kɛts!x̣$_a$ to gnaw (*-x̣$_a$* with teeth) 274.39
  ksano·ˋkts$_i$yɛnkɛ′tsqa they are starving with their fish trap 176.251
-kɛn suff. with hand 188.11, 16
  t!apts!akɛ′n·e· he stuck it on 188.26
  ksa$_a$na′$_a$ki·n bad gambler 150.157
kɛndzɔdz (King George) Canadian
-kn(ɛłwiy)- to think about something
  kinełwi′ytik he thinks about it 68.1
  silk$_i$nilwiyteya′$_a$te· he is thinking about it 68.2
-ke$_i$k- to cook 42.37, 38
-kik- to make noise, to puff, to howl 146.55, 64; 218.125 (*-kak-* 146.57)
  n′anmuqkupnox̣oˋne·łkɛkwakɛ′me·k she ran out howling 11.8 (*n-an-mu-qkup-nox̣one-ł-kɛk-wa-kɛme·k*)
  łɛtkɛk$_i$nok^{u}ɛ′łne· without noise of stones 256.157 (*łɛt-kɛk-nok^u-ɛł-ne·*)
-kik-
  naqaˋnkikqa′me·k he jumped sideways 170.106
-kɛł- (with demonstratives *yakɛł-*, *hakɛł-*, *sakɛł-*, *qakɛł-*)
  -kɛłhaq!anqots!ła′e·n thicket 76.81, 90 (*-ts!łae·n* tree)
  ya′$_a$kɛł′ana′mke· when they had been hunting 82.12

-kιl- plural
hunakιlwιsqawała'$_{a}$*ne·* we stand
kιlku'łka pemmican 196.146; 208.396, 397
kιlq!a'łe· bull elk. (See *kaq!a'łe·* bull moose)
-ko- suff. fire
q!apku'pse· everything is burnt 174.195
naq!$_{a}$*ko'*$_{u}$*ne·* it is burning 174.194
t!anoko'$_{u}$*(ne·)* it burst by heat 96.168
ko'o tent site 122.29; 266.5
-kup- raw
ke'$_{i}$*ko·p* raw, purple
ku'pe$_{i}$ owl 58.7, 9
ku'po·k! black woodpecker
-kumał- to be bloody 208.403, 405
ko·'s pipe 154.230
ku'sto·ł whistle 256.164
ko'uko· toad 76.92
ko·kt mother's sister 58.13
ko·dli'dlus butterfly 16.13
-kuł-
kułwiya't!ne· left-handed 74.37
kwι'se· food 134.185; 166.22
-k$_{i}$*yukpuktse(te·)* to initiate, to send a boy to get manitou power 146.91
-kpa(me·k) to wait
nawιtskpayatι'łne· he was waited for 116.141 (*n-hawits-kpa[ya]-tιl-ne·*)
-kpuk! backside 18.7; 64.87
ktuna'x̣a Kutenai (perhaps *k-tuwun-ax̣e* going out to valley; modern Kutenai would be *ktu'na·m*)
ktsι'tsqa·ł spruce
kts!ι'q!ła prairie chicken 200.239
kq!a`łax̣a'$_{a}$*łtsin* horse 52.5, 14 (= elk dog)
-kq!owas(x̣o)- to cough
łaqa`ox̣ałkιkq!owasx̣oneyikι'me·k he came back there coughing 166.12 (*ła-qaox̣ał-k-kq!owas-x̣o-ney-kι-me·k*)
-kq!u- to laugh
qakq!u'n·e· he laughed thus 156.301
wιlkιkq!u'n·e· he laughed aloud 132.127
k.ła'wła grizzly bear 2.9, 12
-k.łaq$_{a}$*nan-* to fight 106.407
-k.łe· name 74.30; 226.16
-k.łιnq!o- to play, toy 52.9; 90.71; 98.219
-k.łu town, village 62.59; 74.24
ha$_{a}$*k.ło'*$_{u}$*k*^{u}*e·* those in the town 70.11, 39
-k.łuk- to divine
sa`kιlk.łu'kmuł used for divination 184.66
-ku water, fluid (compare *-q*^{u} IN WATER)
n'ut$_{i}$*me'*$_{ι}$*k*$_{u}$*ne·* water is warm 66.28
ya·knosι'$_{ι}$*k*^{u}*e·* where there is red water 78.150
k!ayu'k^{u}*a* hat 254.107; 260.12
-k!apał- to listen 170.122; 182.30
k!apaltι'łe·k he listened 160.13
-k!a(me·) hole 23.10, opening. (See words beginning with *-k!a* and *-k!ała*)
n'ιtk!ame'$_{i}$*ne·* he made a hole 226.12
-k!a·mιna valley 14.12, 13; 254.116

-k!asła'$_a$kak nostril

-k!a(no'$_u$ko·) sharp (stones) 82.25

-k!anqo·t smoke hole 9.12

-k!a$_a$k lair of a deer, hole (?) 126.4, 5

-k!aqayt snowshoes 128.45

-k!aqłahał swamp 72.65

-k!ax̣(me·k)

ts!ιnha`q!mak!ax̣ne'kse· he struck him suddenly 70.47

-k!ałakak navel

a$_a$`k!$_a$łaka'kna·m navel

a$_a$`ko$_u$k!ała'$_a$k!e·s his back 240.230

-k!ałax̣apak- berry patch

skι`kιl'wιłk!ałax̣apa'kse· there is a large berry patch 184.50

-k!ałax̣ekp anus 25.1; 26.2

-k!ałax̣awuet doorway 144.48; 166.26 (*-k!ałaxweet* 34.4)

-k!ałeet large river

a$_a$k!ałe'et Kootenay River

-(k!a)łma mouth 96.167, 168

-k!ałmukwa'e·t light 186.86; 266.42

tsa$_a$k!a$_a$łmi`yitna'na a little light (shining) through a hole 238.192

-k!a$_a$łmo·k hoop 146.58, 59

k!ι'k!o$_u$m' a fish with large head and thin tail 78.123; 226.33

-k!o- suff. with point 2.7; 72.16

k!u''mtsak(s) shell 192.53

-k!umna- to be poor

k!umnaqaqa'$_a$ne· he is poor 42.15, 16; 110.33

k!u'sti·t! larch

-k!on nose (of man)

-k!unkak bill, beak, nose (of an animal) 70.16; 96.197; 164.84

k!u'q$_u$ne· lynx (= short face)

-k!pυ'kam root 11.12

-q(a) suff. with knife

łu·q^{u}ałι'sne· it was cut off 28.1 (= it was deprived of it with a knife)

łusaq!qa'łne· his leg was cut off 28.3 (*łu-saq!-qa-ł-ne·*)

qa- not 3.3, 5.11; 144.33, 35

qa- thus

qake'$_i$ne· he said thus 1.1

qaqa'$_a$ne· he is thus 4.5

qało'$_u$k$_u$ne· he cried thus 19.7

qałwe̜'yne· he thought so 62.69

qa- pr. along

qaosaqa'$_a$ne· he staid 5.14; 9.15

qaka·nk!onι'łne· he pointed at them hither 254.119

łaqa`nank!onι'łne· he pointed at them thither 192.41

ya$_a$qanakιłhaqwu'mke· generations 68.2

qanałwa'ts!ne· they play along 70.19

qaknu'te· he came pursuing her 64.105

qakał'akanox̣onu'k$_u$ne· it came flying out 224.107

qa·`kιłhaqa'$_a$ne· it is right along there 92.88

-qa- to be

yunaqa'$_a$ne· there are many 1.5

tsᴇmak!qa'$_a$ne· he is strong 180.41

-qa.ikιt!$_u$wu- (see also [*=ιkιt!$_u$wo*]) to be nine

qaix̣o'ktse·k he plays ball with bat. (See *qay-* to roll)

qao-, *qaw-* pr. there (demonstrative) 48.8
qaosaqa′$_a$ne· he staid there 2.4; 6.6; 14.13
qaox̣a′x̣e· he arrived there 2.6; 15.8
qoox̣ał'ιtkι′n·e· just there he made it 6.11
qawakałι′k$_ι$ne· he comes to his own tracks
-(*ha*)*qay-* to roll 196.130; 210.466
tsx̣ałhaqayeqa′me·k he will roll himself 52.2 (*ts-x̣ał-ha-qay*[*e*]*-qa-me·k*)
qayaqa- pr. through 7.15; 74.59
qayaqa′wo half, middle 8.8
qaya$_a$qa′ła·m yearling buffalo calf 196.124
qaha- pr. along
-qaps- pr. like
qapsqaqa′$_a$ne· it is like (it) 198.204
sιłqa`psqakιsqłι′łne· his eyes were like — 194.90 (*sιł-qaps-qa-kιs-qłιł-ne·*)
qa′psin something, what 66.35 90.34
-qat tail 126.7
qałyuwa·kaq!ałqa′t$_ι$ne· he put the tail up quickly 188.29 (*qał-yu-wa:-kaq!ał-qat-ne·*)
qatał- pr. can not. (See *qa-* not, *tał-* can)
qatałtsx̣a′n·e· he can not speak 70.38
-qa·twumła$_a$t shirt 82.25
qas- pr. alongside of 80.175
-qas- to break to pieces
qa′sx̣$_a$ne· he bit a piece off 48.10 (*qas-x̣-ne·*)
qasnιnqa′me·k he cut himself to pieces 74.26 (*qas-nιn-qa-me·k*)
qaspι′l'o·k^u crane 84.37
qa′snał shield 192.57; 202.277
qa′sk!o male
-qasł'oq!wek to be disappointed 130.74
-qa·ts- to come from a place 66.35; 86.8
qa′tsuk fresh meat 230.12
qan- pr. along there
qa·na′x̣e· he went along 60.2
qanła′łte· he struck it 3.11
-qan- plural 222.98
wuqanmitu′k$_u$ne· rivers are long (*wu-qan-nmituk-ne·*)
t$_ι$naqanx̣a′'mne· they went in 72.58
-qa′k.łιk- he was named thus 88.13. (See *-k.łe·*)
-qaqas- to stop 62.36, 66
qaqaskι′n·e· he stops
-qa·nox̣unuk- a creek is somewhere 274.41. (See *qa-* along)
-qał-
qałqa′$_a$tse· he went around in a circle 60.3
ḳuqa˘ha′$_a$łkqa$_a$ts I who walk about 240.220
qa′ła somebody 60.20, 92.90; who? 72.57, 248.3
qa′ła·n·· whoever 70.34
qała′k'ne·s straight upward 214.73
qa′$_a$łιn just 76.86, 87 (*qa′h$_a$łιn* 44.12)
(*qałt*) child 136.235; 160.358
aqa·′łt!e·s his child 42.34
ałaqa′łt!e·s his children 70.35; 92.111
n'asqa′łte· she had two children 66.33
-qałsa- to be three 60.5; 250.24
qałsaqa′łte· he has three children 34.1

qε·'na (*qι'n·a*) behold 98.242; 170.135; 252.71
qo· there, that 14.12, 13; 15.11
-q^u suff. in water. (See *-uq*)
nonaqυ'n·e· he fell into the water 8.10
-qupał spruce cone 260.1
a$_a$'qu'pał spruce cone
-qumłas(*x̣o*)- to jump 126.6; 156.285, 291
-quta·ł ax 15.10
a$_a$'qu'ta·ł ax
qu'stιt! trout 39.1, 6
qun- pr. contact
qunya'x̣$_a$ne· he touched it 60.1; 76.67
qo·na'x̣e· he visits 74.57
qunatsa'$_a$x̣$_a$ne· he poked him 122.48
quna·kιnx̣amu'n·e· he stabbed him with it 114.99
qo'$_u$ka·n' come! 60.21, 27
-qok!am beaver's house 130.91, 104, 105. (See *-k!a*[*me·*] hole)
qo'k^{u}e·n raven 74.17; (*qu'k^{u}e·n*) 212.1
-qoq^{u}at nest
qu'qo$_u$q swan
goqu'ske· bluejay 72.59
-qoqu'n(*te·*) to do something on purpose 192.44
-qoq^{u}ts!ała-
skιkqoq^{u}ts!ała'$_i$ne· it lay there wet 134.190
-qoq!okuł- black
kamqoq!o'kuł black
(*-qux̣ma-*) gray
a$_a$'qux̣ma'nuk gray stone 88.19
-qułuk!pko stump 126.3, 4 (in derivatives *-qułuk!pkup-*)
-q$_u$wa$_a$(*te·*)
sukq$_u$wa'$_a$te· it has good hair 204.327
-q$_u$wat ear
k$_u$wιˋłq$_u$wa'tłe·'s mule (= his big-ears) 190.7
-qsa- to go, to move (?)
qsama'łne· to go together 126.2; 134.154
qsak!o'$_u$ne· to dip
-qsała nose 11.7, 9
a$_a$'kuqsa'ła nose 11.11
-q$_a$nuks- to crawl 86.25
-qkup- quickly 3.4; 12.3, 10; 70.41
-qqa'$_a$tse· he goes about 58.2, 3. (See *-qa·ts-*)
-qx̣a- (perhaps better *-kx̣a*, from *-k-* towards speaker)
łao·ˋnił·aˋqx̣aqkuˋpłaltι'łne· he struck again from underneath 70.44 (*ła-o·n-ł*(*a*)-*qx̣a-qkup-łał-tι-ł-ne·*)
tsx̣ałyaqx̣a·ˋłałta'pse· will strike from each side 156.278 (*tsx̣ał-ya-qx̣a-łał-tapse·*)
-qła(*te·*), *qła*(*kιn*)- to skin 168.58, 59
-qła·ł-
n'ιtkιkqła·ˋłałqa·'tse· he went way around 4.10; 7.14
-qłe· horn 3.10; 14.3
a$_a$'ku'qłe· horn 3.10; 62.56
-qłιł eye 46.29; 94.153, 158
a$_a$'kaqłι'ł'e$_i$s his eye 58.18
-qłupin young tree 120.11; 126.14; 166.38; 188.19

-q!a- plural

ats!mιłq!ałuk!puka′m’e·s his grandfathers 72.60

kaq!ak!o·′nιst my saddles

kaq!aka′ko· my traps

kaq!aka′ma·łt my corrals

q!awa·ts!ι′nme·k he was out of breath 60.19; 25; 74.25; 94.136

-q!awuka- to scrape, to cut tobacco

kq!awu′$_u$ka·ł plug tobacco

-q!aha- q!a- to hang, 180.35, 45

-q!a- to break

q!ax̣o′$_u$ne· it is broken 126.3

q!ax̣omu′n·e· he chopped with it 128.35

✓ *-q!ap-* all, entire (before suffixes)

q!a′pe· all 20.10

q!apku′$_u$ne· he was burnt entirely 20.10

q!apx̣a′me·k he ate himself entirely 82.10 (*q!ap-x̣a-me·k*)

q!apił- all, entire (before independent verbs) 84.7; 94.143

q!a′pqa·ł kingfisher 9.5, 7, 8

-q!an- to hang 166.29. (See *-q!aha-*)

-q!an- flat, spread out

qa`ox̣ał’ιtq!ankιkqa′$_a$ne· he lay down there quietly 120.232

a$_a$‘q!ana′k$_a$na·m knee

yu·wιsq!a′na·k Knee-Cap (a name) 70.40

skιkq!ano′$_u$k$_u$ne· it is flooded

haq!an·uqłe·ι′tke· where there is a level place (on a hill) 16.3

qa·q!a`nmoqts!ιnu′k$_u$ne· there was a flat prairie 154.245

a$_a$‘q!anquts!ła′e·n thickly-wooded place 72.71; 76.81

qaya$_a$qawa$_a$q!anq!łι′łne· he made a mark in the center 198.183

-q!anquqwat- round

naq!anquqwatqa′$_a$ne· it is round

-q!anłupx̣amako- there is a lump, excrescence, on surface 252.64, 69

-q!akpa(me·k) to forget 50.19; 82.196; 114.89; 206.356

-q!akpa(kit) to kill by striking 70.34; 74.25; 250.60

-q!ax̣- to tie up (for shamanistic performance)

kq!ax̣na′mnam some one who is tied up 52.1

-q!ał- to stretch out 3.9

qał’ιt!naqkupq!ałsa′q!ne· he stretched his leg out quickly 84.61

n’a`kaq!ałkι′n·e· he stretched it out 200.234 (*n-a·-ka-q!ał-kιn-ne·*)

-q!ał·ιkak- eyebrows 78.128, 130

q!ałuk.łe.ι′t$_i$ne· noise stopped 256.185 (*-łuk-łe.ιt-ne·*)

-q!eyιt

nakq!eyι′t$_i$ne· they talked 74.41

✓ *-q!o·mał* to be dirty 27.6 (?)

skιkq!$_u$ma′łne· he lay (there) dirty 134.190

q!u′me a fish sp. 76.65

-q!u’mne·- to sleep 66.21

q!u′tsa$_a$ts chipmunk 46.20; 58.1

-q!utse′$_i$(tè·) to tickle 160.377; 236.156

q!o$_u$kox̣a′me·k he made a fire 80.186, 187

q!untka- pr. around 256.159

q!untkałhawasx̣o′me·k he sings going around 52.13

-q!ux̣ma fleshy 190.7. (See *-x̣ma*)

ła`łιtq!o`x̣$_u$masa′q!$_a$ne· he also had no flesh on legs 272.25

k!a`k!łan·aq!o`x̣$_u$małe′et different kind of tree (?) 190.1

- *q!u'łwa*$_a$ rose hip 7.1
- *-q!yu-* top (?)
  - *a*$_a$*'kuq!yuk!ałax̣we'et* doorway 94.147
  - *a*$_a$*'qanq!yumι'n·a* hillside 94.135
  - *wa'kaq!yułe.ι'tke·* end of mountain 136.217
  - *qa·witsq!ayułe.ι't*$_i$*ne·* top of mountain 226.16
- *-q!wiya(te·)* to swallow
  - *k!unuq!*^{u}*wiya'*$_a$*te·* he swallowed him 86.46
- *-q!ma-* lightly
  - *wu'q!max̣o'*$_u$*ne·* he touched it lightly 146.55
  - *wo·q!*^{u}*ma*$_a$*ne·kι't*$_i$*ne·* a little while
  - *sq!ma·'wi·tsłιnq!a·''ntse·* it stuck out a little 252.78
- *-q!nu-* to climb
  - *wa·q!*$_a$*nu'n·e·* he climbed up 214.55
  - *nu·łqanka·qoq!*^{u}*nu'ne·* he climbed across the water 8.8
- *-q!nuk* lake
  - *a*$_a$*'ku'q!nuk* 76.99; 78.112
  - *kwι'łq!nok* a big lake 74.33
- *-q!nuk*^{u}*a·t* golden eagle 17.10
  - *kiaq!nu'k*$_u$*at* golden eagle 198.170
- *-q!łe*$_i$*ł* stripe, mark 208.406
  - *kqayaqa'wuha'q!łił* middle stripe 224.125
- *-x̣a-* suff. with teeth, with mouth
  - *q!a'px̣*$_a$*ne·* he ate all 64.89; 84.32
  - *kawι'tsx̣a* standing biting 94.158
  - *suk*^{u}*ax̣*$_a$*ne'*$_i$*se·* it tastes good 272.14
- *-x̣a-* to put, to place
  - *n'oqox̣akι'n·e·* he put it into it 76.106
  - *łao·qox̣ax̣a''ṃne·* he went back aboard 152.218
- *x̣a* uncle (father's brother) 88.25; 94.138
- *x̣a'pe*$_i$ camas 11.1
- *-x̣*$_a$*ma-* light (?)
  - *łιtx̣*$_a$*maqa'*$_a$*ne·* it is heavy 272.7
- *-x̣at(kιnuk*^{u}*)-* to save
  - *x̣atkι'n·e·* he saved himself 214.50
  - *x̣atknu'k*$_u$*ne·* he was saved 68.71
  - *x̣atk*$_i$*nuk*^{u}*ι'n·e·* he saves him
- *-atkax̣'niyatu'mał* reciprocal relation between parents-in-law and children-in-law, intermediate relative dead
- *x̣a'tsa* uncle (mother's brother)
- *-x̣a'*$_a$*tsa-* to be four 62.66
  - *kx̣a·tsa·nmi'yιt* four days 250.26
- *x̣atsιn-* pr. both
  - *x̣atsιnqawa't!ne·* both ears
  - *x̣a'tsιnιłtsuk*^{u}*a'te·* he took both 28.9
- *-x̣anx̣o* (*-a'nx̣o* ?) to overtake 3.10
- *x̣a'x̣as* skunk 23.12; 230.2
- *-x̣a(x̣e·)* to reach
  - *kyu·x̣a'x̣a·m* one who reached the top 74.32
  - *qaox̣ax̣a''mne·* they reached there 76.71
- *-x̣ał-* pr. future, always with *ts-* (*tsx̣ał-*) 76.75; 84.33
- *-x̣ał-* suff. with saw
- *x̣a'ł(e·)* child 84.33
  - *x̣ałe'*$_i$*ne·* O child! 102.332
  - *x̣ałna'łe*$_i$*ł* nephew, niece (sister's child, said by woman)

x̣a′$_a$ltsin dog 60.11; 164.2; horse 190.14
-*x̣o*- suff. with back, with body, by striking
  pɩsx̣o′$_u$nų put me off! 2.4
  nałx̣o′$_u$ne· he carried him 2.2
-*x̣o$_u$*-
  qanałtsᴇqan′mɩˋnx̣o$_u$qa′$_a$ne· he flew into it 96.168
  qakiłaq!max̣oka′$_a$ne· he scared them 136.227
x̣un- pr. into fire (*x̣un—q^u* into water)
  x̣unakinɩ′łne· he was thrown into fire 37.13
  x̣unmɩtqu′łne· he throws it into water
  x̣unmɩtqułɩ′łne· it was thrown into water 23.5
x̣ma ought 26.8; 76.85, 93
-*x̣ma* flesh 42.37; 96.171
  a$_a$ʻkax̣mała′na·m flesh
-*ł*- suff. passive
  pɩsx̣o′łne· he was put off 2.4
-*ł*- suff. object
  qakɩ′łne· he said to him (*qa-ke-ł-ne·*)
ł- pr. evidently, must be
  k.łsa′kq!nuk it must be a lake 72.12
ła- pr. again, also
  łalo′$_u$se· again there is nothing 64.90
  łao·k!^{u}e.ɩ′se· one more 88.56
-*ła·*- back, in turn 2.10
ła′a outside 226.51. (See *ła′ła·k*)
  k.łałaha′q$_u$wom they were outside 200.226
ławi·′ya·ł huckleberries 184.51
ła′wo female elk 21.1
łaps- pr., *łapsił*- pr. again 60.25, 31; 148.117
ła·m′ a switch for stringing fish, twig (?) 9.9, 10
-*ła·′m* head
  a$_a$ʻk. ła′′ma·m head 78.143
-*ła*(*mał*) blanket 264.67
  słama′łne· it is a blanket 204.342
  n′anux̣o·′nłat$_i$mo′me·k he shook his blanket 174.209
-*łat$_i$yił*- pr. always
  n′oˋk!^{u}ɩnłaˋ$_a$t$_i$y′ˋłtshaˋqaiyɩłmoˋx̣onaˋtitmo′łne· at once he was always rolling about 70.42
  n′upsłaˋt$_i$yił′ɩ′k$_i$ne· he was always eating
-*łatɩqkat*(*kɩn*)- to go to get
  n′uk!łatɩqkatkɩ′n·e· he went to get one 118.194
-*łat!* arm 180.55
ła′tuq! duck 70.6; 80.180
ła′ts$_i$ne· the other side 162.28; 236.131
ła·n′ moccasin 224.5
ła′n·a come! 62.38; 240.220
ła′′nta rear part of tent, back of fire; outer side of tent, at bottom, all around 97
  sła·ˋt$_i$yił·aˋn·taqanaqna′kse· he always sat with back to fire 88.32
ła′q!a part of tent near door
  łaq!anx̣o′$_u$na·ł door 94.146; 96.196
łałaq!aqạ′ne· he choked while eating
-*łax̣*- to complete
  łax̣a′qo·ł he arrived at water 268.12
  k.łałax̣a′łkin one who carried it back 194.111
ła′x̣a bed 198.199

łax̣ło·′mał widow, widower
ła′ła·k outside
-łał(te·) to strike
  qanła′łte· he struck it 15.5
  qaox̣ała′łte· he hit it there
-łehι′(te·) to say "yes"
-łe.ιt weather, country 16.3
  yιsle.ι′t.se· there is a mountain 46.2
  sahanłe.ι′t$_{i}$ne· it is bad weather 66.18
łιt- pr. without
  łιtqawu′mne· it is empty 72.62
  łιtu′k^{u}ne· there is no water
  łιtkuma′łne· it is not bloody
-łitιt clothing
  a$_{a}$‘k.łitι′t$_{i}$ne·s your clothing 244.20
  suk.łitι′t$_{i}$ne· good clothing 244.39
-łitιt-
  tse·kałitι′t$_{i}$ne· he looked around 60.13
  hun’o$_{u}$łitι′t$_{i}$ne· I know a place
łι′se· paddle 228.96
-łe$_{i}$ts- to sleep
  k$_{u}$wι′ł·e·ts sound asleep 144.44
  skιk.łe′$_{i}$tsne· he lay asleep 144.42
  n’askik.łe′$_{i}$tse· two were asleep 216.106
-łιn pr. may 250.30
  hιnłιn’o′$_{u}$te· you may want it 64.107
łe′$_{i}$ne· on the other side 100.281; 226.34
-łιk foot
  a$_{a}$‘k.łι′kna·m foot, tracks 24.8
  qanaqłι′kx̣$_{a}$ne· he kicked it 24.3
-łιk- noise (?)
  qa·atskιk.łιknatι′t$_{i}$ne· he made noise inside 58.24
ło′u awl 37.4
ło^{u} fir
łu- nothing
  łu′n·e· nothing 3.2
  łu′’nte· he made it nothing 98.233
  łuqkupqsała′$_{a}$te· quickly he cut off the nose 11.7
-łu snow
  a′$_{a}$‘k·łu snow
łu- other side, far side
  k.łuha′kq!nuk lake on other side 162.56
  k.łohanιts!ła′e·n tree on other side 236.131
  łu′n·o beyond, far away 72.61
  łoa‘q!mawιsqa′$_{a}$ne· he jumped a little to the other side 94.155
łuma′yιt springtime 100.258; 180.45
łuna′t!e· brother-in-law, sister-in-law (all kinds); intermediate relative dead, 72.1; 76.69
łu′kpu· buffalo cow 29.2, 7
ło$_{u}$k!^{u} wood 128.35; 130.99
-łuk!puk-
  ats!mιłq!ałuk!puka′m’e·s his great-grandfather 72.60
-łuk!mo- to roast 128.50
  łuk!mox̣a′me·k he roasted it 82.7
łuq^{u}a- (see *łu-* other side, far side)
  łuq^{u}ałitx̣o′^{u}me·k he lay down the other way 94.151

'łuq^{u}ɩn·ko- to melt 184.42
  tsᴇma'k!ił·oq^{u}ɩnk$_{u}$'pse· it melted strongly by heat
-łwey mind, heart 60.14; 132.144
  k!upx̣ałwi'yte· one who knows mind 132.144
-łnoho$_{u}$s star 17.9
  k!aqsa·łno'ho·s how many stars?
łka'm·u child 17.9
  łkamnɩ'’ntik children 188.45
-łq!ok^{u}- (*-ɩłq!ok^{u}-*) to be in danger (?) 60.26
  nułq!o'k$_{u}$ne· he is wise

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aboard, he went back *łao·qox̣ax̣a'’mne·* (see *-x̣a-*)
about, probably *upɩn-* pr. *naqan-* pr.
  about three *naqanqa'łsa*
above *ata-* pr., *ná'$_{a}$ta*
across *ałqan-* pr.
  (over a high object) *wat!-* pr.
  he climbed across the water *nu·łqanka·qoq!^{u}nu'ne·* (see *-q!nu-*)
  he kicked him across *wat!mɩ'te·kɩ'n·e·* (see *wat!-*)
  he went across *qanałwat!a'x̣e·* (see *wat!-*)
act, to *-ite·k* (see *-ɩt-*)
  to act foolishly *sɩłskɩn·ku·'tste·k* (see *skɩ'n·ku·ts*)
  he wants to act his own way *-sɩn·akpa'me·k*
afraid, to be *-onɩł-*, *-pɩtsqa-*
  he is afraid *pɩtsqałwe'yne·* (see *-pɩtsqa-*)
again *ła-*, *łaps-*, *łapsił-*, pr.
  again there is nothing *łało'$_{u}$se·* (see *ła-*)
aim, to *-nułk!o-* (see *-nuł-*)
alive *wunmana'mu*
all, to be *-o·k$_{u}$(e·)-*
all (before independent verbs) *q!apił-* (see *-q!ap-*); (before suffixes) *-q!ap-*; *q!a'pe·* (see *-q!ap-*)
almost *tu'x̣$_{u}$a*
along *s-*, *qa-*, *qaha-*, pr
  along there *qan-* pr.
  he went along *qa·na'x̣e·* (see *qan-*)
  it is right along there *qa·'kɩłhaqa'$_{a}$ne·* (see *qa-* pr.)
  they play along *qanałwa'ts!ne·* (see *qa-* pr.)
alongside of *qas-* pr.
also *ła-* pr.
always *-łat$_{i}$yił-* pr.
  he was always eating *n'upsła't$_{i}$yił'ɩ'k$_{i}$ne·* (see *-łat$_{i}$yił-*)
  at once he was always rolling about *n'o'k!^{u}ɩnła'$_{a}$t$_{i}$yɩ'łtsha'qaiyɩłmo'x̣ona'titmo'łne* (see *-łat$_{i}$yił-*)
American (=Boston) *pɔ'stɩn*
and *-ts*
angry, he is still *sa'kɩłsa·nɩłwe'yne·* (see *-sahan-*, *-sakɩł-*)
animal, small *tuq!tsqa'mna*
ankle *a$_{a}$'kwi'tsa·k*
ant *ts!ax̣u'na*
antelope *nɩ'łtuk!^{u}p*
antlers *a$_{a}$'q!a'łe·*
anus *-k!ałax̣ekp*, *a$_{a}$'k!ała'x̣ɩkp*
anvil *a'$_{a}$'q$_{a}$nuk*

apart *pa·ts-* pr.
Apocynum cannabinum *a$_a$‘qoła′qpe·s* (see *a$_a$‘qo$_u$ła′qpιk*)
approaches, he *nutsa′x̣e·* (see *-huts-*)
Aralia nudicaulis *a$_a$‘ko′u·k* C
arise, to *-uwok$_u$-*
arm *a′$_a$‘k.ła·t!*, *-łat!*
 he moved his arm *wanła′t!ne·* (see *-wan-*)
arm above elbow *a$_a$‘kιnłu′mιn* (see also FOREARM)
armpit *a$_a$‘qax̣apk.ła′t!na·m*
around *q!untka-*, *akamιn-*, *qał-*, pr.
arrive, to *w-* pr.
 he arrived at water *łax̣a′qo·ł* (see *-łax̣-*)
 he arrived there *qaox̣a′x̣e·* (see *qao-*)
 he arrives *wa′x̣e·* (see *w-* pr. and *-ax̣e·*)
arrow *-ka-*, *a$_a$‘k!*
 he has an arrow *naka$_a$′ne·* (see *-ḥa-*)
 he had two arrows *n’aimaka′$_a$ne·* (see *-ka-*)
arrow point *a$_a$‘kιnq!a′qa*
 (of metal) *nιłko′$_u$ts!ap* (see *nι′łko*)
arrow wood *a′$_a$‘k!wo·k* (see *a$_a$k!*)
Artemisia discolor, frigida *a$_a$‘kιnuk.łux̣ona′ka* C; used for headache *a$_a$‘ku·o·k.łaix̣una′$_a$te·t* C
 medicine made of *a$_a$‘kιnuk.łux̣okona′$_a$ka awυ′mo* C (see *a$_a$‘kιnuk.łux̣ona′ka*)
ashamed, to be *-hałnukp-*
ashes *a$_a$‘kuqmo·′ko·*, *a$_a$‘kuq!mŭ′ko·*, *-oko*
ashore *up-* pr.
asleep, sound *k$_u$wι′ł·e·ts* (see *-łe$_i$ts-*)
 he lay asleep *skιk.łe′$_i$tsne·* (see *-łe$_i$ts-*)
 two were asleep *n’askik.łe′$_i$tse·* (see *-łe$_i$ts-*)
assembled, they were *(qa)haqowu′m’ne·*
autumn *ts!up’na′kot*
away *hosan-* (*hesan-*), *ts!ιn-*, pr.
 he ran away *no·sanox̣unqa′$_a$ne·* (see *hosan-*)
awl *ło′u*
awoke, he *naq!małe′$_i$tsne·* (see *-haq!ma-*)
ax *a$_a$‘qu′ta·ł*, *-quta·ł*
back *tuw-*, *man-* pr.; *-ła·-*
 he fell back *tuwunιnmux̣u′n·e·* (see *tuw-*)
 he lay on his back *tuwuł’ιtx̣o′$_u$me·k* (see *tuw-*)
 he looks back *łamanwιtskikι′łne·* (see *man-*)
back *a′$_a$‘k.łak*, *-k!ałakak*, *$_a$‘ko$_u$k!ała′$_a$kna·m*
 with back *-x̣o-* suff.
backside *a$_a$‘q!u′łukp*, *a$_a$‘kι′kpuk!*, *-kpuk!*
bad, to be *-sahan-*
 it is bad *saha′n·e·*
 it is a bad place *sa‘hanłeι′tne·* (see *-sahan-*)
badger *na′łme·t!*
bag *a$_a$‘tsu·′ła*, *tsuła*, *a$_a$‘ka·ł*, *a$_a$‘kuła′ko* (?) C
ball, he plays — with bat *-qaix̣o′ktse·k*
bark of tree *a$_a$‘kι′ts!qa·ł*, *-ts!qa$_a$ł*
 I tear off bark *hułuts!qałx̣o′$_u$ne·* (see *-ts!qa$_a$ł*)
bark for canoe *a′$_a$‘kwo·k*, *a′$_a$‘ka·m* C
Barnard, B.C. *a$_a$‘ku·′no·k* C

basket, birch-bark *na′'he·k*
  spruce-bark *a$_{a}$‘qu′q!wuk*
bat *a′$_{a}$‘k.ło·m'*
bathe, to *na′qtse·k* (see *-haq$_{a}$-*)
be, to *-qa-*, *-ha-*, *-ιn-*
  there are many *yunaqa′$_{a}$ne·* (see *-qa-*)
beak *a$_{a}$‘k!u′nka·k*, *-k!unkak*
bear, black, one year old *a′qto·*
beard *a$_{a}$‘kuqło·łax̣a′na·m*
beaver *sι′n·a·*
  young beaver *mo′q!$_{u}$ne·*
beaver dam *a$_{a}$‘q!ankι′tsqa*
beaver holes in water, beaver's house *a$_{a}$‘qo′k!a·m*, *-qok!am*
because *o′k!q$_{u}$na*
become, to *-ιnqa′pte·k* (see *-ιn-*)
bed *ła′x̣a*, *a$_{a}$‘qanłιknatιtx̣ai′yam*
behind *antsu-*, *ił-*, pr.
behold! *qe·′na*
belly *a′$_{a}$‘kwum*, *-wum*
  belly swells up *-hutkawumako-*
  his belly is big *wιłwu′mne·* (see *-wum*)
below *ιm(e·)* pr., *ya′wo*
belt *a′$_{a}$‘ka·mt*, *-ka·mt-*
bend in river. *a$_{a}$‘kιkqłałanmi′tuk*
berry *a$_{a}$‘kuq!le′et* (see also service berry, strawberry, etc.)
  partridge berry *tsa′qa*
  berries of Philadelphus Lewisii *a$_{a}$‘kuno·′kyo·k* C
  berry, a, sp. (?) *ma′x̣a*
  berry cake *a$_{a}$‘kιtsłaq!o′'na*
  berry patch *-k!ałax̣apak-*
    there is a large berry patch *skι‘kιl'wιlk!ałax̣apa′kse·* (see *-k!ałax̣apak-*)
bet, to *-ιtetι′l(e·k)* (see *-ιt-*)
beyond *łu′'n·o* (see *łu*)-
big, large *-wιł(qa-)* *-wił (qa)-*
  his belly is large *wιłwu′mne·* (see *-wum*)
Bigelovia graveolens *a$_{a}$‘kιnuk.łux̣ona′ka* C
bill, beak *-k!unkak*
birch *a$_{a}$‘kowa′łwo·k*
bird *tuq!tsqa′mna*
  a small bird, yellow at tip of feathers, with tip on head *wι′suk!^{u}*
  a bird, yellow breast and gray wings *ka′tska·ts*
  a small, gray bird, living on lake shore *wιtswe·ts*
  a small, gray bird *a$_{a}$‘kikaku·kwi′et* C
  a small, gray bird *a$_{a}$‘kιnuq!^{u}łox̣ona·′tιt*, *a$_{a}$‘kιnuk.łohona′te·t* C
  a medium-sized, gray bird *a$_{a}$‘kιnukota′te·k* C
  a black bird with white spots, size of a robin *a$_{a}$‘kιłq!ałuq!pwaq!*
  a bird, sp. (?) *wa′kuks*
biscuit *a$_{a}$‘kιno‘mukna′na* C
bite *-ιt!(x̣a)-* (perhaps *ιt-x̣a* to do with teeth, see *-x̣$_{a}$*)
  he bit a piece off *qa′sx̣$_{a}$ne·* (see *-qas-*)
black, to be *-oqoq!u′ko·ł-*
  black *kamqoq!o′kuł* (see *-qoq!okuł-*)
  it is black *namqok!oko′$_{u}$łne·* (see *ham-*)
Blackfoot Indians *kat$_{\iota}$kakι′łsaq!*

bladder *a$_a$‘kuktsι′ke·n*, *-(u)ktsιken*
  (of fish) *a$_a$‘ku′kmat* C
blanket *se′$_i$t!*, *-ła(mał)*
  white blanket *a$_a$‘q!u′na·q*
  it is a blanket *słama′łne·* (see *-ła[mał]*)
bleed from mouth, to *-hałnukux̣$_u$-*
blood *wa′′nmo*
  curdled blood *ya′t!aps*
  to be bloody *-hakumał-*, *-kumał-*
  it is not bloody *łιtkuma′łne·* (see *łιt-*)
blow, to *-hιłkupx̣o$_u$-*
  wind blows *nałumι′n·e·* (see *-hał-*)
  wind blows a certain way *qanawιtso′′me·* (see *-ha-*)
bluejay *qoqu′ske·*
board *a$_a$‘kιnuq!^{u}ła·k!a′$_a$ko·*
body *-ułaks*, *a$_a$‘kι′łx̣o·*, *a$_a$‘ku′łak*
  with body *-x̣o-* suff.
boil, to *-hanmuko-* (see *-hanux̣o-*), *-huko-*
  to boil something *-nmuk$_u$-*
bone *-małak*, *ma·k!*
  burnt bone *a$_a$‘kιłq!an·otsa′ko ma$_a$k!*
  rotten bone *ho′q!ka*
  remains of broken bones *a$_a$‘q!a′na·k*
Bonner's Ferry *a$_a$‘kukpanmitu′kx̣o·* C
bonnet, war *-yuk^{u}a*, *a$_a$‘k$_i$yu′kwa*
border, square pieces forming — of root basket *a$_a$‘k.ła′łx̣o·* C
  small ornamental pieces on border of root kettle *a$_a$‘kutskakiłukpo′x̣ał* C
born, to be *-haqa′$_a$ne·* (see *-ha-*)
both *x̣atsιn-* pr.
  both ears *x̣atsιnqawa′t!ne·* (see *x̣atsιn-*)
  he took both *x̣aˋtsιnιltsuk^{u}a′te·* (see *x̣atsιn-*)
bottle *a$_a$‘ko′q$_u$wit!*
boughs, green *-uła·ł*, *a$_a$‘ku′ła·ł*
bow *-wo·*
  he made a — for himself *n′ιt′wuk^{u}nι′łe$_i$k* (see *-wo·*)
  bow stave, his *a$_a$‘k.łakwo′$_u$te·s* (see *-wo·*)
bow and arrows *a$_a$‘q!ox̣$_u$małe′et*
bowstring *t!aˋwu′mka* (see *-t!a-*)
braces *a$_a$‘kiłuˋk^{u}atspu′kna·m* C
brain *ałqa*
branch (of tree) *-a$_a$‘kιtsk!a′ła·k*, *-(ι)tsk!ała·k*, *-tsk!ałak*,
  he chops off a branch *pιtstsk!ałakx̣o′$_u$ne·* (see *-tsk!a·łak*)
break, to *-q!a-*, *-umιts-*, *-aqts-*, *-yaq!-*, *-noq!^{u}m-*
  (a stick) *-yaq-*
  (camp) *-huqna(me·k)*
  (to pieces) *-qas-*
  (wind) *-atskup-*
  (with teeth) *tsι′k!x̣$_a$ne·* (see *-tsιk!-*)
  she broke it *-han·uˋqo.i·x̣o′^{u}(ne·)*
  it is broken *q!ax̣o′$_u$ne·* (see *-q!a-*)
breast *tsu′u*
  (of bird) *a$_a$‘kι′nhas* C
breast pieces of game *a$_a$‘kx̣a′ska·k*
breath, he was out of *q!awa·ts!ι′nme·k*
bridge *a$_a$‘ko·′ko·* C
  I shall make a bridge *hutsιtkokopkιn·e·* (see *a$_a$‘ko·′ko·*) C

bridle *a$_{a}$‘kok!^{u}atska′łma*
bright red *suk^{u}nohu′se·* (see *-so$_{u}$k-*), *yawo′$_{u}$nek!*
brings, he — it *walkɩ′n·e·* (see *w-* pr.)
brook *a$_{a}$‘kɩnux̣o′$_{u}$nuk*
brother (said by sister) *alɩ′tske$_{ɩ}$l*
brother, elder, *tat!*
brother, younger *tsa·*, *tsiya*
brother's daughter *pa·*
brother's wife *a′tse·*
brother-in-law (all kinds), intermediate relative dead *łuna′t!e·*
bubble *tsu′m(o·k^{u})*
buck *wa′ma·t!*
  two-year-old buck *kianq!ał(na′na)*
bucket *a′tso*
buckle of belt *a$_{a}$‘kwɩ′tsko·* C
bud *a$_{a}$‘qu′pa·t!*
buffalo *iya′mu*
  buffalo bull *nɩ′łse·k*
  buffalo calf *a$_{a}$‘kɩnku′ma·ł*
  yearling buffalo calf *qaya$_{a}$qa′ła·m* (see *qayaqa-*)
  buffalo cow *łu′kpu·*
  buffalo drive *a$_{a}$‘kuqła′ła$_{a}$k·*
bumblebee *kianuq!u′łupq*, (= white end) *kianuqło·q!u′ło·kp* (see *-nuqłum-*)
burden of song *he he ha*
burning, it is *naq!$_{a}$ko′$_{u}$ne·* (see *-ko-*)
  burning food *-ałikwa.ɩ′t$_{ɩ}$(ne·)*
  it is burnt on top *yu·hałhaq!aku′n·e·* (see *-hał-*)
  it burnt quickly *ts!ɩłq!anku′pse·*
  he was burnt entirely *q!apku′$_{u}$ne·* (see *-q!ap-*)
  everything is burnt *q!apku′pse·* (see *-ko-*)
burst, to *-paq!$_{a}$me·-*, *-hakq!me·*
  to burst by heat *-t!anoko′$_{u}$(ne·)* (see also *-ko-*)
bury, to *-ɩtetɩł* (see *-ɩt-*)
bush, a — with white berries, not edible *mɩtsqo‘ko·łɩ′łna·*
  a little bush *t!a‘pɩs(wukna′na)*
  its bushes *a$_{a}$‘kwak^{u}a(ɩ′se·s)*
but *at*, *mɩ′ksa’n*, *ma*, (weak disjunctive) *pa·ł*
butcher, to *-ɩtk!an-*
butt, to *-hako-*
butt end of branch (see *a$_{a}$‘kukpɩtsk!a′ła·k*) C
butterfly *ko·dli′dlus*
calf of leg *a$_{a}$‘kuqłɩk!a′łna·m*, *a$_{a}$‘qo·ł*
call, to *-haqan(ke)-*
  to call guardian spirit *-akme-*
camas *x̣a′pe$_{ɩ}$*
camp, to, over night *-ɩk$_{ɩ}$yɩksɩ′łe·k*
can *tał-* pr.
Canadian *kɩndzɛrdz* (King George)
can not *qatał-* pr.
  he can not speak *qatałtsx̣a′n·e·* (see *qatał-*)
canoe *yaqso′’mił*
canoe calking *a′$_{a}$‘quł* (?)
canoe, longitudinal strips on sides and bottom of *a$_{a}$‘kɩ′k.łuk* C
canoe, side strips on top of, bent *a$_{a}$‘ko·′kyu* C
canoe, binding strips at pointed ends of *a$_{a}$‘kunwo·k* C

- Carex scoparia *a$_a$ʻkι′nskwał*
- caribou *na′x̣$_a$ne·*
- carry, to *-nma-*
  - to carry meat *-haq!awu-*, *-waq!$_a$wu-*
  - to carry torches *-hałnuq^u-* (see *-hał-*)
  - to carry water *-hałko$_u$-* (see *-hał-*)
  - he carried him *nałx̣o′$_u$ne·* (see *-hał-* *-x̣o-* suff.)
  - he carried two *ła.aimax̣o′$_u$ne·* (see *-nma-*)
  - he carried it back into *łatnałkι′n·e·* (see *tιn-*)
  - one who carried it back *k.łalax̣a′łkin* (see *-łax̣-*)
  - one who carried three *qałsanma′x̣o·* (see *-nma-*)
  - he carries in hand *nałkι′n·e·* (see *-hał-*)
- cascade *a$_a$ʻkax̣a′pqłe·*
- catch, to *-tsιn-*, *-ιktsιk-*
  - he catches it *tsιnkι′n·e·* (see *-tsιn-*)
- cattle *iya′mu*
  - hoof of *a$_a$ʻkιtsq!ału′pta·k.*
- cause *-tse$_i$te·* suff.
- cave *-iłała* (?)
  - cave under water *a$_a$ʻkιłałaqu′no·k*
- cedar *ι′ts!na·t!*
  - red cedar *a$_a$ʻkok!upło·′łał*
- charr *to′hoł*
- cheat, to *-ay-*
- cheek *a$_a$ʻk!ma′ma·ł*
- cherry *a$_a$ʻkι′łma·k!*, *-e·łma·k!*
- Cherry Creek *a$_a$ʻkiłkanoskowo·k* C
- chickadee *mιts!qa′qas*
- chicken hawk *ι′nła·k*
- chief *naso′$_u$k^{u}e·n*
- child (*qałt*), *x̣a′ł(e·)*, *łka′m·u*
  - O child! *x̣ałe′$_i$ne·* (see *x̣a′ł[e·]*)
  - she had two children *n′asqa′łte·* (see [*qałt*])
  - he has three children *qałsaqa′łte·* (see *-qałsa-*)
- chin *a$_a$ʻkιnkamtsιnka·′k(na·m)* C
- Chinaman *knu′q!łam′* (=long-haired one) (see *-nuq!-*)
- chipmunk *q!u′tsa$_a$ts*
  - a species of chipmunk *na′młat!*
- choked, he — while eating *łałaq!aqa′ne·*
- chopped, he — along *qa$_a$nkitsx̣o′$_u$ne·* (see *-kits-*)
  - he chopped it off close to edge *n′ιntakitsx̣o′$_u$ne·* (see *-kits-*)
  - he chopped with it *q!ax̣omu′n·e·* (see *-q!a-*)
  - he chops off *pιtsx̣o′$_u$ne·* (see *-pιts-*)
  - he chops off a branch *pιtstsk!ałakx̣o′$_u$ne·* (see *-tsk!ałak*)
- cinch *a$_a$ʻkok!^{u}a′tswum*
- claw *-ukp*, *a′$_a$ʻkukp*, *kiapt!aha′nłukp* (see *kiapt!aha\`nιtsq!ahai′na·m*)
- clay, white *kι′t$_i$muk!*
- cliff *-nmok!*, *-nω′m·ok!*, *a$_a$ʻknω′m·o·k!*, *a$_a$ʻkuq!yu′muk!*
- climb, to *-q!nu-*, *-wιtsq!nu(ne·)*
  - he climbed across the water *nu·łqanka·qoq!^{u}nu′ne·* (see *-q!nu-*)
  - he climbed up *wa·q!$_a$nu′n·e·* (see *-q!nu-*)
- clothing *-uqła′nt*, *a$_a$ʻku′qła′nt* (see *a$_a$ʻku′qła*), *-łitιt*
  - good clothing *suk.łitι′t$_i$ne·* (see *-łitιt*)
  - your clothing *a$_a$ʻk.łitι′t$_i$ne·s* (see *-łitιt*)
- cloud *a′$_a$ʻqał*

- coal *a_aʻkɛts!ka'ki·ł*, *-ts!kakɛl-*
  - there is much coal *yu·nats!kakɛ'lne·* (see *-ts!kakɛl-*)
- coat *a_aʻqatwu'młat*
- coax, to *-hawɛ'tsno·t-* (see *-ha-*)
- cold *-ɛt!k!o-*
- color terms, prefix of *ham-*
- comb, to *tsuk(ła'ma'ne·)*
- come! *ła'n·a*, *qo'$_u$ka·n'*
  - to come (?) *-ɛl(kɛn)-* (see *il-*)
  - to come back to life *-ɛtq!a'nx̣am-*
  - he came back there coughing *łaqa\` ox̣ałkɛkq!owasx̣oneyikɛ'me·k* (see *-kq!owas*[*x̣o*]-)
  - he comes back quickly *wa\`sɛl·ax̣a'x̣e··* (see *was-*)
  - to come from a place *-qa·ts-*
  - to come together *-ɛt!qao(x̣a)-*
  - he comes to his own tracks *qawakałɛ'k$_i$ne·* (see *qao-*)
  - coming, motion towards speaker *k-* pr.
  - feathers coming off *k.łunqowa''x̣o·* (see *-nqowa*)
- complete, to *-łax̣-*
- cone of pine, larch, spruce *a_aʻqu'pał*, *-qupał*
- contact *qun-* pr.
  - to come into contact *-yax̣-*
- continuative *-sɛl-* pr.
- continue, to *-na·ł-*
- cook, to *-ke$_i$k-*
  - cooked, to boil *-huko-*
  - cooking-basket *yɛ'tske·*
- corpse *a_aʻkuq!łayɛ't!in*
- corral *-kamał*, *a_aʻka'mał*
  - my corrals *kaq!aka'ma·łt* (see *-q!a-*)
  - there are two corrals *skɛkɛska'ma·ł* (see *-kama·ł*)
- cottonwood *a_aʻk.łu'ma·k*
- cough, to *-kq!owas(x̣o)-*, *-hakq!$_u$wasx̣o'$_u$me·k*
  - he came back there coughing *łaqa\`ox̣ałkɛkq!owasx̣oneyikɛ'me·k* (see *-kq!owas*[*x̣o*]-)
- country *am·a·k*, *-łe.ɛt*
- coup, to count *-hɛk!ɛs$_i$t-*
- cover, to *-man-*
  - to cover head with blanket *-ɛlɛnk!oma'te·k*
  - he covers it with his hand *mane'$_i$ne·* (see *-hey-*)
  - (tent) is covered *tuk!x̣o(łne·)*
- coyote *skɛ'n·ku·ts*
- cracker *a_aʻkɛno\`mukna'na* C
- cradle *a_aʻkɛnk!u'ma·ł*
- crane *qaspɛ'ł'o·k^u*
- crawl, to *-q$_a$nuks-*
- crazy, to be *-uktman(qa)-*, *-hupŭ(qa)-*
- creek, a — is somewhere *-qa·nox̣unuk-*
- cricket *t!aptsłɛ'nwa·s*
- crosswise *-maqan-*
- crown of head *a_aʻkɛnqanu'qła·m* (see *a_aʻkɛ'nqa·n*)
- cry, to *-iła-*
  - he cried thus *qało'$_u$k$_u$ne·* (see *qa-*)
- cut, to — hair *-haq!ɛsak-*
  - to cut tobacco *-q!awuka-*
  - he cut himself to pieces *qasnɛnqa'me·k* (see *-qas-*)

cut, to
  his leg is cut off *łusaq!qa'łne·* (see *-saq!-*, *-q*[*a*])
  it was cut off *łu·q^{u}ałɩ'sne·* (see *-q*[*a*])
  quickly he cut off the nose *łuqkupqsała'$_{a}$te·* (see *łu-*)
cyclone *a$_{a}$'kɩłɩ'nqan*
dance, to *-haqwił-*
  dance squatting, to *-hawɩsk!akana'na·m* (see *-ha-*)
  sun dance *-hanqux̣oł-* (see *-hanux̣o-*)
danger, to be in *-ɩłq!ok^{u}-*, (*-łq!ok^{u}-*)
dangerous, to be *-hukuya*(*kate$_{i}$*)*-*
dark, to be *-tsɩł-*
  it is dark *-tamoxu*(*n·e·*)
daughter *swɩn*
day *-nmiyɩt*, *-mɩyɩt*
(day)light, it is *-huk!ukyɩt$_{i}$-*
dead *-ip-*
deep, to be *-ułu-*, *-wɩt!-*
deer hoof *a$_{a}$'kɩtsq!ału'pta·k*
  bunch of dew hoofs of deer *a$_{a}$'kɩłq!a'łukp*
defecate, to (*n'*)*ux̣te·k*
desire, to *-ute-*
destroy, to *-tsɩk!-*
die, to *-up-*
different *ak!ła*(*n*)
  a different way (*k*)*ts!ak!łana'ke·*
digging-stick *kiyu'kmuł*
diorite *tuwukx̣o'nał*
dip, to *qsak!o'$_{u}$ne·* (see *-qsa-*)
  to dip water *-ts!ɩnyax̣ak!o-* (see *-yax̣-*
dirty, to be *-mats*, *-q!o·mał*
  he lay (there) dirty *skɩkq!$_{u}$ma'łne·* (see *-q!o·mał*)
disappointed, to be *-qasł'oq!wek*
discuss, to *-hakq!yɩt-*
dish of pottery *a'tso*
disliked, he — it *sa·nłɩkpakta'pse·* (see *-ɩkpak*[*te*])
disposed, to be (*-ɩkpak*[*te*])
distance, some — back *ɩłqa-* pr.
dive, to *-wats!-*
divide, to *-ałas-*
divination, used for *sa`kɩłk.łu'kmuł* (see *-k.łuk-*)
divine, to *-k.łuk-*
do, to *-uła-*, *-ɩt-*
  to do something on purpose *-qoqu'n*(*te·*)
  to do with a point (*i. e.*, kill with arrow) *-ɩtk!o$_{u}$-* (see *-ɩt-*)
doe *nilo'$_{u}$q^{u}at*
dog *x̣a'$_{a}$ltsin*
done, cooked, to boil *-huko-*
don't! *ma$_{a}$ts*
door *łaq!anx̣o'$_{u}$na·ł* (see *ła'q!a*)
  there is a door *sɩnk!ała·x̣wɩ'tsne·* (see *-sɩn-*)
doorway *a$_{a}$'kuq!yuk!ałax̣we'et* (see *-q!yu-*, *-k!ałax̣awuet*, *a$_{a}$'k!ałax̣uwe'et*)
down (away from speaker) *un-* pr.
  'towards speaker) *ɩk-* pr.

down, bird's *a*$_a$*ʻq!ok.łu′pqa*
drag, to *-hanok*^{u}*e*$_i$*(te·)* (see *-ha-*)
  they dragged them *ts!ιnawιs'nok*^{u}*e′*$_i$*te·* (see [*-nok*^{ui}]-)
dragon fly *a*$_a$*ʻkιnka′ma·k* C
dream *a*$_a$*ʻk.łetsate′yam*
drinking-place *a*$_a$*ʻk!aku′x̣a*
drive, to *-hoyιt!t-*
  to drive game *-hałaq*$_a$*nił-* (see *-hał-*), *-haq*$_a$*nιł*
drown, to *-upυq*$_u$*-* (see *-up-*)
drum, to *t!amux̣o-* (see *-t!a-*)
dry, to be *-mas(e*$_i$*)-*, *-hιłuk-*, *-humas-*
  to dry meat *-ιtwas(k!o)-*
  dried meat *wa′tsk*$_a$*na*
  a piece of dried meat *a*$_a$*ʻkιnx̣amułu′ła·k*
dual *-kιs-*
duck *kia′q!ła*, *ła′tuq!*
dust storm *a*$_a$*ʻkιłι′nqan*
eagle, bald-headed *a*$_a$*ʻkιnuqło′ła·m*
eagle, golden *nałaqłι′łιk*. See *-q!nuk*^{u}*a·t*, *kiaq!nu′k*^{u}*a·'t*
ear *a*$_a$*ʻku′qwa·t!*, *a*$_a$*ʻqu′qwat!*, *-q*$_u$*wat*
  both ears *x̣atsιnqawa′t!ne·* (see *x̣atsιn-*)
  ear ornament *a*$_a$*ʻkok!*^{u}*atsk!a′k!o·*, *a*$_a$*ʻku′k!pma·k!*
early *wι′łna·m*
eat, to *-ιk-*
  he was always eating *n'upsła'tgyił'ι′k*$_i$*ne·* (see *-łatgyił-*)
  he eats while going *pιtsekι′me*$_i$*k* (see *-pιts*)
  he ate all *q!a′px̣*$_a$*ne·* (see *-x̣a-* suff.)
  he ate himself entirely *q!apx̣a′me·k* (see *-q!ap-*)
edge *ι′nta*, *aq!as*, *a*$_a$*ʻq!asak*
eel *a*$_a$*ʻko′ła·m* C
egg *a*$_a$*ʻkma′q!a·n*, *-maq!an*
eight *wux̣a′*$_a$*tsa* (see *wι-*)
elbow *-uqtaptse·k!*, *-taptse·k*, *a*$_a$*ʻkwi′tsa·k*, *a*$_a$*ʻkιnuqtaptsι′k*$_i$*na·m* (see *a*$_a$*ʻktaptse′*$_i$*kna·m*)
elder brother *tat!*
elk, bull *kιłq!a′łe·*
  fawn *nu′k.ło*$_u$*k*^{u}
  female *ła′wo*
emerges, he — again *ła·awa·kmewιsu′k*$_u$*ne·* (see *-wιs-*)
  it emerges *n'awak!mosu′q*$_u$*ne·* (see *-mu[wιsu!q]-*)
empty, it is *łιtqawu′mne·* (see *łιt-*)
endeavor, to *-ałsιn(t)-*
enemy *ιne′nιk!*
Englishman *ṡoya′pe*
entered, suddenly he *nuk*^{u}*haq!ma·kιkqa′*$_a$*ne·* (see *-haq!ma-*)
entire (before independent verbs) *q!apił-* (see *qa!p-*), (before suffixes) *-q!ap-*
  he was burnt entirely *q!apku′*$_u$*ne·* (see *-q!ap-*)
  he ate himself entirely *q!apx̣a′me·k* (see *-q!ap-*)
entirety *yιs—ke·*
  the whole night *yιsιnwunmiyι′tke·* (see *-miyιt*)
  world, the *yιsłeι′tke·* (see *yιs—ke·*), *yιsłe.ι′tske·* (see *-łe.ιt*)
entrails *a′*$_a$*ʻquqt*
Epilobium angustifolium, fireweed *a*$_a$*ʻkankome′*$_i$*ka* C
even *mι′ka*
evening *tsιłmi′yιt* (see *-miyιt*), *wałkwa.ιyιtne·* (see *-yιt-*, *wa′łkwa*)

evidence, there is — of some one having been present *-hałikina$_a$tι′t$_i$(ne·)*
evidently *ł-* pr.
(exclamations) *sak, haˋphohe′ha, hao′m·, ha·′ksa, kaá, heyâ, hya·, hal·ya·, hê*
excrement *a$_a$ʻq!u′le·*
excrescence on surface, there is a *-q!anłupx̣amako-*
extinguish fire, to *-hug!utsko-*
eye *a$_a$ʻkaqłι′łna·m, -qłιł*
  his eyes were like *sιłqaˋpsqakιsqłι′łne·* (see *-qaps-*)
  of needle *a$_a$ʻkałme′et* C
  of potato *a$_a$ʻkiłała′qai* C
eyebrow *a$_a$ʻqwatq!ałιka′kna·m*
  eyebrows *a$_a$ʻq!ałιka′kna·m, -q!ał·ιkak-*
eyelashes *a$_a$ʻkumaqłι′łna·m*
face *a$_a$ʻka′q!ne·*
fail, to — to obtain *-yuk!k^{u}aka(te·)*
faint, to *-hała′$_a$(ne·)*
fall, to *-ka(x̣u)-, -huqax̣o-, takx̣ax̣o′$_u$(ne·), -hamax̣u′k^{u}e·* (?)
  he fell back *tuwunιnmux̣u′n·e·* (see *tuw-*)
  it fell down *n′o·niłkax̣u′n·e·* (see *-ka*[*x̣u*]-)
  to fall into *-mox̣un·e·*
  he fell into the water *nonaqu′n·e·* (see *-q^u*)
  act of falling *a$_a$ʻknenmo′x̣o*
  snow falls from trees *-hupumak(ne·)*
far away *łu′n·o* (see *łu-*)
  far side *łu-, łuq^{u}a-*
  not far *qawułeι′t$_i$ne·* (see *-wu*[*qa*]-)
farthest, to be *-yapt!a-*
father (of girl) *su*, (of male) *tι′tu*
  father's brother *x̣a*
  father's sister (said by woman) *tι′łte·t!*
  father-in-law *nawa′spał*
fat *-sιk-, a$_a$ʻq!u′ta·l, aqa*
  fat on top of tail of bighorn sheep *a$_a$ʻkι′nqa·t*
fawn *a$_a$ʻkιnq!u′ts·ak*
feather *a$_a$ʻkιnqo·′wa, -nqowa*
  quill end of feather *a$_a$ʻku′kpłe·* C
  small feathers *a$_a$ʻq!ok.łu′pqa*
  feathers coming off *k.łunqowa′′x̣o·* (see *-nqowa*)
feel, to *-ιłx̣o, -ukpak-, -ιkpak-*
female *st!u′k^{u}ał*
fence post *a$_a$ʻkιłq!aku′pk!o·, a$_a$ʻkołu′x̣pe·* C
field *a$_a$ʻkanakałmu′ko·* C
fifth, the — day *kye$_i$ko$_u$nmi·′yιt* (see *-ye′$_i$ku-*)
fifty *ye$_i$ku′nwo* (see *-ye′$_i$ku-*)
fight, to *-k.łaq$_a$nan-*
figure, grass — representing deer *tsa′$_a$tsa*
fill pipe, to *-hułnak!o-*
find, to *-wuk^{u}q$_a$-* (see *-wuk^u*[*at*]-)
finger *a$_a$ʻkιtsq!ahe′yna·m, -tsq!ahey*
  little finger *kiapt!ahaˋnιtsq!ahai′na·m*
finger nail *a′$_a$ʻkukp*
finger ring *a$_a$ʻk!watsq!a′yna·m, a$_a$ʻkok!^{u}atsιtsq!a′yna·m*
finish, to *-hu-*
  to finish eating *-huł′e·k-* (see *-hu-*)
  to finish something *-huk^{u}ιn-* (see *-hu-*)

Finlay Creek *a$_a$ʻka′k!o·s* C
fir *ło^u*
fire *a$_a$ʻkιnq!u′ko·*, *-hanq!o·ko-* (see *-hanux̣o-*), *-ko-* suff., *-nq!oko-*
  to be on fire *-aq!ako$_u$-*, *-haq!a-ko·-*, *-haq!ałιkwaιt$_i$(ne·)*
  to extinguish fire *-huq!utsko-*
  to make a fire *-ιlko-*
  into fire *x̣un-* pr.
  he was thrown into fire *x̣unakinι′lne·* (see *x̣un-*)
  to start a fire *-tsuk^u-*
firebrand *a$_a$ʻkuk!pax̣ma′ko·*
fireweed (Epilobium angustifolium) *a$_a$ʻkankome′$_i$ka*
firewood *a$_a$ʻkox̣ni′yam*
first (to be) *-hupa-*, *-us-*
fish *kia′kx̣o·*
  a species of fish (?) *a$_a$ʻkamo·kin* C
  a species of fish, *q!u′me*
  a fish with large head and thin tail *k!ι′k!o$_u$m'*
  to fish *-uqławo·-*
fisher *wu′qt!e·*
  the real fisher *tsᴇmaʻk!ιlwu′qt!e·* (see *-tsᴇma·k!*)
fish hawk *ts!o′$_u$ts!o·*
fish line *a$_a$ʻkuqła′wo*
fish trap *a$_a$ʻkι′tsqa*, *-kιtsqa*, *ya′qa*
fish weir, wicker *a$_a$ʻkwu′kx̣o·* C
fist *a$_a$ʻkιnuqo′yka·k*
five, to be *-ye′$_i$ku-*
flapping of wings *a$_a$ʻkιkιnqowax̣oniyi′e·s*, *a$_a$ʻkιkqapx̣oniyi′e·s*
flat *-q!an-*, *-ts!ła-* pr.
  a flat object is still there *-skιkil-*
  flat stones *a$_a$ʻkιnuq!ła′$_a$nuk*, *a$_a$ʻkιts!ła′no$_u$k*
  a flat object is somewhere *-skιk-*
  flat country (= prairie) *skιkts!ła′nuqle′ιt* (see *ts!ła-*)
flesh *a$_a$ʻkax̣mała′na·m* (see also *-x̣ma*), *-ułaks*, *-x̣ma*
  he also had no flesh on legs *ła'łιtq!o'x̣$_u$masa′q!$_a$ne·* (see *-q!ux̣ma*)
fleshy *-q!ux̣ma*
flicker *ma′$_a$ka*
flint *a$_a$ʻqa′tsko·*
float, to *-ιlqawιsqok^u-* (?)
  it floats *wιsqu′łe·k* (see *-wιs-*)
flooded, it is *skιkq!ano′$_u$k$_u$ne·* (see *-q!an-*)
flower *a$_a$ʻkιnu′q!yuk* Kel.
fluid *-uk* suff., *-ku.*
  yellow fluid *a$_a$ʻkma′k!tsuk*
fly, to *-nux̣u-*, *-hanux̣o-*
  he flew into it *qanaltsᴇqan'mι'nx̣o$_u$qa′$_a$ne·* (see *-x̣o$_u$-*)
  it came flying out *qakał'akanox̣onu′k$_u$ne·* (see *qa-* pr.)
flying squirrel *yaqa′nła·łt*
foam *a$_a$ʻqo$_u$q!łι′łup*
fog *a$_a$ʻqunk!a′ła·k*
food *-pιts*, *a$_a$ʻkpι′tsna·m* (see *-pιts*), *kwι′se·*
fool, to *-aqnιts-*
fool hen *kia′wa·ts*
foolish, to be *-upι(qa)-*, *-uktman(qa)-*
  to act foolishly *sιlskιn·ku·′tste·k* (see *skι′n·ku·ts*)

foot *-łιk, a$_a$ʻk.łι'knam*
  with foot *-ιkιn* suff.
  foot of mountain *a$_a$ʻkuk!płe'ιt*
forearm *-taptse·k, a$_a$ʻktaptse'$_ι$kna·m*
forehead *a$_a$ʻkιnqa·'łna·m*
forest *-haq!anqots!łae·n*
  there is a forest *qa`$_a$kiłhaq!a`nqu·ts!ła'in* (see *-ts!łae·n*)
forget, to *-q!akpa(me·k)*
  forgotten, it is *q!akpayotι'łne·* (see *-payo·t-*)
four, to be *-x̣a'$_a$tsa-*
  four days *kx̣a·tsa·nmi'yιt* (see *-x̣a'$_a$tsa-*)
fox *na·'k!$_a$yo*
freeze, to *-hut!-*
Frenchman *nu·l'a'q$_ạ$na* (see *nu·'ła*)
fresh meat *qa'tsuk*
friend (used by women to designate a woman friend) *-ała*
  friend (used by man to designate male friend) *swυ*
  friends *swυ't$_ι$mo* (see *-t$_ι$mo*)
fringed *-haqoka'm-*
  fringes *a$_a$ʻqu'kam*
frog *wa'ta·k*
from land towards water *huł-* pr.
  from water to land *up-* pr.
frost *a$_a$ʻkumłe'ιt, a$_a$ʻkunłe'et* C
fruit *a$_a$ʻkuq!łe'et*
fruit of Viburnus opulus *a$_a$ʻko'mo·*
full, to be *-ιt!(qa)-*
fur *a$_a$ʻqo'wat*
future *ts-, tsx̣ał-*, pr.
gamble, to *-hałwats!*
gambler, bad *ksa$_a$na'$_a$ki·n* (see *-kιn*)
gambling-bone *wυ'ne·*
game *iya'mu*
game, dancing in circle *-henehe-*
generations *ya$_a$qanakιłhaqwu'mke·* (see *qa-* pr.)
get, to *-yax̣-*
  to get (milk) *-hako·ł-*
  to get out *-(nok!^{u}ιn)-*
ghost *ka'$_a$łka*
giant *e·'ka*
gills (of fish) *a$_a$ʻkoq^{u}atse'qa* C
girl *na.u'te·*
give, to *-tska(kιn)-, -hamat-*
  to give food *-hιs-*
glances, a blow — off from head *wιt!qkupqo·qłam·akι'n·e·*
gloves *a'$_a$ʻq!a·ł*
gnaw, to *-kιts!x̣$_a$-*
go, to *-ax̣e·, -qsa-*, dual *-akιk-*
  he goes about *-qqa'$_a$tse·*
  he goes along *skax̣e·* (see *-ax̣e·*)
  go ahead! *yu·'wa*
  to go away *-hałonιs-*
  go on! *ho'ya*
  to go out *-anax̣a'm-*

- go, to
  - go along, to *qa·na′x̣e·* (se *-qan-*)
  - they two went out *n'anakιsx̣a′mne·* (see *-kιs-*)
  - to go together *qsama′łne·* (see *-qsa-*)
  - to go up *-nuqka-*
  - he went up on high *yu·wa·kmnuqka′n·e·* (see *-nuqka-*)
  - to go and get *-hayax̣$_a$-*
  - to go to get *-łatιqkat(kιn)-*
    - he went to get one *n'uk!łatιqkatkι′n·e·* (see *-łatιqkat[kιn]-*)
  - to go to get back *-ts!ιnyax̣$_a$-* (see *-yax̣-*)
  - to go to war *-wanaq$_a$na-*, *-anax̣aka-* (= to go out for something?)
  - going at night (= moon) *ktsιlmetιlnu′qka* (see *-miyιt*)
  - going into *tιn-* pr.
  - he went across *qanalwat!a′x̣e·* (see *wat!-*)
  - he went back aboard *łao·qox̣ax̣a′′mne·* (see *-x̣a-*)
  - they went in *t$_i$naqanx̣a′′mne·* (see *-qan-*)
  - he went out of himself *(n)uqo‘kx̣amu′me·k*
  - he went way around *n'ιtkιkqła·‘łalqa·′tse·* (see *-qła·ł-*)
  - he went around in a circle *qalqa′$_a$tse·* (see *-qał-*)
- goat *kιanu′kx̣o*
- good, to be *-so$_u$k-*
  - it has good hair *sukq$_u$wa′$_a$te·* (see *-q$_u$wa$_a$[te·]*)
  - it is a good place *suk.łeι′t$_i$ne·* (see *-so$_u$k-*)
  - he took a good seat *suk^{u}x̣o′$_u$me·k* (see *-so^{u}k-*)
- goose *kax̣u′ło·k*
  - white goose *o·u*
- gopher *ιnι′tska*
  - young gopher *na′′ka*
- granddaughter (of woman) *tι′te·*
- grandfather *pa′pa*
  - his grandfathers *ats!mιlq!ałuk!puka′m'e·s* (see *-q!a-*, *-łuk!puk-*)
  - great-grandfather *ats!mił*
- grandmother (said by male) *pa′pa*
  - (of girl) *tι′te·*
- grandson *pa′pa*
- grasp, to — with beak *-huq!yu'k!o$_u$-*
- grass *tsa′hał*, *-ał* suff.
  - grass figure representing deer *tsa′$_a$tsa*
- grave *a$_a$‘q!ułu′mko·*
  - graveyard *a$_a$‘k!awats!e′$_i$ko·*
- gray (*-qux̣ma-*)
- grease *t!ιna′mu*
- green *-haqłoyιt(qa)-*
- grizzly bear *k.ła′wła*
- grouse (?) *kιa′wa·ts*, *inu′t!ke·*
- grown, to be full *-huł·ak.łe·-*, *-hunme$_i$łak.łe·-* (see *-hu-*)
- gum *-ι′łwa·*
- gum tree *a$_a$‘kιtsłak.łu′łał* C
- gun *t!a′wo* (see *-t!a-*)
- gunpowder *a$_a$‘kenι′łx̣ał* C
- hair *a$_a$‘qo′wat*, *a$_a$‘ku′qła·'m*, *a$_a$‘kuq!ła·'m* (?)
  - hair of head *a$_a$‘kołamka′k(na·m)* C
  - it has good hair *sukq$_u$wa′$_a$te·* (see *-q$_u$wa$_a$[te·]*)
  - long-haired one (Chinaman) *knu′q!łam'* (see *-nuq!-*)

half *qayaqa′wo* (see *qayaqa-*)
halter *a$_a$ʻkok!^{u}atska′łma*
hammer *po′po*
hand *a$_a$ʻkey*, *-hey-*
  his hand *a$_a$ʻke′$_i$e·s* (see *-hey-*)
  he put his hand back *ła′ntaqahe′$_i$ne·* (see *-hey-*)
  he covers it with his hand *mane′$_i$ne·* (see *-hey-*)
  with hand *-kιn* suff.
  to make with hand *-ιtkιn-* (see *-ιt-*)
handle *a′$_a$ʻq!a·n*
  (of tin pail) *a$_a$ʻkołu′q^{u}ats* C
  (of tin cup) *a$_a$ʻkιnqai kax̣łuk^{u}a′tse·s* C
hang, to *-q!an-*, *-q!aha-*
  it hangs *saq!a′n·e·* (see *s-*)
Hanson's Creek *a′$_a$ʻk!ne·s a$_a$ʻkιnux̣o′$_u$nuk* C
Hanson's Lake *a′$_a$ʻk!ne·s a$_a$ʻku′q!nuk* C
happens, something *tsιnmał(qa!$_a$ne·*
hard *ts!ᴇma′k!-*
hare (?) *tιłna′ako*
Hare Lip (a name) *kak!a′$_a$kit!*
hat *a$_a$ʻk!ayukwa′$_a$na·m*, *k!ayu′k^{u}a*
hated, he — him *sa·nłιkpakta′pse·* (see *-ιkpak*[*te*]), *sa`hanłukpa′kte·* (= he felt bad)
  (see *-sahan-*, *-ιkpak* [*te*])
have, to *-ha-*, *-haqa′$_a$ne·*, *-hate·* (see *-ha-*)
  I have it *huna′$_a$te·* (see *-ha-*)
  he has an arrow *naka′$_a$ne·* (see *-ha-*)
  he had two arrows *n'aimaka′$_a$ne·* (see *-ka-*)
  he has a bow *swu′$_u$te·* (see *-wo·*)
  you have big eyes *hιnwιłkιsqłι′łne·* (see *-kιs-*)
  to have clear eyes *-haqts!ιqłιł-*
hawk, a species of (?) *kiakqa′ło$_u$k*
  a small hawk *a$_a$ʻkιnoq!ota′tit*
head *a′$_a$ʻk.ła·'m*, *-ła·'m*
  of tent *apko·k!^{u}*
hear, to *-hułpał(ne·)-* (see *-pał-*)
heart *a$_a$ʻkι′łwey*, *-łwey*, *-(ι)łwey-*
heavy, to be *-anιk!e·-*
  it is heavy *łιtx̣$_a$maqa′$_a$ne·* (see *-x̣$_a$ma-*)
heel *a$_a$ʻku′k!pa·k*
helps, he *(n')un·aqało·qniya′x̣$_u$ne·*
helpful, to be *-utspat!-*
hide, to *-ιt.łatsu-*
hill *a$_a$ʻkwitsłe′et* (?) C
hill *a$_a$ʻqanq!$_i$yumι′n·a* (see *-q!yu-*)
  Hillside (a place name) *a$_a$ʻqanq!yumι′n·a*
hips *a$_a$ʻk!a′$_a$kpo·k!* C
hit, to *-mox̣un·e·*
  he hit it there *qaox̣ała′łte·* (see *-łał*[*te·*])
  he hits it *wuk!o′$_u$ne·* (see *-wu-*)
hoe (?) *a$_a$ʻk.łiłkaku′pko·* C
hold, to *-tsιn-*
  it holds it by the tail *nawιtsqatkι′n·e·* (see *-ha-*)

hole (?) *-k!a$_a$k*, *-k!a(me·)*, *a$_a$'k!a'$_a$me·* (see also *-me·*)
  he made a hole *n'ιtk!ame'ι̨ne·* (see *-k!a*[*me·*])
  hole in ice, water hole *a'$_a$'ka·k*, *a$_a$'k!aq*
  where there is a hole in a mountain *hank!amι̨nake·* (see ***ha—ke·***)
hollow place in ground *a$_a$'kιkqła\łale'ιt*
  hollow place in mountain side *a$_a$'kιkqła\ławuqłe''t*
  hollow place with dry timber *a$_a$'kιkqła\łak!aqłu'nuk*
hoof of deer or cattle *a$_a$'kιtsq!ału'pta·k*
hook *a$_a$'kuqła'wo*, *tsu'wak!*
hoop *a$_a$'k!a'$_a$łmo·k*, *-k!a$_a$łmo·k*
horn *a$_a$'ku'qłe·*, *-qłe·*
hornet *a$_a$'kapmate·s yu·'wat!* C
horse *x̣a'$_a$łtsin*, *kq!a\łax̣a'$_a$łtsin* (= elk dog).
horsefly *ιne'si·n*
hot, it was really *tsᴇma\k!e·ł'utι̨mι·łe.ι't̨ne·* (see *-tsᴇma·k!*)
Hot Springs, Ainsworth, B.C. *a$_a$'kιnux̣łe\etna'na* C
house, tent *-t.ła*, *-(ι)t.ła*
  to make a house, tent *-ιtιt.ła-* (see *-ιt-*)
  there is a house, tent *sa·nιt.ła'mne·* (see *s-*)
housefly *a$_a$'qoku'wum*
however *at*
howl, to *-hakwa-*, *-kik-*
  she ran out howling *n'anmuqkupnox̣o·\ne·łkιkwakι'me·k* (see ***-kik-***)
huckleberries *ławi·'ya·ł*
hummingbird *nuktsa'qłeι̨ł*
hundred *ιt!$_u$wu'nmo* (see *ιt!$_u$wo*)
hungry, to be *-huwas-*
hunt, to *-anax̣e·* (= to go out?)
  he goes hunting *nał'ana'x̣e·* (see *-hał-*)
  when they had been hunting *ya'$_a$kιł'ana'mke·* (see *-kιł-*)
hurried, he *wasaq$_a$na'$_a$ne·* (see *was-*)
hurt, to *-ιse·-*, *-t!aqts-*
  he hurt his hand *t!aqtseyx̣o'$_u$me·k* (see *-t!aqts-*)
husband *nu·ł'a'q$_a$na* (see *nu''ła*)
  husband's brother *atsa·'wats!*
I *ka'min*
ice *a$_a$'kwi·t!*
if *na'pit*
in *oqo-* pr.
in water *-q^u*, *-uq*, suff.
increase, to *-ιtełx̣o-* (see *-ιt-*)
indicative forms of all verbs beginning with an *h*, prefix of *n-*
  of all verbs beginning with a vowel *n'-*
infant (until the time when it is taken off the cradle board) *a$_a$'qoka'pma·ł*
initiate, to (see manitou) *-kι̨yukpuktse* (*te·*)
innermost part *a$_a$'kι'łwey*
inside *o'qo$_u$ks* (see *oqo-*), *a'qła*
  (of water) *ya'wo*
  (of quills) *a$_a$'qo$_u$q!kιłupιnqo'wa* (see *a$_a$'qo$_u$q!kι'łup*)
interrogative and participle, of verbs beginning with *h*, *w*, *y*, prefix ***k-***
  of verbs beginning with vowel ***k!.-***
  of monosyllabic verbs ***kι-***
intestines *a$_a$'ku'qtna·m*
into *t-*, (away from speaker) *tιn-* pr.
  (towards speaker) *tιk-* pr.
  (a pile of things) *tsaqan-* pr.

into fire *x̣un-* pr.
into water *x̣un—q^u*
into woods *aq!an-*, *naq!an-*, pr.
invite to a feast, to *tsuk!na′$_a$(ne·)*
iron *nι′łko*
island *a$_a$ʽq!a′nkme·*
jaw, lower *a$_a$ʽłamtsιnka·′k(na·m)* C
joint *a$_a$ʽqatskana′mke·*
Joseph's Prairie, at Cranbrook, B.C. *a$_a$ʽkιskak.łe′et* C
jump, to *-mιnx̣o·qa-*, *-qumłas(x̣o)-*
  he might jump to the head of the tent *ł'apko·k!$_u$na′m'te·x̣a* (see *-nam'te·x̣a* [?])
  he jumped sideways *naqaˋnkikqa′me·k* (see *-kik-*)
  he jumped a little to the other side *łoaˋq!mawιsqa′$_a$ne*
  the two jumped to the back of the tent *łaˋnta ox̣akιsιnk!a′te·k* (see *-ιnk!at-*)
juniper *a$_a$ʽkak.łu′łał* C, *also a$_a$ʽkok.łu′łał*
just *qa′$_a$łιn*
kettle of pottery *a′tso*
kicked, he — him across *wat!mιˋte·kι′n·e·* (see *wat!-*)
  he kicked it *qanaqłι′kx̣$_a$ne·* (see *-łιk*)
Kicking Horse River *a$_a$ʽkιnu′k.łuk* C
kill, to *-upιł-* (see *-up-*)
  by striking *-q!akpa(kit)*
kingfisher *q!a′pqa·ł*
kiss, to *-hałqok!ałmax̣$_a$-* (see *-hał-*)
knee *a$_a$ʽq!a′na·k*, *a$_a$ʽq!ana′k$_a$na·m* (see *-q!an-*)
Knee-Cap (a name) *yu·wιsq!a′na·k* (see *-q!an-*)
knife *a$_a$ʽktsa′mał*, *-tsamał*
  with knife *-q(a)* suff.
knock, to *-t!a-*
  (at door) *t!ax̣o′$_u$ne·* (see *-t!a-*)
knot in tree *a$_a$ʽkukpιtsk!a′ła·k* C
know, to *-upx̣a-*, *-oho-*
  I know how to get it *hun'onyiłnu′k!$_u$ne·* (see *-[nuk!^{u}]-*)
  I know a place *hun'o$_u$łitι′t$_ι$ne·* (see *-łitιt-*)
  one who knows mind *k!upx̣ałwi′yte·* (see *-łwey*)
knuckle *a$_a$ʽkwi′tsa·k*
Kootenay River *a$_a$k!ałe′et* (see *-k!ałeet*)
  Kootenay River, Lower *a$_a$ʽkuk.ła′x̣ał* C
Kutenai *ktuna′x̣a*
Kutenai of Pend d'Oreille and St. Ignace *a$_a$ʽkiye′nιk!*
lacings *a$_a$ʽkuk.łuka′tsło·* C
lair of a deer *-k!a$_a$k*
lake *-haq!nuk-*, *a$_a$ʽku′q!nuk*, *-q!nuk*
  a big lake *kwι′łq!nok* (see *-q!nuk*)
  it must be a lake *k.łsa′kq!nuk* (see *ł-* pr.)
  lake on other side *k.łuha′kq!nuk* (see *łu-*)
  little lakes *n'a·qaˋnałhoq!nukna′na* (see *-haq!nuk-*)
land *am·a·k*
larch *a$_a$ʽqo′pał*, *k!u′sti·t!*
large *-wιł(qa)-*
last, to be *-yapt!a-*
  last *one·k*
later on *ma′qak*, *ta′x̣ta*

laugh, to *-kq!u-*, *-umats-*
  he laughed aloud *wιłkιkq!u'n·e·* (see *-kq!u-*)
  he laughed thus *qakq!u'n·e·* (see *-kq!u-*)
law, to make a *-ιtnumo·ts*(*te*)-
lay down, to *-ιtq!an*(*kιk*)-
lay out place for tent, to *-ιk$_ι$natιt-*
leaf *a$_a$'qo$_u$la'qpιk*
  leaf of pine *a$_a$'ku'la·ł*
  leaves of tobacco plant *papa'la·'m*
lean, to be *-tunak-*
leave, to *-mate·*
left-handed *kułwiya't!ne·* (see *-kuł-*)
leg *a'$_a$'ksaq!*, *-saq!-*, *a$_a$'ksa'q!na·m* (see *-saq!-*)
  leg is cut off *łusaq!a'łne·* (see *-saq!-*, *-q*[*a*])
  long leg *wu'saq!* (see *-saq!-*, *-wu*[*qa*]-)
  leg part of skin *a$_a$'k!a'$_a$q!yu*
  length of his legs, the *yιsιnwosa'q!ke·* (see *-wuq*[*a*]-)
leggings *a$_a$'qa`tik.łu'k^{u}a*
lehal *-hałq!ahałt-*
lengthwise, to be *-hutsqan-*
  striped lengthwise *kutsqa'nq!le·ł* (see *-hutsqan-*)
let go, to *-pιs-*
  let me go on! *ho'ya*
  he let it go with hand *pιsιkι'n·e·* (see *-pιs-*)
level place (on a hill), where there is a *haq!an·uqle·ι'tke·* (see *-q!an-*)
lick off, to *-ιłta*(*x̣a*)-
lie, to (to recline) *-saq-*,
  it lies here *sakqa'$_a$ne·* (see *s-* pr.)
  to lie down *saq*(*qa$_a$*)- (see *-saq-*), *-ιtx̣o'$_u$me·k.* (see *-ιt-*)
  he lay on his back *tuwuł'ιtx̣o'$_u$me·k* (see *tuw-*)
  he lay (there) dirty *skιkq!$_u$ma'łne·* (see *-q!o·mał*)
  it lay there wet *skιkqoq^{u}ts!ała'$_ι$ne·* (see *-goq^{u}ts!ała-*)
  he lay down there quietly *qa`ox̣ał'ιtq!ankιkqa'$_a$ne·* (see *-q!an-*)
  he lay down the other way *łuq^{u}ałitx̣o'^{u}me·k* (see *łuq^{u}a-*)
lie, to (to speak untruth) *-huts-* (see *-ke$_ι$-*)
light (not heavy) *-x̣$_a$ma-*
light (?) *a$_a$'k!ałmok^{u}a'et*, *-k!ałmukwa'e·t*
  a little light (shining) through a hole *tsa$_a$k!a$_a$łmì`yitna'na* (see *-k!ałmukwa'e·t*)
light a pipe, to *tsuku'px̣$_a$ne·* (see *-tsuk^u-*)
lightly *-q!ma-*
  he touched it lightly *wu`q!max̣o'$_u$ne·* (see *-q!ma-*)
lightning *a$_a$'kanłix̣una'e·t* C
like, to *-tsłake$_ι$ł-*
  he likes it *suk.łukpa'kte·* (see *-ιkpak*[*te*])
like *-qaps-* pr.
  it is like (it) *qapsqaqa'$_a$ne·* (see *-qaps-*)
  his eyes were like *sιłqa`psqakιsqłι'łne·* (see *-qaps-*)
limb *a$_a$'qonakι'łmak!*
limping *-haq!ank!o·'*(*te·k*)
line, those who are in *-ιnałaqa'a$_a$ke·*
lip, lower *a$_a$'komu'na·m* C
  upper lip *a$_a$'koka·yuk!ałmᴇ*(*na·m*), also *a$_a$'kokwιyok!ałᴇma* C
listen, to *-k!apał-*, *-hułpał*(*ne·*) (see *-pał-*)
  he listened *k!apałtι'le·k* (see *-k!apał-*)

little, it stuck out a *sq!ma·\witsłιnq!a·''ntse·* (see *-q!ma-*)
a little while *wo·q!^{u}ma$_a$ne·kι'tιne·* (see *-q!ma-*)
locust *a$_a$'kuk.łako'wum*
lodge, tent, house *-(ι)t.ła*
old lodge *o$_a$'kałat.ła'tna·m* C
lonesome *huk.łukpa(me·k)* (see *-huk.łuk-*)
long, to be *-wu(qa)-*
long ago *pι'k!a·ks*
(long objects) *-ma-*
long-haired one (Chinaman) *knu'q!łam'* (see *-nuq!-*)
Longwater Bay *ya$_a$kwu'ła·k*
look, to *-kat(e·)*, *-wιtskιk-*
to look for or at something *-ιtskιł-*
how do I look? *koa·\qaka'te·* (see *-kat*[*e·*])
to look secretly *-hak.łatsułwιtskιł-*
to look terrible *-ιse·(ka'te·)*
it looks terrible *n'ιse·kate'$_\iota$ne·* (see *-kat*[*e·*])
he looked around *tse·kalitι'tιne·* (see *-litιt-*)
he looked up *wa·wιtskι'kιne·* (see *wa·-* pr.)
he looks back *łamanwιtskikι'łne·* (see *man-*)
it looks nice *tsιnła(kate'$_\iota$ne·)*
it looks yellowish *namak!tsa'$_a$kat.łe·tιtιne·'ne·* (see *-kat*[*e·*])
loon *nuqłu'k!^{u}e·n* (see *-nuqłum-*)
lose, to *-ιskaẋ$_a$mete-*
lump *a$_a$'q!anłupẋ$_a$ma'ko·* (see *a$_a$'q!a'nłup*)
there is a lump, excrescence, on surface *-q!anłupẋamako-* (see *-q!an-*)
lungs *a$_a$'kmŭłu'pu·q*
lynx *k!u'q$_u$ne·* (= short face)
magpie *a'n'an*
a small magpie (?) *e·qo·ł*
make, to *-ιt-*
I shall make a bridge *hutsιtkokopkι'n·e·* (see *a$_a$'ko·'ko·* C)
to make a fire *-ιłko-*
he made a fire *q!o$_u$koẋa'me·k*
to make a house, tent *-ιtιt.ła-* (see *-ιt-*)
he made a tent for himself *n'ιtιt.ła'$_a$te·k* (see *-t.ła*)
to make a law *-ιtnumo·ts(te)-*
to make with hand *-ιtkιn-* (see *-ιt-*)
he made a bow for himself *n'ιt'wuk^{u}nι'le$_\iota$k* (see *-wo·*)
he made a hole *n'ιtk!ame'$_\iota$ne·* (see *-k!a*[*me·*])
just there he made it *'qooẋał'ιtkι'n·e·* (see *qao-*)
he made a mark in the center *qaya$_a$qawa$_a$q!anq!łι'łne·* (see *-q!an-*)
he made it nothing *łu''nte·* (see *łu-*)
male *qa'sk!o*
mallard duck *kanq!usqwe'$_\iota$kak*
man *tι'tqa·t!*
manitou *nŭpι'k!a*
to send a boy to get manitou power *-k$_\iota$yukpuktse(te·)*
many, to be *-yuna(qa)-*
there are many *yunaqa'$_a$ne·* (see *-qa·*)
mark *-q!łe$_\iota$ł*
he made a mark in the center *qaya$_a$qawa$_a$q!anq!łι'łne·* (see *-q!an-*)
marrow *a$_a$'kιnu'łma·k*, *-nułmak*
marry, to *-hałitιt-*, *-sałitιt-*

married, to be *-halalitɛ't*$_\varepsilon$*(ne·)*
master *na'ksaq*
may *-lɛn* pr.
  may be *ɛlɛn-* pr.
mean, to *-ilɛkt*
  he did not mean it *tsɛns(kɛ'ɛne·)*
means, by — of *-mu* suff.
meat *-ulaks*, *a*$_a$*'ku'lak*
  to dry meat *-ɛtwas(k!o)-*
  dried meat *wa'tsk*$_a$*na*
  a piece of dried meat *a*$_a$*'kɛnx̣amulu'la·k*
  fresh meat *qa'tsuk*
medicine made of Artemisia discolor *a*$_a$*'kɛnuk.łux̣ona'*$_a$*ka awu'mo* (see *a*$_a$*'kɛnuk.-łux̣ona'ka*) C
melt, to *łuq*^{u}*ɛn·ko-*
  it melted strongly by heat *tsᴇma'k!il·oq*^{u}*ɛnk*$_u$*'pse·* (see *łuq*^{u}*ɛn·ko-*)
  it melts *-hoq!ko·-*
middle *qayaqa'wo* (see *qayaqa-*)
milk *tsu'u*
Milky Way (= dog's trail) *a*$_a$*'kma'e·s x̣a'*$_a$*ltsɛn* (see *a*$_a$*'kma'na·m*)
milt of fish *a*$_a$*'q!a'nlup*
mind *a*$_a$*'kɛ'lwey*, *-(ɛ)lwey-*, *-lwey*
mind, to *-ɛntse-*
miss, to *-yuk!k*^{u}*aka(te·)*
Missoula, a place about 4 m. from Sand Point, Idaho *a*$_a$*'kanu'k.łe·ł* C
mistake, he makes a *(n')umnaqalpalne'ɛx̣o·-*, *-tsɛk!malɛn(kɛ'n·e·)*
mittens *pa'l'ya*
moccasin *ła·n'*
money *nɛ'lko*
monster, giant *e·'ka*
moon *nata'ne·k!*
  moon (=the one going up at night) *ktsɛlme'tilnu'qka* (see *-nuqka-*, *-miyɛt*)
moose *nɛtsna'pku*
  bull moose *kaq!a'le·*
more *a:n-* pr.
  one more *lao·k!*^{u}*e.ɛ'se·* (see *la-*)
moss *a*$_a$*'kola'*$_a$*nak* C, *al·a*, (Lillagenilla rupestris) *a*$_a$*'kolawite'yal* C
mother *ma*
mother-in-law *tɛ'te·*
mother's brother *ha'tsa*, *x̣a'tsa*
mother's sister *ko·kt*
motion towards speaker *k-* pr.
mountain *-uq!yu(leet)*, *a*$_a$*'kuwuk.le'ɛt*, *a*$_a$*'koq!yule'et*
  end of mountain *wa'kaq!yule.ɛ'tke·* (see *-q!yu-*)
  foot of mountain *a*$_a$*'kuk!ple'ɛt*
  there is a mountain *yɛsle.ɛ't.se·* (see *-le.ɛt*), *sakq!yuleɛ't.s·* (see *-le.ɛt*)
mouse *ɛ'ntsuk!*
mouth *a'*$_a$*k!alma'na·m*, *(-k!a)lma*
  in mouth *-aqtuq!*^{u}*-*
  with mouth *-x̣a-* suff.
move, to *-wan-*, (?) *-qsa-*
  he moved his arm *wanla't!ne·* (see *-wan-*)
  he moved it in the water *wanuqkɛ'n·e* (see *-wan-*)
  to move camp *-uq*$_u$*na(me·k)*

much *-yuna*(*qa*)-
  much coal, there is *yu·nats!kakι′łne·* (see *-ts!kakιł-*)
mule (=his big-ears) *k*$_u$*wιˋłq*$_u$*wa′t!e·ʼs* (see *-q*$_u$*wat*)
muskrat *ha′nq!o*
must be *ł-*
  must be a lake, it *k.łsa′kq!nuk* (see *ł-* pr.)
mutually *-t*$_\iota$*mo* suff.
my *ka-* pr.
myth *a*$_a$*ʻqałq!anox̣wa′te·*
name *a*$_a$*ʻkιk.łe′yam, -*(*ι*)*k.łey -k.łe·*
  he was named thus *-qa′k.łιk-*
name, to *-at-*
  (names of culture heroes) *ya.uk*^{u}*e′*$_\iota$*ka·m, nałmü′qtse·*)
  (name of a dog) *tso*$_u$*t*
  (of Coyote's daughter) *mιsquło′*$_u$*wo·m*
  (of a man) *a*$_a$*ʻkałaˋłaa′ał* C
  (of place near Nelson) *a*$_a$*ʻqeya′młapskak.łe.ι′tske·*
  (place name) *a*$_a$*qo·ła′*$_a$*ka·, a*$_a$*ʻko′q*$_u$*wit!*
  (of region inhabited by Lower Kutenai) *a*$_a$*ʻkako·′wo·k* C
  (of region of a camping place on the trail to the Lower Kutenai) *a*$_a$*ʻkakołmitι′yuk* C
  (of region of Fort Steele and St. Eugène Mission) *a′*$_a$*ʻk!am* C
  (St. Mary's Lake) *a′*$_a$*ʻk!am a*$_a$*ʻku′q!nuk* C (see *a′*$_a$*ʻk!am*) C
  (St. Mary's River) *a′*$_a$*ʻk!am a*$_a$*ʻkιnmi′tuk* (see *a′*$_a$*ʻk!am*) C
  (Wild Horse Creek) *a*$_a$*ʻktsa′k.łe·* C
  (Skukum Chuck, below Finlay Creek) *a*$_a$*ʻkaumaʻkso·k* C
navel *a*$_a$*ʻk!ałaka′kna·m, -k!ałakak*
neck *a*$_a$*ʻko′*$_u$*ka·k*
  nape of neck *a*$_a$*ʻkuk!płaˋʼmka·′kna·m*
necklace *a·′na*
Nelson *a*$_a$*ʻkya′młu·p* C
nephew *pat!*, (sister's child, said by woman) *x̣ałnaˋłe*$_\iota$*ł* (see *x̣a′ł*[*e·*])
nest *a*$_a$*ʻkuq!no′k*^{u}*at, aʻqo·′q*^{u}*at, -qoq*^{u}*at*
  fish-hawk nest *ts!o*$_u$*ts!u′q!*^{u}*a* (see *ts!o′*$_u$*ts!o·*)
nevertheless *pa·mιk*
new, to be *-wup-*
news *-tuq!ts-*
  to tell news *tuq!tsqake′*$_\iota$*ne·* (see *-tuq!ts-*)
niece (sister's child, said by woman) *x̣ałnaˋłe*$_\iota$*ł* (see *x̣a′ł*[*e·*])
  (brother's daughter) *pa·*
  sister's daughter (said by woman) *swina′le·ł* (see *swyn*)
night hawk *p!e·q!s*
nine, to be *-qa.ikιt!*$_u$*wo-* (see [*-ιkιt!*$_u$*wo*]), *qa.ιkι′t!*$_u$*wo* (see *-qa-*)
no! *waha·′, uwa′ha*
  there is no water *łιtu′k*^{u}*ne·* (see *łιt-*)
nock of arrow *a*$_a$*ʻq!a′nq!ak* C
nod, to *-haq!a·naq!ne*$_\iota$*-, -ιsqaq!anaq!ne·ʼnιł-*
noise *a*$_a$*ʻk.łuk.łe′et, a*$_a$*ʻkιk.łite′yam, -hak.łeιt-, -hałukme-* (see *-ha-, -łιk-* [?])
  to make noise *-hιłke·-, -t!ało′*$_u$*k*^{u}(*ne·*), *-kik-*
  he made noise inside *qa·atskιk.łιknatι′t*$_\iota$*ne·* (see *-łιk-*)
  he made big noise *wιłkaˋnilpałnex̣u′n·e·* (see *-pał-*)
  without noise of stones *łιtkιk*$_\iota$*nok*^{u}*ι′łne·* (see *-kik-*)
noose (on rope) *a*$_a$*ʻkankałtsι′ka* C
nose *a*$_a$*ʻk!u′nka·k, -k!unkak; -k!on, a*$_a$*ʻkuqsała′na·m, -qsała*

nostril *-k!asła′*$_a$*kak, a*$_a$*·k!asłaka′kna·m* (?)
not *qa-*
  not far *qawuleι′t*$_i$*ne·* (see *-wu*[*qa*]*-*)
nothing *łu-, łu′n·e·* (see *łu-*)
  he made it nothing *łu′′nte·* (see *łu-*)
  again there is nothing *łalo′*$_u$*se·* (see *ła-*)
number *yιsa′ske·* (see *yιs—ke·*)
object *-ł-* suff.
off, a little ways *aqat!-* pr.
oh *ẹ, a·*
  oh! *hê, hał·ya·, hai, há·*
  oh if! *ta*$_a$*q*
oil, to *-ts!aq*$_a$*-*
old man *nu′′ła*
old woman *tι′łna, tιłna′mu*
once, at *ok!*^{u}*ιł-, ok!*^{u}*ιnł-, uk!*^{u}*nιł-*, pr. (see *-ok!*^{u}[*e·*]*-*)
one, to be *-ok!*^{u}(*e·*)*-*
  the one (*n*’)*ao·′k!*^{u}*e·*
  one hundred *ιt!*$_u$*wu′nwo* (see *-ιt!*$_u$*wo·-*)
onion *a*$_a$*·ko·′wał*
only *ts!ιn*
open, to *-małιn-, -uk!u*(*n*)*-, -*(*nok!*^{u}*ιn*)*-*
  to open (rock) *-tsunok!o*$_u$*-*
  to be open *-huk!*^{u}*e·n-* (?)
  he opened his mouth *małιnk!ałma′n·e·* (see *-małιn-*)
  opening, hole *-k!a*(*me·*)
orbit *a*$_a$*·kιnιł·ałax̣apa′kna·m, a*$_a$*·kax̣apa′kna·m*
ornamental pieces on border of root kettle, small *a*$_a$*·kutskakiłukpo′x̣ał* C
orphan *na′′nka*
  orphan adopted by me *kana’nka·′qał* (see *na′′nka*)
other, the (*n*’)*ao·′k!*^{u}*e·*
  the other one *nao·′k!*^{u}*e·*
  the other side *ła′ts*$_i$*ne·*, on the other side *łe′*$_i$*ne·*
  other side *łu-, łuq*^{u}*a-*
  lake on other side *k.łuha′kq!nuk* (see *łu-*)
  he lay down the other way *łuq*^{u}*alitx̣o*^{u}*me·k* (see *łuq*$_u$*a-*)
otter *a*$_a$*·qa′ox̣ał*
ought *x̣ma*
our *kamina′ła* (see *ka′min*)
out of *a-* pr.
  out of (away from speaker) *an-* pr.
  out of (towards speaker) *ak-* pr.
  out of woods *tunwa-* pr. (Lower Kutenai *tun-*)
  his two legs stuck out *tunwakakιswi·ts·a′q!ne·* (see *tunwa-*)
  out of the top of something *-e·le*$_i$*k-*
outer side of tent, at bottom, all around *ła′′nta*
outside *ła′a, ła′ła·k*
  they were outside *k.łałaha′q*$_u$*wom* (see *ła′a*)
over *ιt!na-* pr.
overtake, to *-x̣anx̣o*, (?) *-a’nx̣o-*
owl *ku′pe*$_i$
own, to *-ιs-*
own way, he wants to act his *sιn·akpa′me·k*
paddle *łι′se·*
paint, red *namι′t·a*

painting a_a*ʻku′q!li·ł*
palate a_a*ʻkoła′na·m* C
palm of hand a_a*ʻkuk.ła′*$_ι$*(na·m)* C
pant, to *-hałkιkwas-* (see *-hał-*), *(n)hakwase′kme·k* (see *-hakwa-*)
panther *swa'*
parents *ak*$_ι$*nek!*, a_a*ʻkιnι′k!na·m*
  parents and children *ała·qałtι′t*$_ι$*mo* (see *-t*$_ι$*mo*)
parflèche a_a*ʻqu′łum*
(participle and interrogative pr.) *k-*
parting of hair a_a*ʻkawu′k!o·*
partridge *t!a′n·qu·ts*
pass (?), to *(qa)hak!o*$_u$*-*
passer-by a_a*ʻq!utsa′ne·k* (not used in modern speech)
passive *-ł-* suff.
past *man-* pr.
  he went past *manq!ankι′me·k* (see *man-*)
pay, to (*-ιnmak*), *-ιtιnmak-* (see [?*-ιnmak*])
peel, apple a_a*ʻko·′nak* C
pemmican *kιłku′łka*
penis a_a*ʻku′łats*
pepper a_a*ʻkukpłu′łał* C
perspire, to *-haq!a-ko·-*, *-aq!ako*$_u$*-*
Philadelphus Lewisii, berries of a_a*ʻkuno·′kyo·k* C
pick berries, to *-hałq!at!e*$_ι$*-*
pick up, to *-itqana(qa)-*
piece he bit off, a *qa′sx̣*$_a$*ne·* (see *-qas-*)
  to break to pieces *-qas-*
  he cut himself to pieces *qasnιnqa′me*·k (see *-qas-*)
Piegan *sa′nła* (see *-sahan-*)
pierce, to *tsu(k!o′*$_u$*ne·)*
pile, to *-nmu(x̣o)-*
  he had a pile *sanmołkι′n·e·* (see *-mox̣un·e·*)
  to pile up *sanmux̣o′me·k* (see *-mox̣un·e·*), *-ιt!qao(x̣a)-*
pin, to *-apak!ιn-*
pine *he′m·o*
  white pine *a′*$_a$*ʻka·m* C
pipe *ko·′s*
  to fill pipe *-hułnak!o-*
pipe stem a_a*ʻko′ła*, *-uła*
  pipe-stem wood (Alnus incana) a_a*ʻkuła′wo·k* (see a_a*ʻko′ła*)
pit a_a*ʻk!a′*$_a$*me·*
  (for cooking) a_a*ʻk.ła′x̣we·k!*
pitchwood *-nuqa′ko*$_u$, a_a*ʻkιnoq*^{u}*a′*$_a$*ko*, *-oq*^{u}*a*$_a$*ko*
pitfall a_a*ʻkιnu′kwe*$_ι$*t*
pitied, he — it *k!umnaʻnłukpakitmu′łne·* (see *-ιkpak[te]*)
place *ha—ke·*
  place for drying meat a_a*ʻkowa′sk!o·*
  place with thick trees a_a*ʻq!anqats!ła′e·n*, *-haq!anqots!łae·n*
  thickly-wooded place a_a*ʻq!anquts!ła′e·n* (see *-q!an-*)
  place with dry trees a_a*ʻk!ak.łu′nuk*
  place with scattered trees a_a*ʻkιnusu′k!po·n*, *-nusu′k!po·n*
  it is a bad place *saʻhanlι′tne·* (see *-sahan-*)
  it is a good place *suk.lι′t*$_ι$*ne·* (see *-so*$_u$*k-*)
  it is a well-hidden place *-hatslιt-*
  to place *-x̣a-*

plain *a$_a$ʻkιtsła'$_a$me·*
plank *a$_a$ʻkιnuq!^{u}ła·k!a'$_a$ko·*
"plant standing up," used for arrowshafts *a$_a$ʻq!ox̣$_u$małe'et*
play, to *-k.łιnq!o-*, *-wats!-*
  they play along *qanałwa'ts!ne·* (see *qa-* pr.)
  he plays ball with bat *-qaix̣o'ktse·k*
pleased with something, to be *-yιłna'nts(te·)*
plenty *suk^{u}akate'$_i$ne·* (see *-kat*[*e·*]), *ksuk^{u}aka'te·* (see *-so$_u$k-*)
plural *-kιł-*, *-q!a-*, *-qan-*
pocket *a$_a$ʻkuła'ko* (?) C
point, to *-nk!un-*
  point *-nq!a-*
  with point *-k!o-* suff.
  (pointed eye) *k!uktsa'qle$_i$ł* (see *nuktsa'qle$_i$ł*)
  he pointed at them hither *qaka·nk!onι'łne·* (see *qa-* pr.)
  he pointed at them thither *łaqaʻnank!onι'łne·* (see *qa-* pr.)
  it was pointed that way *qaʻnank!unι'łne·* (see *-nk!un-*)
points of bark canoe *a'$_a$ʻko·* C
poked him, he *qunatsa'$_a$x̣$_a$ne·* (see *qun-*)
poor, to be *-k!umna-*
  he is poor *k!umnaqaqa'$_a$ne·* (see *-k!umna-*)
porcupine *nι'łksaq*
post *a·ma'le·t*
pot *yιts!ke·'me·* (see *-me·*)
pouch *a$_a$ʻkuła'ko* (?) C
powder flask *a$_a$ʻkołe'kam* C
prairie *a$_a$ʻkιnuqłe'et* (see *-nuq-*), *skιkts!łaʻnuqłe'ιt* (see *-ts!ła-*)
  there was a flat prairie *qa·q!aʻnmoqts!ιnu'k$_u$ne·* (see *-q!an-*)
  prairie on side of hill *a$_a$ʻq!anuk.łe'et*
prairie chicken *kts!ι'q!ła*
probably *naqan-* pr.
property *a$_a$ʻk.łe'$_i$te·t*
propose a plan, to *-ιt.łιk$_i$natιt-*
proud, to be *-hał·ax̣wat(e·k)*
puff, to *-kik-*
pull, to *hakunkι'n(·e·)* (see *-ha-*)
  he pulled it in *tιk$_i$mι'tx̣$_a$ne·* (see *tιk-*)
pup (of dog) *tsιt!(na'na)*
purple *ke'$_i$ko·p* (see *-kup-*)
pursue, to *-mιtyax̣$_a$-* (see *-yax̣-*), *-nut-*
  he came pursuing her *qaknu'te·* (see *qa-* pr.)
push in, to (?) *-yaptsa(kιn)-*
put, to *-x̣a-*
  he put his hand back *ła'ntaqahe'$_i$ne·* (see *-hey-*)
  to put in *-haqtuq!^{u}a-*
  to put into water *-hιłe·kx̣aqkιn-*
  to put on back *-ałax̣o$_u$-* (see *-oła-*)
  to put on with hand *-ałakιn-* (see *-ała-*)
  to put together *-ιt!qao(x̣a)-*
  to put up *-eya(kιn)-*
  he had something to put in (?) *(ts')ιnałqana''nts·*
  he put it into it *n'oqox̣akι'n·e·* (see *-x̣a-*)

put, to *-x̣a-*
  put me off! *pιsx̣o'$_u$nu* (see *-x̣o-* suff.)
  he was put off *pιsx̣o'łne·* (see *-ł-* suff.)
quarrel, to *-ιłkιł-*
question, to *-ak.łeł-*
quickly *-qkup-*, *was-* pr.
  quickly he cut off the nose *łuqkupqsała'$_a$te·* (see *łu-*)
  he comes back quickly *waˋsιł·ax̣a'x̣e·* (see *was-*)
  it burnt quickly *ts!ιlq!anku'pse·*
  he stretched his leg out quickly *qał'ιt!naqkupq!ałsa'q!ne·* (see *-q!ał-*)
quietly he lay down there *qaˋox̣ał'ιtq!ankιkqa'$_a$ne·* (see *-q!an-*)
quill end of feather *a$_a$ʻku'kpłe·* C
quills, insides of *a$_a$ʻqo$_u$q!lιłupιnqo'wa*
rabbit *kianuqłu'mna* (see also *-nuqłum-*)
race, a *kałnux̣u'kna·m* (see *-nux̣u-*)
rail *a$_a$ʻkιlq!aku'pk!o·*
raining, it is *wałoq!k^{u}ku't$_ι$(ne·)*
raise, to *-huk$_u$nu-*
rapids *a$_a$ʻkax̣a'pqłe·*
raspberry *a$_a$ʻq!u'ko·*
rattle *a$_a$ʻko'q^{u}ma·ł*
  bunch of dew hoofs of deer *a$_a$ʻkιlq!a'łukp*
rattlesnake *wι'łma·ł*
Rattling-Claws (a name) *ka·kiyax̣a'kukp*
rattling noise, there is a *skιk$_ι$notx̣onι'łe·k* (see *-not-*)
raven *qo'k^{u}e·n*
raw *-kup-*, *ke'$_ι$ko·p* (see *-kup-*)
reach, to *-x̣a(x̣e·)*, *-a'nx̣o-*, *-yax̣-*
  one who reached the top *kyu·x̣a'x̣a·m* (see *-x̣a[x̣e·]*)
  they reached there *qaox̣ax̣a''mne·* (see *-x̣a[x̣e·]*)
ready *kułatι'qna* (see *-hu-*)
  to get ready *-ιtaqna-* (see *-ιt-*)
  he is ready to go *wanakate'$_ι$(ne·)*
  he stood ready to spear *(n')upsawιtsa$_a$kιnx̣a'$_a$ne·*
rear part of tent, back of fire *ła''nta*
rectum *wιłma'pe·s*
red *-(nohos)-*, *nos-*, *-(ha)nohos*
  bright red *suk^{u}nohu'se·* (see *-so$_u$k-*), *yawo'$_u$nek!*
red-hot *-huko-*
reed (?) *ta'nał*
reflexive ending of verbs in *-ne·* *-me·k*
  suffix of transitive verbs in *-te·* *-te·k*
refuse, to *-tsakιł-*
relation between sister's husband and wife's brother *skat*
relation, reciprocal, between parents-in-law and children-in-law, intermediate relative dead *x̣atkax̣'niyatu'mał*
relation, reciprocal, between brother and sister *ałι'tske$_ι$ł*
relative *(ι)k!na'mu*
relatives *ak$_ι$nek!*
remains of broken bones *a$_a$ʻq!a'na·k*
rhubarb, wild *wι'm'a·ł*
rib *-no·kak*, *a$_a$ʻknoka'kna·m*
ribbon, hair, worn in front *a$_a$ʻkok!^{u}atsι'nko·*
rice *a$_a$ʻku'q!^{u}a·ł*

rime *a$_a$ʽkunle'et* C
rind *a$_a$ʽko·'nak* C
ring, netted *t!aqu'mo·*
  finger ring *a$_a$ʽkok!^{u}atsιtsq!a'yna·m*
  hair rings made of brass spirals *a$_a$ʽkιkne'ła·m*
rise, to *-nuqka-*, *-uknu-*
  water rises *nutsu'k^{u}ne·* (see *-huts-*)
river *-nmituk*, *a$_a$ʽkιnmi'tuk* (see *-uk*)
  a wide river *k!ałmanmi'tuk* (see *-ma-*)
  rivers are long *wuqanmitu'k$_u$ne·* (see *-qan-*)
  largest rivers *a$_a$ʽk!ałe'et*, *-k!ałeet*
roast, to *-łuk!mo-*
  he roasted it *łuk!mox̣a'me·k* (see *-łuk!mo-*)
rock, it is *a$_a$ʽknukx̣u'me·k*
roll, to *-haqai-*, -(*ha*)*qay-*
  he will roll himself *tsx̣ałhaqayeqa'me·k* (see -[*ha*]*qay-*)
  at once he was always rolling about *n'oʽk!^{u}ιnłaʽ$_a$tɩyιʽłtshaʽqaiyιłmoʽx̣onaʽtitmo'łne.*
    (see *-łatɩyił-*)
root *-k!pυ'kam*, *a$_a$ʽkuk!pυ'ka·m*, -(*u*)*k!puka·m*
  an edible root (?) *a$_a$ʽkuqłe'et*
  a root found in swamps *a$_a$ʽkιtsq!a'kam*
rope, bark *a$_a$ʽqo·'qoł*
rose hip *waq!o·'pe·s*, *q!u'łwa$_a$*
round *-haq!anqoq^{u}at*(*qa*)*-*, *-q!anquqwat-* (see *-q!an-*)
  it is round *naq!anquqwatqa'$_a$ne·* (see *-q!an-*)
rub, to *-ts!aq$_a$-*
  rub (with), to *-ιktx̣one*(*mu*)*-*
  he rubs it on *-yuhakι'ne·* (see *-ha*[*kι'ne·*]*-*)
run, to *-hałnukup*(*qa*)*-*, *-hanłukp*(*qa*)*-* (see *-hanux̣o-*), *-ιkι*(*me·k*), *-ts!ιnak-*
  to run away *-nux̣u-*
  he ran away *no·sanox̣unqa'$_a$ne·* (see *hosan-*)
  she ran out howling *n'anmuqkupnox̣o·ʽne·łkιkwakι'me·k*, (see *-kik-*)
  he runs *moqkupnox̣unqa'me·k*
rushes (?) *ta'nał*
sack-cloth *a$_a$ʽkałaʽłaa'ał* C
saddle *a$_a$ʽk!o'ne$_i$s*
  my saddles *kaq!ak!o·'nιst* (see *-q!a-*)
saddlebag *a$_a$ʽqok.ła·'k!o*
saliva *a$_a$ʽq!uk.łu'mna·m*
Salix desertorum *a$_a$ʽqo$_u$ła'kpe·kna'na* (see *a$_a$ʽqo$_u$ła'qpιk*)
salmon *swa'q!$_a$mo*
sand *a$_a$ʽkιnko'ko·ł* C
Sand Creek *a$_a$ʽka'tak* C
save, to *-x̣at*(*kιnuk^u*)*-*
  to be saved *-yuk!k$_u$akatιł-* (see *-yuk!k^{u}aka*[*te·*])
  he saved himself *x̣atkι'n·e·* see *-x̣at*[*kιnuk^u*]*-*)
  he was saved *x̣atknu'k$_u$ne·* (see *-x̣at*[*kιnuk^u*]*-*)
  he saves him *x̣atk$_ι$nuk^{u}ι'n·e·* (see *-x̣at*[*kιnuk^u*]*-*)
saw, with *-x̣ał* suff.
say, to *-ke$_ι$-*, -(*ιł*)*ke·*
  he said so *qake'$_ι$ne·* (see *-ke$_ι$-*)
  he said thus *qake'$_ι$ne·* (see *qa-*)
  he said to him *qakι'łne·* (see *-ł-*)
  to say "yes" *-łehι'*(*te·*)
scalp *a$_a$ʽqała''mła*

scare, to *-haq!max̣o-* (see *-haq!ma-*), *-oyιt!ax̣wa(t)-*
  he scared them *qakilaq!max̣oka′$_a$ne·* (see *-x̣o$_u$-*)
scatter, to *pa·tsιnmι′t-* (see *pa·ts-*)
scold, to *-ιlkιl-*
scrape, to *-q!awuka-*
scratch, to *-ιksιa(t)-*
screw *a$_a$ʻkwι′tsko·* C
seam *a$_a$ʻkilaktsumu·′in* (see *a$_a$ʻkila′ktsu*) C
season *a$_a$ʻkιlk!aku′ko·t*, *-mayιt*, *-(u)kot*
  two seasons *t!uk.łun·maku′t$_\iota$ne·*
seat *a$_a$ʻkmox̣o′na·m*
  where he was seated *ya·qahaˋnqame·′kē·* (see *-hanaq-*)
secretly *ats-* pr.
  to look secretly *-hak.łatsułwιtskιl-*
see, to *-wuk^u(at)-*, *-upx̣a-*
  to see at a distance indistinctly *-uk^{u}nak-*
  he sees *tse$_\iota$ka′te·* (see *-kat*[*e·*])
  he sees it *tse$_\iota$(ka′te·)*
seeds, tobacco *a$_a$ʻkιnu′q!yuk ya′q!e·t*
self *-ιsιn-*, *-ιsnι-*, pr.
send for some one, to *-neyax̣-*
service berry *sq!u′m·o·*
  service-berry wood *a′$_a$ʻk!wo·k* (see *a$_a$k!*)
sets, where the sun *yaqaˋnałwat!mᴇnuqka′ske·* (see *-mnuqka-*)
seven *wιst!a·′ła* (see *wι-*)
several *na′qsa-* pr.
  several days *naqsanmi′yιt* (see *-miyιt*)
shade *nι′le·*
shadow *a$_a$ʻk.ło′$_u$k!wa*
shake hands, to *tsx̣a·małktsała′mne·* (see *-tsx̣a* [*n·e·*])
  shook his blanket, he *n′anux̣o·′ṇłat$_\iota$mo′me·k* (see *-ła*[*mał*])
sharp *-ιse(qa)-*
  sharp (stones) *-k!a(no′$_u$ko·)*
sharpen, to *-e·tax̣-*
sheep, bighorn *kwι′łqle·* (see *-wιł*[*qa*]-)
  mountain sheep *nι′łya·p*
shell *k!u′ʼmtsak(s)*
shield *qa′snał*
shin *a$_a$ʻko′kna·m* C
shine, to *-hoq!uk$_\iota$yιt-* (see *-huk!ukyιt$_\iota$-*)
shirt *-qa·twumła$_a$t*
shoe lacing *a$_a$ʻkułuqa′tsłum* C
shoot, to *-ιs(k!o)-*, *-ιłwa-*, *mιtx̣a-* (see *-mιt-*), *-haq!ax̣o′$_u$x̣$_u$(ne·)*
  he shot upward *wa·mιtak!o′$_u$ne·* (see *wa·-*)
  shooting with it *kmιtx̣a′m·u* (see *-mu*)
shore *ι′nta*, *a$_a$ʻk!a′łak*
short, *-o$_u$qa-*
shoulder *a$_a$ʻkιnqu′m′yu*, *a$_a$ʻkwιt!*, *-wιt!*
shout, to *-hałuk.łit$_\iota$ya′x̣$_a$(ne·)* (see *-hał-*)
  to shout for joy *-awut-*
shrew *tsι′nła*, *ka′łta·t*
shut, to *-ts!upna-*
side *a$_a$ʻkwi′yat!*
  side of body *a$_a$ʻqałwi′yat!*, *-wiyat!-*

side *a$_a$ʻkwi'yat!*
  on each side *ya-* pr.
  on one side *tsɩk!e·n-* pr.
  on the other side *łe'$_i$ne·*
  the other side *ła'ts$_i$ne·*
sideways *upɛn-*, *mał(u)-* pr.
  striped sideways *mału'q!łił* (see *mał*[*u*]-)
sinew *a$_a$ʻq!u'łka*, *a$_a$ʻkɛnq!a'łqa*
sing, to *-hawasx̣o-*
  he sings going around *q!untkałhawasx̣o'me·k* (see *q!untka-*)
sink, to *-ɩktsɛn(uq)-*
sister (said by brother) *ałɩ'tske$_i$ł*
  sister (of girl) *tsu*
  younger sister (of girl) *na'na*
  sisters *nana'$_a$t$_i$mo* (see *na'na*)
  sister-in-law (all kinds), intermediate relative dead *łuna't!e·*
  sister's child *ha'tsa*, (said by woman) *xalna'ʻle$_i$ł* (see *x̣a'ł*[*e·*])
  sister's daughter (said by woman) *swina'le·ł* (see *swɛn*)
sit down, to *-ɩsak$_i$nu-*, *-hanaq-*, *-hanqa-*
  they two sat down *-ɛn·a·ke·sɛnqame'$_i$ke·*
  he sat down on top *naqo$_u$saq!max̣o'$_u$me·k* (see *-haqosa-*)
  he always sat with back to fire *sła·ʻt$_i$yil·aʻn·taqanaqna'kse·* (see *ła''nta*)
  not sitting down a long time *qa.e·tx̣aʻme·nqa'me·k* (see -[*e·tx̣amɛn*]-)
  sitting there *sanaqna'kse·* (see *-hanaq-*)
six, to be *-ɛn·mɩsa-*
size *yɩ'ske·* (see *yɩs—ke·*)
skillful *qastsu'mqaqa'$_a$ne·* (see *-stsu'm-*)
skin, to *-qła(te·)*, *-hunuq!me·-*
  skin *a$_a$ʻku'qła*
  dried skin *a$_a$ʻkwo'q!ła*
  tan skin, to *-ɩtq!anx̣o-*
  white (skin) *aqts!ɩ(x̣mała)-*
skull *a$_a$ʻk.łam·ała·k* (see *-małak*)
skunk *x̣a'x̣as*
sky *a$_a$ʻkɩłmi'yɩt* (see *-miyɩt*), *a$_a$ʻkɩł.mi'yɩt*
  blackish sky *hamqoq!uku·łaḳat.łe·tɩt$_i$ne·-* (see *ham-*)
slap, to *-maq!ne·(x̣o)-*
slave *tsuk^{u}atu'mał* (see *tsuk^u*[*a'te·*])
sleep, to *-q!u'mne·-*, *-łe$_i$ts-*
sleepy, to be *-hats!ała(qa)-*
slide on snow, to *-ha·mɩłuqkatɩ'łe·k*
slim, to be *-ukts(qa)-*
sluice box *a$_a$ʻku·'no·k* C
small, to be *-tsa-*
small *ktsaqu'na* (see *-tsa-*), *-nana*
  I have a small house (or tent) *hutsat.łanana'ne·* (see *-tsa-*)
  a place is small *tsałe·ɩt$_i$nana'ne·* (see *-tsa-*)
smell, to *-aqłuk!-*, *-hanɛmsɩqq$_a$-* (see *-ha-*)
  to smell of *-hakɛmsɩke$_i$(te·)* (see *-ha-*)
  it smells of *-snɛmsik(qa$_a$)-*
  to smell bad *-uktuk-*
smoke, to *-nuq$_u$-*
  to smoke a pipe (= eat smoke) *-ɩknoquk$_u$-* (see *-nuq$_u$-*)

smoke *yam·u*
  smoke hole *-k!anqo·t, a$_a$ʻk!a'nqo·(t)*
snail *nιlx̣amyu·'wat!*
snake *a$_a$ʻkιnu'ła·m*
snipe *nuktsnaq!a''nka·m*
snort, to *-t!anukqło'$_u$k^u(ne·)*
snow *-łu, a'$_a$ʻk·łu* (see *-łu*), *a'$_a$ʻk.ło·*
snow falls from trees *-hupumak(ne·)*
  it is snowing *-walιnk!ałału'ne·*
snowshoes *-k!aqayt, a$_a$ʻk!a'qayt*
snowstorm *-wa'miłniłkιt-*
so, he thought *qałwi'yne·* (see *qa-*)
socks *a$_a$ʻkał·ι'kna·m* C
soft, to be *-tspuq!^{u}e$_ι$-*
sole of foot *a$_a$ʻkuk.łak.łι'k(na·m)* C
some one *na'qa*, (indefinite object) *-ka* suff., (indefinite subject) *-nam* suff.
somebody *qa'ła*
something *qa'psin*
son-in-law *nawa'spał*
song *a$_a$ʻkιlq!a'nił*
soup *na'qpo^{u}k, wo'q!ka·*
source of river *ts$_a$qa'haks* (see *tsaqan-*)
sow, to *-ιtmo(k!o)-*
sparrow hawk *kiaq!aku'tats*
speak the truth, to *tsᴇma'k!ke'$_ι$ne·* (see *-tsᴇma·k!*)
  he can not speak *qataltsx̣a'n·e·* (see *qatał-*)
spear *(k)tsquna'$_a$kιnx̣a'm·u, tsuk!oti'yał*
  fish spear *a$_a$ʻk.ła'x̣a* C
  three-pointed fish spear *a$_a$ʻko'$_u$nał, a$_a$ʻkιnu'kmak* C
spilled, to be *-yιk!ta-*
spirit (?), a *tsa'kap*
spits it out, he *matqłax̣wa'$_a$te·* (see *-mat-*)
split with hand, to *tsιk!kι'n·e·* (see *-tsιk!-*)
spoon *pι'tsa·k* (see *-pιts*; see also *-hałuqk$_ι$nιlx̣ne$_ι$mv'[n·e·]*)
spread out *-q!an-*
spring of year, springtime *łuma'yιt* (see also *-mayιt*)
spruce *ktsι'tsqa·ł*
squeezes him, it *tsιnx̣u'n·e·* (see *-tsιn-*)
squirrel *ta·k!a·ts*
stab, to *-nułk!o-* (see *-nuł-*), *-ako$_u$-*
  he stabbed him with it *quna·kιnx̣amu'n·e·* (see *qun-*)
stake in gambling, to *-stιl(e·k)*
stalk *a$_a$ʻkuk.łu'k^{u}a* C
stand, to *-wιs-*
  he stands *hawιsqa'$_a$ne·* (see *-ha-*)
  he stands thus *qa·wιsqa'$_a$ne·* (see *-wιs-*)
  we stand *hunakιłwιsqawała'$_a$ne·* (see *-ḳιł-*)
  there stands *-swιts-, -sιn-*
  it stands in it *nakιłwιtsqa'$_a$ne·* (see *hakił-*)
  he stands biting *nawι'tsx̣ane·* (see *-ha-*)
  standing biting *kawι'tsx̣a* (see *-x̣a-* suff.)
  to stand holding *-ιsqawιts-*
  he stands holding *-hawιtskι'n·e·* (see *-ha-*)

stand, to *-wιs-*
he stood ready to pound *nawιtsnułx̣o'$_u$ne·* (see *-nuł-*)
he stood still *n'ιtwιsqa'$_a$ne·* (see *-wιs-*)
star *a$_a$‘nιłno'hos, -(ι)łno'hos, -łnoho$_u$s*
how many stars? *k!aqsa·łno'ho·s* (see *-łnoho$_u$s*)
start, to *ts!ιna'x̣e·* (see *-ax̣e·*), *-hutsιn-*
to start away from speaker *ts!ιn-* pr.
to start towards speaker *ts!ιk-* pr.
to start a fire *-tsuk^u-*
fire started *qanaq!mak.łιnq!oku'pse·* (see *-haq!ma-*)
he started running *no·tsιnqkupekι'me·k* (see *-hutsιn-*)
he started up river *ts!ιnałtsaqana'x̣e·* (see *tsaqan-*)
starve, to *-yanx̣u-*
he is starving *-sakno·'ktse·k*
starving, although having a fish trap *ksano·‘kts$_i$yιnkι'isqa* (see *-sakno·'ktse·k, -kιtsqa*)
stay, to *-ιtwιs(qa)-, -ιtwιts-*
to stay over night *-yιksι'łe·k, -hakup(małna'mne·)*
he staid *qaosaqa'$_a$ne·* (see *qa-* pr.)
he staid there *sa.osaqa'$_a$ne·* (see *sao-*), *qaosaqa'$_a$ne·* (see *qao-*)
steal, to *-ay-*
stealthily *ats-* pr.
steam *a$_a$‘kałnołatako·'ko·* C
steep, to be *-yaq(łe'et)-*
stem of tobacco plant *a$_a$‘kι'nqo·ł*
stick *a$_a$‘kιnq!a'wo·k, a$_a$‘kanka'wok, a'$_a$‘kιts*
stick into, to *-apak!ιn-*
to stick on *-t!apts-*
he stuck it on *t!apts!akι'n·e·* (see *-kιn*)
legs stick out *tunwakakιswιts·a'q!$_a$ne·* (see *-wιts-*)
his two legs stuck out *tunwakakιswi·ts·a'q!ne·* (see *tunwa-,*
it stuck out a little *sq!ma·‘wi·tsłinq!a·''ntse·* (see *-q!ma-*)
still *upskił-, sakιł-,* pr.
he is still angry *sa‘kιłsa·nιłwe'yne·* (see *sahan-, sakιł-*)
stingy *-up$_i$yιt!e$_i$-*
stock of gun *a$_a$‘kuk!pwu* C
stockings *a$_a$‘kałι'kna·m* C
stomach *-wum*
of partridge *a$_a$‘koa'pła* C
stone *nu'k^u(ey), -nuk^u-*
flat stone *a$_a$‘kιkts!ła'nuk* (see *-ts!ła-*)
gray stone *a$_a$‘qux̣ma'nuk* (see [*-qux̣ma-*])
rough, sharp stone *a$_a$‘k!anu'łe·k*
white stone *a$_a$‘kmιnuqłu'nuk* (see *-nuqłum-*)
burnt stones *a$_a$‘q!ono'$_u$ko· no'$_u$k$_u$ey*
flat stones *a$_a$‘kιnuq!ła$_u$nuk*
sharp stones *a$_a$‘k!ano'$_u$ko·, -k!a(no'$_u$ko·)*
sharp, flat stones *a$_a$‘kιnuq!ła·nu'k!^{u}e·n* (see *-nuq!ła-*)
stop (intransitive), to *ιtwιs(qa)-, -ιtwιts-, -ιtqa-* (see *-ιt-*), *-qaqas-*
he stops *qaqaskι'n·e·* (see *-qaqas-*)
stopped, noise *q!ałuk.łe.ι't$_i$ne·*
stout *-ał-*
straight, to be *-apιs-*

straight upward *qała'k'ne·s*
strange, to be *-a$_a$qa-*
strap, rawhide *a$_a$'ktslι'ka*
strawberry *a$_a$'q!u'ko·*, *a$_a$'ku'q!o·*
stretch out, to *-ιt!na-*, *-q!ał-*
  he stretched his leg out quickly *qał'ιt!naqkupq!ałsa'q!ne·* (see *-q!ał-*)
  he stretched it out *n'a'kaq!ałkι'n·e·* (see *-q!ał-*)
  he stretched his hand into it *tsaqa·natsq!ahe'$_\iota$ne·* (see *tsaqan-*)
strike, to *-łał*(*te·*)
  he struck it *qanła'łte·* (see *qan-*, *-łał*[*te·*])
  will strike from each side *tsx̣ałyaqx̣a·'łałta'pse·* (see *-qx̣a-*)
  he struck again from underneath *łao·'nīl·a'qx̣aqku'płałtι'łne·* (see *-qx̣a-*)
  he struck him suddenly *ts!ιnḥa'q!mak!ax̣ne'kse·* (see *-k!ax̣*[*me·k*])
  by striking *-x̣o-* suff.
strike-a-light *a$_a$'kete'$_\iota$mo·*
string, moccasin *a$_a$'kuk.łuka'tsło·* C
  strings for tying up parflèche *a$_a$'kiłkax̣niłkọ'łom* C
stripe *-q!le$_\iota$l*, *a$_a$'ku'q!li·ł*
  middle stripe *kqayaqa'wuha'q!lił* (see *-q!le$_\iota$l*)
  striped sideways *mału'q!lił* (see *mał*[*u*]-)
strong, he is *tsᴇmak!qa'$_a$ne·* (see *-qa-*, *-tsᴇma·k!*)
  strongly *-tsᴇma·k!-*
stump *-qułuk!pko*, *a$_a$'qułu'k!pko·*
suck, to *-tsutił-*
suddenly, to do *-haq!ma-*
  suddenly he entered *nuk^{u}haq!ma·kιkqa'$_a$ne·* (see *-haq!ma-*)
summer *a$_a$'qsu'k!^{u}itna'mu*
sun *nata'ne·k!*
sun dance *-haqux̣oł-* (see *-hanux̣o-*)
surround, to *-hałqo·ma·t-*
suspenders *a$_a$'kuk.łu'k^{u}atskpu'k*(*na·m*), *a$_a$'kiłu'k^{u}atspu'kna·m* C
swallow, to *-u'mqoł-*, *-ι'mqoł-*, *-hanuq!^{u}ya'$_a$*(*te·*) (see *-han-*), *-uq!wiya-*, *-q!wiya*(*te·*)
  he swallowed him *k!unuq!^{u}wiya'$_a$te·* (see *-q!wiya*[*te·*])
swamp *a$_a$'k!aqła'ha·ł*, *-k!aqłahal*, *-haqanak!aqła'ha·ł*
swan *qu'qo$_u$q*
sweat in sweat lodge, to *-wιs*(*e·k*)
  sweat lodge *wιsi'ał* (see *-wιs*[*e·k*])
swells up, belly *-hutkawumako-*
swift *kałnuku'pqa* (see *-hał-*)
swim, to *-naq-*, *-haq$_a$-*, *-hułuq^u-* (see *huł-*)
swing, to *-hawιskax̣u'ktse·* (see *-ha-*)
switch for stringing fish *ła·m'*
tail *-qat*, *a'$_a$'qat*
  bird's tail *a$_a$'kιnuq!ma'$_a$na*
  fish tail *a$_a$'kιnq!a'qa·t*
  he put the tail up quickly *qałyuwa·kaq!ałqa't$_\iota$ne·* (see *-qat*)
take, to *tsuk^u*(*a'te·*), *-ka-*
  to take away (?) *-wa-*
  to take one's own *-ups*(*t*)-
  to take with hand *tsukok^{u}ι'n·e·* (see *tsuk^u*[*a'te·*])
  to take with hand out of water *tsukuqk^{u}ι'n·e·* (see *tsuk^u*[*a'te·*])
  it was taken ashore *la.u'pkaqk$_\iota$nι'łne·* (see *-haq$_a$-*)
  his wife is taken away from him *wakałtι'łne·* (see *-wak-*)
  it is taken from him *wak$_\iota$nι'łne·* (see *-wak-*)

take, to *tsuk*^{u}*(a′te·)*, *-ka-*
  what he had taken out of water *k!upka′*$_a$*nqo·ł* (see *-ka-*)
  he took a good seat *suk*^{u}*x̣o′*$_u$*me·k* (see *-so*$_u$*k-*)
  he took both *x̣a‘tsιnιltsuk*^{u}*a′te·* (?) (see *x̣atsιn-*)
  he took it out of fire *ˋła·upkak!o′*$_u$*ne·* (see *-ka-*)
  he takes it *n′atskałkι′n·e·* (see *-hał-*)
tale, historical *a*$_a$*‘qałpałne′yam*
talk, to *-tsx̣a(n·e·)*, *-haqałpałne*$_ι$*-* (see *-pał-*), *-hakq!yιt-*
  he talks *naqałpałne·′ne·* (see *-haqał-*)
  they talk together *t!aqta·ła′mne·*
  they talked *nakq!eyι′t*$_ι$*ne·* (see *-q!eyιt*)
  talking *a*$_a$*‘kιq!ye·t*
talons of birds *a*$_a$*‘kιtsq!aekama′łak*
taste, to *-ax̣ne·*
  it tastes good *suk*^{u}*ax̣*$_a$*ne′*$_ι$*se·* (see *-x̣a-* suff.)
tear off bark, I *hułuts!qałx̣o′*$_u$*ne·* (see *-ts!qa*$_a$*ł*)
teeth, with *-x̣a-* suff.
  molar and canine teeth *inι′stin*
tell news, to *tuq!tsqake′*$_ι$*ne·* (see *-tuq!ts-*)
  she told some one *tsx̣anatka′*$_a$*ne·* (see *-ka*)
ten, to be *-ιt!*$_u$*wo·-*
tent *-t.ła*, *-(ι)t.ła*, *a*$_a$*‘kιt.ła′na·m* (see *-t.ła*)
  part of tent near door *ła′q!a*
  he made a tent for himself *n′ιtιt.ła′*$_a$*te·k* (see *-t.ła*)
  (tent) is covered *-tuk!x̣o(łne·)*
  tent cover *a*$_a$*‘ka′wu*
  tent frame *-nqo·*, *a*$_a$*‘kι′nqo·*
  outer side of tent, at bottom, all around *ła′′nta*
  rear part of tent, back of fire *ła′′nta*
  tent pole *a*$_a$*‘kιts; a*$_a$*‘ma′le·t;* *-kits*, *-[ι]ts*
  tent site *ko′o*
terrible, it looks *n′ιse·(kate)*$_ι$
testicle *-maq!an*, *a*$_a$*‘kma′q!a·n*
that *qo·*
  that one *ne·*
then *ta′x̣a*
there (demonstrative) *sao-*, *saw-* pr., *-saqx̣ał-*, *qao-*, *qaw-* pr., *qo·*
  along there *qan-* pr.
  it is right aloug there *qa·ˋkιlhaqa′*$_a$*ne·* (see *qa-* pr.)
  he arrived there *qaox̣a′x̣e·* (see *qao-*)
  he staid there *sa·usaqa′*$_a$*ne·* (see *sao-*), *qaosaqa′*$_a$*ne·* (see *qao-*)
  just there he made it *qoox̣ał′ιtkι′n·e·* (see *qao-*)
there stands *-swιts-*, *-sιn-*
  there is a hill *swιtsłe·ι′t*$_ι$*ne·* (see *-swιts-*)
  there is a stone *swιtsnu′k*^{u}*ne·* (see *-swιts-*)
therefore *aqa(ł)-* pr.
thick, to be *-waq(e′*$_ι$*ne·)*
thick *-ał-*
thicket *-kιlhaq!anqots!ła′e·n* (see *-kιl-*), *aq!a*
thigh *a*$_a$*‘kιnι′k!na·m*, *a*$_a$*‘q!o·′wuk!*
  (of bird) *a*$_a$*‘ke′nuk* C
thin, to be *-paqts-*
thine *nι′nko*

- think about something, to *-kn(ιłwiy)-*
  - he is thinking about it *silkᵢnilwiyteya'$_a$t·e, kinełwi·'ytik* (see *-kn[ιłwiy]-*)
  - he thought thus or so *qałwe'yne·* (see *qa-*, *-[ι]łwey-*)
- thirsty *-huk!nuq!luma*
- this *na*
- thorn bush (?) *kała'wo·k*
- thou *nι'nko*
- thread *a$_a$'kiła'ktsu* (also *a$_a$'koła'ktsu*) C
- three, to be *-qałsa-*
  - he has three children *qałsaqa'łte·* (see *-qałsa-*)
- throat *a$_a$'k.łuma'na·m, a$_a$'q!a'nq!me·wae·k*
- through *qayaqa-* pr.
- throw, to *-mιt-*
  - to throw many things *-nmu(x̣o)-*
  - he was thrown into fire *x̣unakinι'łne·* (see *x̣un-*)
- thumb *tu'ts!a·k!*
- thunder *nu'm·a*
- thus *qa-*
  - he said thus *qake'ᵢne·* (see *qa-*)
  - he cried thus *qało'$_u$k$_u$ne·* (see *qa-*)
  - he is thus *qaqa'$_a$ne·* (see *qa-*)
- tickle, to *-q!utse'ᵢ(te·)*
- tie, to *-łtuk!sa-*
  - to tie hair in knot (?) *-huto·qsa-*
  - to tie up (for shamanistic performance) *-q!ax̣-*
  - some one who is tied up *kq!ax̣na'mnam* (see *-q!ax̣-*)
  - something tied together (?) *kiakx̣a'x̣a·ł*
- time *-yιt-* suff.
- tired *-huk.łuk-*
  - to be tired *-sa'n(qa)-*
  - tired walking *ksakι'me·k* (see *-sak-*)
- toad *ko'uko·*
- tobacco *ya'q!eᵢt* (see *-yaq!-*), *wasa'q$_a$na·n, a$_a$'kmoq!o·'ma·ł*
  - plug tobacco *kq!awu'$_u$ka·ł* (see *-q!awuka-*)
  - stem of tobacco plant *a$_a$'kι'nqo·ł*
  - tobacco seeds *a$_a$'kιnu'q!yuk ya'q!e·t*
  - Tobacco River *a$_a$'kanu'x̣o·* C
  - to cut tobacco *-q!awuka-*
- to-day *hosanmiyι'tke·*
- toe *a$_a$'kιtsq!a'kna·m, a$_a$'kιnk!a'$_a$łik·*
  - big toe *k!a'łe·matsqakᴇma'ak* (see *-matsqak*)
- together *-mał* suff.
  - together with *-tᵢmo* suff.
- tomahawk *a$_a$'kιnu'qłe·*
- tongue *wału·'nak*
- tooth *a$_a$'q!u'na·n'*
- top *a$_a$'kι'nqa·n (a$_a$'kι'nq!a·n)*, (?) *-q!yu-*
  - to be on top of water *-mu(wιsu'q)-*
- torch *a$_a$'kιnoq^{u}a'$_a$ko*
- touch, to *-qunyax̣$_a$-* (see *-yax̣-*), *-wu-*
  - he touched him roughly *wuqkupx̣o'$_u$ne·* (see *-wu-*)
  - he touched it *qunya'x̣$_a$ne·* (see *qun-*)
  - he touched it lightly *wu'q!max̣o'$_u$ne·* (see *-q!ma-*)

towards *-huts-* pr.
motion towards speaker *k-* pr.
towards speaker and out of *ak-* pr.
towards speaker and into *ιk-*
town *a_a'kιk.lu'na·m, -k.lu*
those in the town *ha$_a$k.lo'$_u$k^{u}ε·* (see *-k.lu*)
toy *-k.lιnq!o-*
tracks *a_a'k.lι'knam*
(in snow) *a_a'k!alu'k^{u}il*
his tracks *a_a'k.lι'k!e·s* (see *-lιk*)
trail *a_a'kma'na·m, -ma*
it is a long trail *wumana'mnε·* (see *-ma*)
(in snow) *a_a'k!alu'ko* (see *a_a'k!alu'k^{u}il*)
trail is wide *n'almama'$_a$nε·* (?) (see *-ma*)
tramp on something, to *-t!ats!aanε·(ιkι'n·e)*
trap *a_a'ka'k!o·*
fish trap *a_a'kι'tsqa, -kιtsqa, ya'qa*
my traps *kaq!oka'ko·* (see *-q!a-*)
travel by canoe, to *-haqul-*
travois *a_a'q!$_u$ka'ma·l*
tree *-ts!lae·n, -(ι)ts!la'e·n, a_a'kιts!la'e·n* (see *place, thicket*)
young tree *-qlupin, a_a'kuqlu'pe·n*
different kind of tree (?) *k!a'k!lan·aq!o'x̣$_u$malε'et* (see *-q!ux̣ma*)
tree on other side *k.lohanιts!la'e·n* (see *lu-*)
dry trees *-hak!ak.lonuk-*
trembled for fear, he *n'upt!ιnmιtιlwε'yx̣ome·k* (see *-upt!ιnmit-*)
tripe *a_a'k.laqpι'sqap*
trout *qu'stιt!*
try, to *-ako$_u$k^{u}ιn-*
to try hard *-alsιn(t)-*
turn, in *-la·-*
turnip *a_a'k.lᴇmala'k(na·m)* C
turtle *ka'x̣ax̣*
twig *la·m'*
little twig *a_a'q!utsk!a'lakna'na*
two *-as, -ai- > -as+n* (see *-as*)
to be two *-as-*
two children *lkamuk^{u}ι'ste·k* (see *-kιs-*)
she had two children *n'asqa'lte·* (see [*qalt*])
two seasons *t!uk.lun·maku't$_ι$ne·*
uncle (father's brother) *x̣a*
(mother's brother) *x̣a'tsa, ha'tsa*
under blanket, under cover *aqsa-* pr.
uneasy, to feel *-hukoyιlx̣one$_ι$-* (see *-hukuya[kate$_ι$]*)
untie, to *-aqte-*
up *-ιktιk-, ιtkιk-* pr., *yu·-, wa·-*
up river *tsaqan-* pr.
use, to *-hu—te·*
to use a spoon *-haluqk$_ι$nιlx̣ne$_ι$mυ(n·e·)*
uvula *t!a'tka*
valley *a_a'kamι'n·a, -k!a·mιna, a_a'k.la'x̣we·*
vein *a_a'q!u'lka*
verbal stem *-a-, -ala-*
very *-tsᴇma·k!, -ιse·l* pr.
vessel, pottery *a'tso, yιtske'$_ι$me·* (see *yι'tske·*)
vest, embroidered *a_a'kιno·malnoka·'kna·m* C

- Viburnus opulus, fruit of *a$_a$'ko'mo·*
- village *-k.łu, a$_a$'kιk.łu'na·m*
- visits, he *qo·na'x̣e·* (see *qun-*)
- vomit, to (?) *-walne-*
- wad of gun *a$_a$'kukwatι'lil* C
- wait, to *-kpa(me·k)*
  - they waited *naniłwok^{u}ιnx̣a'łne* (see *-hanił-*)
  - he was waited for *nawιtskpayatι'łne·* (see *-kpa[me·k]*, *-wιts-*)
- walk, to *-omo-*
  - I who walk about *kuqa˘ha'$_a$łkqa$_a$ts* (see *-qał-*)
  - to walk along shore (?) *-ιtsqawa·qa·(l)-*
  - he walks about *(n')uk!en(ax̣e·)*
- want, to *-ute-*
  - you may want it *hιnłιn'o'$_u$te·* (see *-łin*)
  - he wants to act his own way *-sιn·akpa'me·k*
  - he wants to eat more *tsιmne·x̣a'$_a$me·k*
- war, to go to *-wanaq$_a$na-*, *-anax̣aka-*
- war cry, to utter *-hałιnq!oyło·k^{u}a'$_a$(me·k)*
- warm, to be *-ut$_ι$me·-*, *-o·ya-*
- Warren Creek *a$_a$'ka'tak* C
- wart *a$_a$'q!anłupx̣$_a$ma'ko·* (see *a$_a$'q!a'nłup*)
- Wasa *a'$_a$'k!ne·s*
- wash, to *-ιktwqo-*
  - he washes his body *na'qtse·k* (see *-haq$_a$-*)
- watch, to *-ιlwιtsk-*
  - to watch for something *-wιtskił-* (see *-wιtskιk-*)
- water *-ku, wu'u*
  - water is warm *n'ut$_ι$me'$_ι$k$_u$ne·* (see *-ku*)
  - there is no water *łιtu'k^{u}ne·* (see *łιt-*)
  - he arrived at water *łax̣a'qo·l* (see *-łax̣-*)
  - deep water *a$_a$'q!a'nuk*
  - there is water *nι''nha·ks*
  - it was thrown into water *x̣unmιtqu'łne·* (see *x̣un-*)
  - he throws it into water *x̣unmιtqu'łne·* (see *x̣un-*)
  - where there is red water *ya·knoso'$_u$k^{u}e·* (see *-ku*)
- water fowl, a small (long, slender neck, white belly, dark back) *mι'tsu·k*
- water hole *a'$_a$'ka·k*
- water monster *yawo'$_u$nek!*
- water ousel *tsι'tsqo·m*
- wave *a$_a$'qayι'nme·k*
- we *kamina'ła* (see *ka'min*)
- weasel *ma'yo·k*
- weather *-łe.ιt*
  - it is bad weather *sahanłe.ι'tᵢne·* (see *-łe.ιt*)
- weir, fish *a$_a$'kwu'kx̣o·* C
- well! *ho'ya*
- well, he sees *suk^{u}ιl'upx̣$_a$ne·* (see *-so$_u$k-*)
- wet, it lay there *skιkqoq^{u}ts!ała'$_ι$ne·* (see *-qoq^{u}ts!ała-*)
- what *qa'psin*
- wheat *a$_a$'kιnku'ła·l, a$_a$'kιnkowa'ła·l* (Lower Kutenai) C
- where *ka$_a$*
  - where there is (verbal noun) *ya—ke·*
  - where there is a hole in a mountain *hank!am$_ι$nake·* (see *ha—ke·*)
  - where there is a level place (on a hill) *haq!an·uqle·ι'tke·* (see *-q!an-*)

whetstone *a$_a$ʻkte'$_i$mo·*
while he was away *ksc$_a$kmu'x̣o·* (see *-mox̣un·e·*)
whirlpool *a$_a$ʻkεnłqa'yka·k*
whisper, to *-hałatsuk^{u}iya'm(ne·)* (see *-hał-*)
whistle *ku'sto·ł*
  whistle to *-halukwax̣niyam* (see *-ha-*)
white *-nuqlum-*
whitefish *ma'te$_i$t!, o·pa·t!*
who? *qa'la*
whoever *qa'la·n·* (see *qa'la*)
whole night, the *yιsεnwunmiyι'tke·* (see *-miyιt*). (See *entirety*)
wide *-ał-*
widow, widower *łax̣lo·'mal*
wife *tι'łna*
wild *-okoy(qa)-*
  to be wild *-huk^{u}e$_i$(qapqa)-* (see *-hukuya[kate$_i$]-*)
willow *a$_a$ʻq!uma'$_a$wo·k*
win, to *-hoq-*
wind *a$_a$ʻku'me·*
  wind blows *nałumι'n·ε·* (see *-hał-*)
  wind blows a certain way *qanawιtso''me·* (see *-ha-*)
window *a$_a$ʻkanka'nuk.łułmukna'e·t* C
windpipe *a$_a$ʻq!$_u$wa'e·k* (see *a$_a$ʻq!a'nq!me·wa·k*)
wing *-(ι)nqowa, a$_a$ʻkεnqo·'wa, -wιt!, a'$_a$ʻkwιt!*
winter *wanu(yιtna'm·o)* (see *-yιt-*)
  it is winter time *wanuyι't$_i$ne* (see *wanu[yιtna'm·o]*)
  (see *-yιt-*)
wise *-ιlkιlwey-* (see *-ιlk-*)
  he is wise *qastsu'mqaqa'$_a$ne·* (see *-stsu'm-*), *nułq!o'k$_u$ne·* (see *-łq!ok-*)
wish, to *-hak.łuq!^{u}wiyax̣$_a$-*
  to wish for something *-yιłna'nts(te·)*
witchcraft, to practice *-antsa-*
with *-mał* suff.
  shooting with it *kmιtx̣a'm·u* (see *-mu*)
  with body or back *-x̣o-* suff.
  with foot *-ιkεn* suff.
  with hand *-kεn* suff.
  with knife, *-q(a)* suff.
  with mouth, with teeth, *-x̣a-* suff.
  with point *-k!o-* suff.
  with saw *-xał* suff.
without *łιt-* pr.
wolf *ka'$_a$ke·n*
wolverene *ats!po*
woman *pa'łke$_i$*
wood *ło$_u$k!^{u}, -wo$_u$k^u*
woodchuck *kianłι'k!x̣o·, kianłι'kx̣o·* (see *-nłι'kx̣o·*)
woodpecker, black *ku'po·k!*
  red-headed woodpecker *yama'kpa·ł*
  a small woodpecker *nałmux̣na'yi·t*
work, to *-ιłwat!-*
world *yιsłeι'tke·* (see *yιs—ke·*), *yιsłe.ι'tske·* (?)
wound *a$_a$ʻk.łuktsum·o'ιn*
  to wound *-ιse·-*
  Wounded Knee *q!o·małq!a'n·ko·* (see *-haq!ank!o·'[te·k]*)

wrist *a*$_a$*'qo'ytka·k; a*$_a$*'kwi'tsa·k; a*$_a$*'kιnkataptsι'k*$_ι$*na·m* (see *a*$_a$*'ktaptse'*$_ι$*kna·m*),
writing *a*$_a$*'ku'q!li·l*
year *-nmakut*
yellow fluid *a*$_a$*'kma'k!tsuk*
yellowish, it looks *namak!tsa'*$_a$*kat.le·tιt*$_ι$*ne·'ne·* (see *-kat* [*e·*])
yellow-jacket *yu·''wat!*
yes *he*$_ι$
yesterday *wa'lkwa*
youth *nιtsta'hal*
  youth about to marry *nιtsta'halq!lik!a'ma·l* (see *nιtsta'hal*)

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